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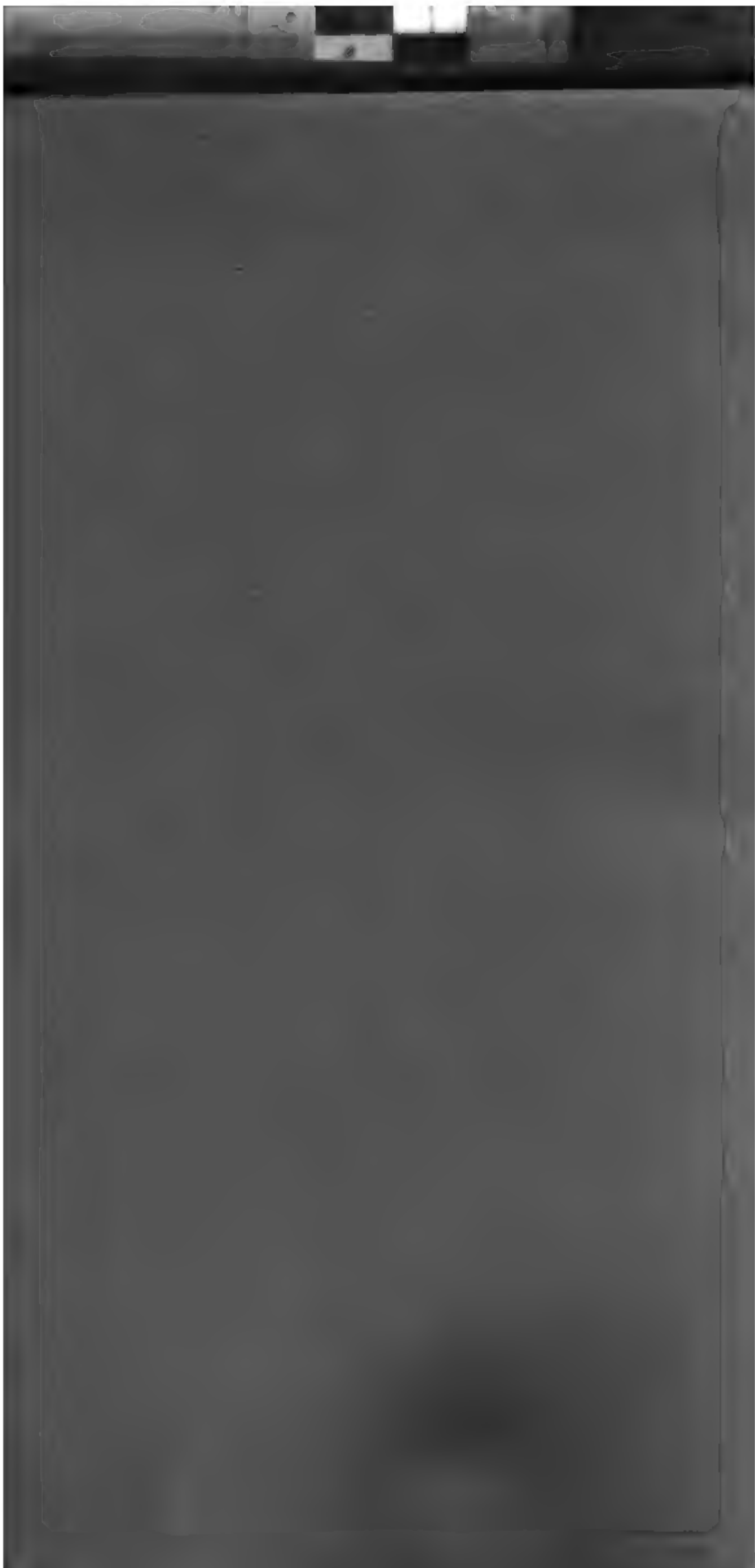
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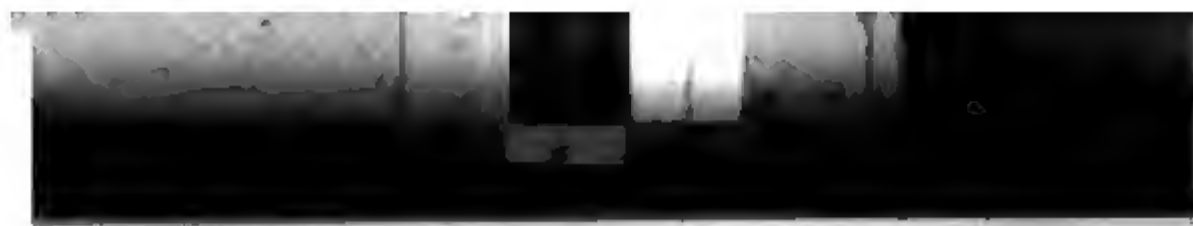
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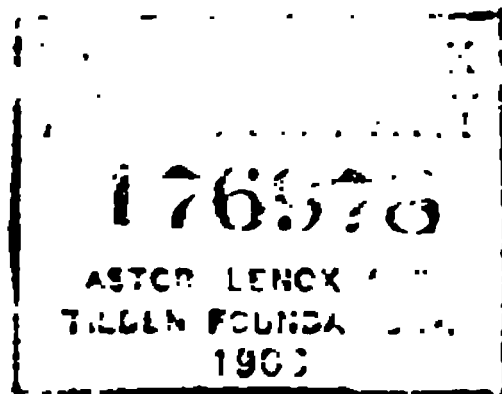
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## CONTENTS.

### JANUARY.

	Page.
Holy Times—A Sermon, - - - - -	1
Veneration, - - - - -	6
Biographical Sketch, - - - - -	16
Juvenile Poems, - - - - -	18
Introduction to John's Gospel, - - - - -	20
The Baptized Child, - - - - -	27
The City of Edinburgh, - - - - -	29
Popular Lectures, - - - - -	39

**NOTICES OF RECENT PUBLICATIONS.**—Carpenter's Sermons,  
 —Coleridge's Confessions of an Inquiring Spirit,—Sacred  
 Paths,—Peabody's Sermon on Christian Union,—Haw-  
 thorne's Grandfather's Chair,—Howitt's Sowing and  
 Reaping,— - - - - 42

**INTELLIGENCE.**—Dedication at West Cambridge, Mass,—Ded-  
 ication at Weston, Mass,—Installation at Lancaster,  
 Mass.—Book and Pamphlet Society,—Cambridge The-  
 ological School,—Unitarianism in England,—Unitarian-  
 ism in Scotland,—Unitarianism in Ireland, - - - 51

### FEBRUARY.

The Distinction between Sacred and Profane History, &c.,	61
Exposition of Mark ix. 49, - - - - -	65
Encouragements of the Christian Life—A Sermon, -	69
Hymn, - - - - -	76

CUP EXCH : 3 APR 1906

EADVILLE THECL SEM

	Page.
Silent Expression, - - - - -	77
Integrity and Charity, - - - - -	77
The Mountain Town, the Useful Minister, and the Magnanimous Boy, - - - - -	83
Religious Constancy, - - - - -	89
The Eclectic Review on the Liverpool Unitarian Contro- versy,— - - - -	95

**NOTICES OF RECENT PUBLICATIONS.**—Greenwood's Sermons to Children,—The Sunday School Library, No. I,—The Pathway of the Saviour,—Quincy's History of Harvard University,—Memoir of Nathaniel Bowditch,—Frothingham's Sermon on the New Idolatry,—Stone's Ordination Sermon at Mansfield, - - - - - 104

**INTELLIGENCE.**—Theological School at Cambridge,—Harvard University,—Perfectionism,—Mr. Miller's Views,—Baptist Denomination,—Mrs. Barbauld,—Newington Green Chapel,—Dr. Bowring on Egypt,—Toleration of the Jews,—Population of Syria,—Unitarian Works, - - - 111

### MARCH.

Influence of the Hebrew Faith and Institutions on the Hebrew Character, - - - - -	121
Stanislaus of Poland, - - - - -	134
Spiritual Existences—A Sermon, - - - - -	137
Musings, - - - - -	146
Proper Use of the Facts of the Gospel, - - - - -	147
Recollections of a Sunday School Teacher, No. I., - - -	153
My Centre Table—Second Sitting, - - - - -	155

**NOTICES OF RECENT PUBLICATIONS.**—Channing's Emancipation,—Richter's Reminiscences of the Best Hours of Life,—Chapman's life of Christ,—Hawthorne's Famous Old People,—Robbin's Two Sermons,—Whitney's Sermon on the Voices of the Dead,—Gray's Sermon on the New Birth,—The Lowell Offering, - - - - - 162

**INTELLIGENCE.**—Ordination at Charleston, S. C.,—Harvard University,—Rev. Dr. Walker's Lectures,—Boston Thursday Lecture,—Sacramental Lectures,—Convention

## CONTENTS.

	Page.
Sermon,—Evangelists,—New Society in Boston,—New Journal,—Converted Chinese Youth,—Protestantism in France, - - - - -	170

### APRIL.

Utility, - - - - -	181
Recollections of a Sunday School Teacher, No. II, -	188
Christ Formed in the Disciple—A Sermon, -	190
The Dying Girl to her Family, - - - - -	198
Home Influences, - - - - -	200
Macrina—the Sister of Gregory, - - - - -	208
The Parable of the Unjust Steward, - - - - -	210
Common School Education, - - - - -	213

NOTICES OF RECENT PUBLICATIONS.—Life and Times of Cranmer,—The Christian Teacher,—Ware's Sermon at Lancaster,—Buckingham's Sermon on Christian Union,—Brooks's Sermon at Newport, - - - - -	223
---	-----

INTELLIGENCE.—Installation at Sterling, Mass,—Church, Ministry, and Sabbath Convention,—Works in Press,—Professor Adam,—Church of England,—Church of Scotland,—German Universities,—Sandwich Islands, -	231
---	-----

### MAY.

Individual Retribution, - - - - -	241
Whitefield, - - - - -	249
Perfection and Perfectionism, - - - - -	252
Hymn, - - - - -	260
Perpetuity of the Christian Religion—A Sermon, -	261
Commentaries on the Scriptures, - - - - -	270
Father Mathew, - - - - -	277
Death of President Harrison, - - - - -	282

NOTICES OF RECENT PUBLICATIONS.—Damon's Election Sermon,—Ripley's Farewell Discourse,—Bell on the Hand, -	288
---	-----

INTELLIGENCE.—Benevolent Fraternity of Churches,—Society for the Promotion of Theological Education,—Rev. George Ripley,—The Fraternal Communion,—Come-outers,—American Colonization Society, - - - - -	290
---	-----

## JUNE.

	Page.
Death of the President of the United States—A Sermon,	301
The Convert of Athens, - - - - -	310
Naturalism and Supernaturalism, - - - - -	315
Spring, - - - - -	327
Notices of the late Ezekiel L. Bascom, - - - - -	328
My Centre Table.—Third Sitting, - - - - -	331
The Example of Christ, - - - - -	337
NOTICES OF RECENT PUBLICATIONS.—Channing's Discourse on Dr. Tuckerman,—Thompson's Anniversary Sermon,—Ingersoll's Sermon on the Death of Christ,—Frothingham's Sermon on the Solemn Week,—Putnam's, Whitney's, Peabody's, Lamson's, Hall's and Furness's Discourses on occasion of the Death of President Harrison,—Sedgwick's Stories for Young Persons, - - - - - 341	
INTELLIGENCE.—Ordination at Norton, Mass.,—Ordination at South Boston, Mass.,—Dudleian Lecture,—Book and Pamphlet Society,—Massachusetts Bible Society,—American Peace Society, —American Unitarian Association,—Berry Street Conference, —The Collation,—Sunday School Society,—Convention of Congregational ministers,—Evangelical Missionary Society,— Society for Propagating the Gospel,—Meeting on Thursday Evening, - - - - - 349	







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HOLY TIMES.

A SERMON, BY REV. F. W. P. GREENWOOD, D. D.

PSALM CVI. 3. Blessed are they that keep judgment, and he that doeth righteousness at all times.

THEY on whose heads the holy and paternal hands of this benediction are laid, are those children of God, whose course of virtue, or righteousness, is uniform. It is to such only that the term virtuous, or righteous, can, in strict justice and propriety, be applied. They only can truly be called virtuous, whose virtue is, not indeed perfect, but principled, and steady, and independent of circumstances and seasons; exercising itself intelligently, according to its own established rules, and the pleasure of the Almighty, and not according to the dictates of caprice, the customs of society, or the authority of men; holding a high, calm, equable, fearless road, toward Christ its pattern, God its Judge, and heaven its inheritance. To be honest and innocent till temptation comes, and when it comes, to bend or fall; to be contented and cheerful when everything goes well, and gloomy and irritable when any thing, goes ill; to be gentle and peaceable when there is no provocation

either real or imaginary, and to be furious when there is : to be devout on a certain day, and to be careless and godless every other day ;—this is not to be virtuous, to be pious, to be religious. Such fickleness, such formality, have no right to those honorable names. They whose righteousness is mere'y temporary, whose religion is only periodical, have no part in the blessing of the text. “ Blessed are they that keep judgment, and he that doeth righteousness at all times.”

This is a plain truth, and an important one, and deserves, accordingly, to be frequently and earnestly exhibited ; at least so long as men are disposed to satisfy themselves with an easy accommodating morality, and to make an observance of holy times and seasons a remarkable proof of piety, or in any degree a substitute for it. It is true, and an important truth, that virtue, in order to be blest, must be the principle and habit, and not merely an accident of character, and that holiness is in the heart and conduct, and not in any particular day of the week, or the month, or the year. But this truth, simple and excellent as it is, and constantly as it should be kept in mind, is liable to great misapprehension and perversion. It shares the fate which is common to almost all truths, of being forced into unallowable results by the rude and indiscriminating, and of becoming in their hands something very different from its pure original self.

Because there is no more holiness, intrinsically, in one day, or time, than another ; because the obligations of religion are as strong at one time as at another ; because the appointment of sacred days has been carried to excess and much abused by superstition and hypocrisy, some would infer that no days are to be distinguished, that no seasons should be set apart for peculiar reflections or exercises, and that the devotion of any one time to any one subject of contemplation is an act of weakness and superstition. But it is not so. Nature and reason declare such a cold sentence false, false to them, and to the very cause of virtue which it seems to espouse. There is no wisdom, no discretion or consideration, in thus bounding from one extreme to its opposite. There is, to be sure, no intrinsic holiness in any particular day ; but though there is no power in the day to keep us holy without our own concurrence, yet we may keep the day holy, and gather up the benefit of our own action into

our own souls. We may keep one day holy for one purpose, and another day for another, and not permit the devotion of either day to any purpose to interfere with the duties of the whole. On the contrary, the devotion of these days to their specific services or recollections may greatly help the duties of the whole. Although he only is blest who doeth righteousness at all times, it is no less true, that he may greatly aid himself in the all-important work of doing righteousness at all times by observing certain seasons of self communion and examination, or religious commemoration, which may awaken his slumbering zeal, animate his pious resolves, strengthen his virtuous principles, and refresh him for his labor and his pilgrimage.

All depends upon ourselves. We can use as well as abuse. Our own souls make time holy or unholy, nature and the seasons furnishing the opportunity. The profit or the loss is an account between ourselves and our souls alone ; or, in other words, a matter of individual responsibility. That some lose, is not a reason why others should have no chance to gain. Who shall say that a devout and rational attention to the ordinances of public worship on the first day of the week may not qualify a man for the more strict performance of his temporal duties on the remaining six days, because another man superstitiously considers his lip piety on the first day as an act so meritorious in itself, that it is in some degree an absolution from rigorous uprightness for the rest of the week ? Do we find that they who will not join with their neighbors in sanctifying one day in seven, are more pure, more benevolent, more honest than their neighbors ? Do they support and educate their families better ? Are they more temperate ? Do they more faithfully improve every allotted hour ? Whom, as a general rule, would you rather trust in temporal concerns, those who break the Sabbath, or those who keep it ?—Associations which are gratifying to the affections, and beneficial to the conduct, attach themselves to certain days, and there they will cling ; and they must not be reasoned away. It is not reason, but a cold sophistry which would persuade them to quit their hold. No respect is to be rendered to that false philosophy, which, with a rough hand and a palsying grasp, would shake all poetry out of the memory, and all imagination and feeling out of life. Let all unnecessary multiplication of idle

holy days, and especially let all abuse of such days by any sort of excess or folly, though it come in the shape of commemoration, be reasoned against and reproved ; for these are proper subjects of argument and reprobation. But pray leave the mind to its musings at those seasons which nature points out as the fittest ; and leave the heart to its deep fountains, and memory to its intenser searchings through the storied gallery of the past. Leave to one day its saddening and chastening shadows, and to another its inspiriting light. Let the soul listen to the voice of God, as it speaks in the changes and returns of time. Let it ponder on its state and its progress, as it stands on the brink of dividing years. Disturb it not by the interruptions of a vain philosophy, or a vainer ridicule.

Nature itself, as I have said, suggests to us the appropriation and hallowing of days, and will hardly allow us to treat them all with equal regards. The earth moves not forward in a strait line, but constantly repeats a circle round the sun, revolving all the while about its own axis. It thus measures out our years and our days for us. It journeys from point to point in its magnificent orbit, and as it leaves one point enters upon another which it had left a year ago, and finds it there with its clustered and ever clustering crowd of associations, events and memories. The earth is perpetually keeping, in silence and solemnity, its ancient anniversaries, ancient as its birth from chaos. And why should not we do so too, who live on its surface, and move round in the same circumference, under the same watching Eye and guiding Hand ? Why should not we intelligently, as the great globe on which we dwell does mechanically and necessarily, take note of recurring seasons and days ? Why should we not set apart particular times for their appropriate reflections, marking them, as they come round, by the attentions of an observant spirit ; especially, if by doing so we are assisted, instead of being retarded, in our common duties, and that indispensable righteousness which is incumbent upon us at all times ?

If gratitude is awakened in our hearts by the return of some day, which, in the annals of the world, or of our own lives, has been crowned with some signal blessing ; and if that gratitude is so wise and so true, which it surely may be, as to discourage excess, while it promotes joy and quickens charity ; is it not well

that we keep the feast? And if a day which has witnessed some great sorrow softens our attentive hearts by its mournful recitals, and inclines them to seriousness and prayer, is it not well that we should commemorate the time of tribulation, even though we do it with tears?—The day which for many centuries has been hallowed by common consent to the memory of our Saviour's birth, is it not well that many have been recently keeping it in a public and religious manner, with "thanksgiving and the voice of melody," and that they have made other sharers in their joy by the almsgiving which formed a part of their commemoration? And the birthdays of members of our families, or others who are dear to us, though we may not keep them so openly, or with any external manifestation, shall not the soul observe them with some passing tribute? Shall we forbid ourselves, or be forbidden, to thank the Almighty Giver of good, that our friends were born for our solace, and ask of him that they may yet longer walk with us in our pilgrimage, and that we may forever dwell together in the heavenly city? And the days of death, the days of the visits of the dark angel to our houses, why should not the soul keep them too, and keep them holy, though perhaps more silently and solitarily than all? May not the father, or the mother, for instance, remember the day on which a child was taken from their arms, and say, though not to any earthly ear, 'So long was that child entrusted to my care; so long did my soul watch it, and my heart cleave to it; so long did I hear its voice, and witness its growth, and make myself the object of its young affections; and then, on this day, it died; its spirit left me to pursue my way without it; and so long have I since been journeying on. Let me wait. It is with a better and a wiser Parent than I. When a few more, at most, of these days shall have come and gone, I too shall be called.'

Truly it is good that such days as I have cited should be kept, whether in the congregation, or in the assembled thoughts which stand and pray in the silent breast. And by keeping them thus decently, with the true dedication of heart and memory, superstition will be repelled rather than cherished; for I am satisfied that the proper use of many things which are liable to abuse, is less dangerous and more profitable than the utter neglect and repudiation of them.

Then there are the birth days and the death days of the swiftly succeeding years ; the days which the usage of men has appointed for the beginning and the ending of the great revolutions of our earth. We cannot be brought to them unmoved. The season of their recurrence is the peculiar season of reflection and resolution. How has the year gone with us, since we last stood on these bounds ? How with our outward prosperity ? How, more particularly, with our inward peace and wealth ? Let each individual turn the regards of his soul back on its experience, and then forward to its prospects. Let him be thankful for what has been done for him both by God and man. Let him look with regret and repentant emotion on what he has done ill, and with grateful pleasure on what he has done well, himself. Let him determine that the year on which he is entering shall record, at its close, more for his satisfaction, and less for his sorrow or shame ; and if he maintains his resolve, it cannot but prove to him a year of prosperity.

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#### VENERATION.

It will be the object of this article, to exhibit the value of the sentiment of veneration, as a religious sentiment ; and to suggest some reasons for its diligent cultivation. As an original faculty of our nature,—in its connection with religious forms,—and as an important element in individual and national character.—these are some of the aspects under which it discovers itself as bearing such a designation, and deserving such a culture. Regarding rather the nature of the feeling than the etymology of the words, I shall use the terms veneration and reverence without distinction.

Certain manifestations of reverence are natural, almost involuntary. The impartial witness of a noble action done in requital for a malicious injury, under his first impulse to admire, is subject to no cold rules of self-interest or of expediency. Indeed impartiality cannot properly belong to such a witness, for his nature has already enrolled him among the approvers. No experience has taught the child of the Eastern desert, who bows himself at sunrise, thus to



reverence the supposed embodiment of his Divinity. He who seems shrinking to nothingness as he passes under the wide dome of St. Peter's surely does not reason himself into that consciousness, nor into a sense of the majesty that overpowers him. The child, and he whose heart's childhood has survived the rough experiences of life, feel a like awe, when the waters come up or the lightnings fall. That erring reasoner, on whom unbelief had wrought its terrible destruction, testified to the power of reverence when he would not but with bended head give utterance to the sublime conception of a God. That sentiment, in purer form and truer action, is at the foundation of all pious homage. Art, too, appeals to it ; it springs from it and is cherished by it. They who trust that their works or their words shall outlive their own mortality, believe it to be inextinguishable. The painter knows that, in distant ages, the eyes of the world will turn reverently to the pictured "Crucifixion," for they will find there the visible symbol of an everlasting faith. The architect and the sculptor know that, fallen or in their pride, the obelisk and the column will freshen memory and chronicle old histories ;

" Each ivied arch, and pillar lone,  
Pleads haughtily for glories gone ;"

that through the leaning forests of shafts of ruined cities the men of other years will come to gaze and wonder, to muse upon the greatness that has left its record there.

The natural strength of the sentiment is also evinced by the world's unsparing verdict upon those who have done it signal violence. That negative state of the sensibilities, that never exhibits the active emotion, may pass unrebuked. Even the rudeness that pertly jests, or the inquisitiveness that loudly questions, or the insensibility that audibly guesses, in some real or pictured presence that should hush to stillness, may win only a silent contempt and be forgotten as the crowd moves on. But a severer sentence awaits every more wanton outrage. The pitiable aspirant who fired the Ephesian Temple by no means misjudged his race. The generations of men have not left that impious ambition without its full measure of reward. Nor can any devout pilgrim-worshipper at "the Meccas of the mind," while his tears fall at the remembrance

of the great ones whose lower resting-places are desolate, forget, however he may forgive, the heartlessness of one "parson Gastrell," who "pulled down and dispersed piecemeal" the dwelling of the earth's mightiest intellectual master.

Provided it should never visit an offender's head too roughly—with unchristian rigour, if it might be guarded against too decided personal bearings, we could wish this sensitiveness were livelier than it is. Is not that a mean task, to which some minds so readily degrade themselves, of perverting for purposes of ridicule creations of art that countless associations have hallowed? Certainly it betrays a mournful want of respect for those finer emotions, that always pour themselves out in accents of solemn tenderness. Ludicrously to parody a poem that has melted itself into the hearts of all who can think, remember and weep, merits no less explicit a reproof than the desecration of a holy temple. That poem may have been uttered in one of those subdued moments that compensate for many quick-passing hours of gayer mood, from a mind "held in holy passion still." It may even be the faithful transcript of a soul where "enamelling affliction" has written its terrible decree in letters of fire. It is a very easy thing to despoil forever of its grandeur a great work in either of the sisterhood of arts; to burlesque, by a few rude strokes, a masterly painting; to transform, by a little moist lime, a statue of Antinous into the image of a clown. But is there not, in every great mental effort, that which it can be no less than sacrilege to trifle with? That reverence itself is a quality in every mind of fresh, natural simplicity, will hardly be questioned with sincerity. We surely need not labor long to prove it to an uncorrupt world; nor to the world in its actual estate, till every chamber of the soul has been sifted of its treasures, till every chord of feeling has been lacerated, till humanity tramples on the offerings of transcendent genius at its shrine, till every "child shall behave himself proudly against the ancient," till man refuses to be subdued when the storm sweeps over him, till he has driven his ploughshare over the site of every fane where he now worships the Infinite Majesty.

I have already hinted at the connection between veneration and religious worship. An act of worship is the expression of reverence for the highest, the best, the truest thing. Reverence implies some

intellectual perception of the nature of the object revered. If that object be a moral quality, the reverence is not confined to the highest degree in which the quality is developed. We revere the action of a good principle, even when it acts at disadvantage and feebly. One who has worn out a long life in right endeavor may reverence the sinner's first weak struggle with evil habit. It is true we feel the highest respect for superiority ; but we respect also the quality that gives that superiority, when we see it in only a partial manifestation. With that philosophy of the religious element which resolves all service of a Supreme Power into a selfish propitiation or laudation of a Being estimable solely for his ability to gratify our desires, this view of reverence has no affinity. I can, and must be, grateful to a Being that gratuitously ministers to my need ; when I reflect on the Infinite Source that satisfies the moral wants of a universe, my thankfulness rises into adoration. Goodness, love, mercy, must attract reverence. Before the perfect union of all eternal attributes the finite soul bows in that ennobling humility which the Scriptures have called the fear of God. A higher reverence might have a most direct moral influence. Regarding all sin as profaneness, it would at once reform, purify and exalt the character.

Religion has never entirely divested itself of forms. Christianity recognizes that element in us to which they are addressed. The holy One of Nazareth appealed to it. Even in his spiritual kingdom were appointed those affecting rites, whose simplicity and naturalness have won the attachment of his earnest followers, and inspired unbelief itself with awe. The earliest system of faith most completely elicited the venerative faculty. However marked its effects may have been in other Oriental nations of antiquity, probably the religious character formed under the Jewish dispensation was the most singly reverential that has existed.\* The Hebrew lawgiver proclaimed his inspired code to a people of ardent temperament, animated with quick imagination, somewhat susceptible to mysteries, and full of trust. A Divine Power was revealed at the first moment of the nation's being. How could the soul of a true Hebrew but be lost in sublimest emotion so soon as his memory

\* "The Jews would not willingly tread upon the smallest piece of paper in their way ; for possibly, said they, the name of God may be on it."

reverted to that epic's solemn opening? Veneration characterises their whole existence. Living under a theocracy, perpetuating a miracle, favored by the visitings of Jehovah, they could hardly suffer it to be otherwise. We discover it in the faithfulness that guarded the unprofaned ark of the covenant—its precious emblems and its crowned and burning altar: in the dread that separated the people from the High Priest, clothed with the golden ephod and the breastplate of judgment: in the stillness that came down with each seventh day's light, and rested till the evening sacrifice was over; in the Levite's horror of the thing that could defile: in the deference that listened to repeated promulgations of the Law; in the singular silence with which arose the triple, forbidding walls of that mighty embodiment of reverence, the great temple.

Now from all this men are wont to argue the imperfection of the old Mosaic economy, and the necessity of a less sensible dispensation. That necessity is readily admitted. Still, this veneration was not all superficial, but deep and true, a veneration which valued the form for what it shadowed forth—which looked behind the visible token to an everlasting reality. For, from between the cherubim of that guarded ark the Almighty communed with the prophet; those emblems were memorials of the witnessed workings of Omnipotence; on that altar was "a sin-offering made by fire unto God;" upon that High Priest's forehead was written, as on a signet, "Holiness to the Lord;" the Sabbath was the Creator's hallowed time; the Levite had only to touch to make holy; that Law had been "graven with an iron pen and lead in the rock forever;" and that earthly temple the veiled Builder of the Heavens filled with his presence.

In the good order of Providence a more spiritual kingdom came. And was there in its wide requirements no appeal to the sentiment we have ventured to pronounce religious? Was all reverence for greatness and goodness stricken out of the human soul by the edicts of the new Prophet? Did his revelations altogether supersede the use of forms? Unquestionably his doctrine was the most purely spiritual that is conceivable. Yet, in calling men to render inward service to the Unseen, he would not tear away clinging associations from objects that are, and ever must be, aids to our weak perception. He would have the beauty of the lily and the majesty of the heavens enter within, and leave an impress there, because a sus-

receptibility to such influences opens the heart to the love of the Creative Spirit manifested without. With a sublimity all original he declared, "A greater than the temple is here." He did not therefore despise the temple. But precisely because he knew that men came up thither to feel the nearness of their Father, with unapproachable reverence he purged away the desecrators of that august sanctuary. He made not the slightest abatement from the sanctity of old associations. "Go and baptize," and "Do this in remembrance of me" were, it is true, the only positive directions for the ceremonies he instituted. He left it to human invention, prompted by impulse and guided by judgment, to seek out objects that should best aid devotion, and thus acquire to themselves a subordinate yet real venerableness. Can we have misapprehended the nature of his teachings, in discerning in them a sanction of the veneration of all that is imposing in nature or in the operations of man? He knew that the hour should come when worship, to be acceptable, should not need to be offered on Zion nor on Gerizim; yet he forbade the profanation of holy places and wept over the prophetic vision of Jerusalem in ruins.

It will not be questioned that the Catholic Church has bound its votaries to its bosom more closely than other forms of Christian service. Through manifold symbols of things spiritual it kindles the imagination, wins the sympathies, and cherishes reverence. Its mysteries enrapture, and its solemn pomp stills us. Those convent-bells, ringing vespers, slowly and mournfully, from grey turrets, lift the thoughts of us here—a thousand leagues away. There is no wooded height or valley in those half-enchanted lands, no cave or cell or cottage, that their echoes do not visit, calling an aspiration to Heaven. The sinner feels himself the more a sinner, while he kneels, at shrove-tide, before the vestibule of a massive and hoary pile. It would be too trite a remark, to say that there is an excess, a folly even in this. Our times need no such caution.\* Wise people in this wise age will not be slow in detecting

\* Says Sir Thomas Browne, "I should violate my own arm rather than a church, nor willingly deface the name of saint or martyr. I cannot laugh at, but rather pity the fruitless journeys of pilgrims, or condemn the miserable devotion of fryars; for though misplaced in circumstances, there is something in it of devotion. I could never hear the *Ave Maria* bell without

the weakness of the poor adorer of the Virgin, who feels his religion mortally wounded when sacrilege is done to its emblems. They will catch all the humour of the story of old Peter di Bocca Porco, who on taking the Papal chair changed his name into Sergius the Second, "probably not so much," says the quaint narrative, "to avoid the uncomeliness of his own name, for this would after have been no part of his pontifical style and title, as out of a mighty reverence to St. Peter, accounting himself not worthy to bear his name, though it was his own baptismal name." But we suppose the danger to be in a tendency to the extreme opposite; that the time is coming when the want of a truer veneration for the expressions of faith shall be felt. Are there not multitudes, with their old ideas of Church sanctity broken up, who have not yet learned to reverence the spiritual Church and its spiritual Head? When that wisdom comes, if come it ever may to mortal conditions, let it be greeted with joy. Then, be it remembered, reverence will not be extinguished, but be fixed on an Object that is Eternal. Till then, let us reverence the symbols of spiritual realities, not indeed for what they are in themselves, but for the truths they image.

Reverence in individual character is generally found united with other of the nobler qualities, such as patriotism, taste, love of nature,—in a word, the appreciation of excellence in its various manifestations. It is a plausible notion, that each mind appreciates most perfectly that order of attainments in which itself has made most considerable advances. Yet shall we not naturally revere most the power that is above our reach, most inimitable, and therefore most wonderful? May it not be a kind of hidden, low jealousy that tries to keep from sight those proficiencies that are above us, bringing into view only those in which we are not quite afraid to appear as competitors? However this may be, it is certain that the man in whom reverence is most fully developed is himself most revered. Veneration implies humility, and humility seldom fails at least to be respected. It grows up with the forming char-

an elevation, or think it a sufficient warrant, because they erred in one circumstance, for me to err in all, that is, in silence and dumb contempt; whilst therefore they directed their devotion to her, I offered mine to God, and rectified the errors of their prayers by rightly ordering mine own."

acter; and, if the discipline of life and the lessons of wisdom have not all been in vain, it lasts as long as the soul. Mournfully harsh, indeed, must have been the world's treatment of that man who finds in age nothing to venerate. In the beautifully harmonized character of Herder, whose was

“The reverend watching of each still report  
That nature utters from her secret shrine,”

there was a perfect exemplification of this sentiment, developed strongly, but without exaggeration. It has not been wanting in any of those good men who have learned the worth of moral greatness, and have looked through the surface into the reality, the meaning, the spirit of things. It was especially prominent in those who were privileged to take Christianity pure from its Founder; and in those ancient preservers of the faith, honored with the name of Fathers, whose home was on lonely mountain-tops, and who carried thence spirits fired with zeal for holiness, elevated with devout contemplations, awed by their near glimpses of Jesus. He who ever looks above and aspires to ascend, needs not to study after reverence; he who regards only the poor being of self and its low wants, cannot learn that secret.

It would be useless for our present purpose, even were there a hope of success in the task, to attempt accounting for those inconsistencies in men of genius, which present to us the highest veneration for intellectual power combined with a frigid indifference to moral excellence. It is enough for our argument that such instances strike the greater part of mankind at once as paradoxical; that the disunion is obviously unnatural; for this implies that there is, at least, a congeniality of the venerative faculty with piety. This partial developement of a sentiment good in itself rather enhances in our eyes the value that must attach to a more just, generous culture. The affections, in these cautious minds, wait the guidance of reason. And when low tendencies have blinded that reason, diverted the attention, abused the susceptibilities, the whole mental force, tossed perhaps with wasting fury, is confined within a narrow channel. A happier influence diffused over life, from its early springing to its noontide, might have opened wider contemplations,—making the generous heart holy, the admiring soul a worshipper.



The individual character is often taken as an index of the national, and rules and principles governing the growth of single minds are said to apply equally well to masses. Yet various social relations and political causes make important distinctions. It is proper, therefore, to glance at the results to be expected from a higher degree of veneration pervading a whole people.

When we find a nation really becoming every day less disposed to reverence, it hardly satisfies us to be told that this is owing to progress: that rapid advancements in civilization, knowledge, mechanic arts, throw the old slow methods of procedure into the shade: that a community making such vast strides away from its old positions must forget the achievements it made there: that he who is spreading gardens in the wilderness must overlook the mossy tree-trunks that warn him to remember the ages. Speak to a good citizen of his country, and patriotism prompts the answer. But patriotism lives much in the past. Who ever heard a patriotic appeal to a populace, that made no mention of the struggles and the example of an honored ancestry? For what does the citizen of a republic, or the serf under a despotism, prize the country of which he is ever the proud and eager champion? Is it because it has been the birth-place and the luxurious nursery of his meagre self? A true-hearted man will deny it to himself and his fellows. Attachment to political institutions is based upon something estimable in those institutions. That something may be a constitution that recognizes the rights of every living soul, it may be a constellation of noble, gifted statesmen administering its affairs, it may be in promises not yet realized, or in strivings of valor and endurance whose story the years are always carrying farther and farther away. National feeling, love of country, patriotism, whichever it be called, supposes veneration.

The question that suggests the whole difficulty attending this subject—which we here regard solely as a moral, not at all as a political one—is this:—is veneration consistent with the spirit of progress, of reform? Our answer would be at once, that it is perfectly consistent with all reform. And it is believed, that those facts which might seem unfavorable to this position may be accounted for by a single consideration: that when bodies of men withdraw their respect, their reverence, and of course their obedi-

ence from an ancient establishment, there is a terrible interval when reverence is without an object and virtually disappears. The frightful ruptures of old dominion take away its former resting-place, and give it at first no substitute. What else was the meaning of those Romans who exclaimed against the rebel and the anarchist, that to them nothing was sacred? What else the awful heavings and wrestlings of revolutionary France? But it is otherwise when a great and single principle moves those revolutions. For then reverence has already chosen its new shrine, and the transfer has been made before the outward contest comes.

In Burke we see a national spirit acting without restraint. Was there ever a more entire impersonation of reverence? Of Burke the royalist or the politician we have nothing to say. Because he revered he is venerable. And when we see him assaulted, and in his own pathetic language, "lying like one of those old oaks that the hurricane had scattered about him," and at the same time doubting "whether he would give a peck of refuse wheat for all the world calls honor or fame," we are drawn to him by a feeling no less strong than reverence. We require not that an article of his political creed should be worthy our countenance. He loved the institutions of England as he loved her castles and keeps, because they had "come down to him, covered with the awful hoar of innumerable ages." Veneration may co-exist with conservatism; and so it may exist without it. If systems of policy have proved too false to be respected, let not reverence die with them; but let it be transferred to objects more durable.

Be the social advancement then what it may, we need not cease to venerate the past, any more than we need feel uncharitably towards the imperfections of days less enlightened than our own. The past and the present, for whatever they have of sincerity and truth, of philanthropy, freedom, fortitude,—all intellectual and moral greatness, are to be revered. The nation that does this justice to itself, will at least be remembered as among those which have wisely looked beyond themselves. But if the time shall ever come when man ceases to reverence because he thinks himself *too* wise, there will then be reason to lament, and to fear.

F. D. H.

## BIOGRAPHICAL SKETCH.

THOSE who have a taste for biography will not read without some degree of interest an account of Nicholas Culpeper, a practising apothecary, who was born in the year 1616. The events of his life were remarkable enough to be recorded, independently of the contributions he made to the materia medica. His principal work, the Herbal, we presume has gone out of fashion, though at one time it had general circulation in England. He maintained a warfare with the College of Physicians, wishing to confine the whole materia medica to the natural productions of the country.

He was the grandson of Sir Thomas Culpeper, and the son of a clergyman. His mother's connections were highly respectable, and on her devolved solely the care of his infancy, as his father died a month before he was born. She was unremitting in her devotion to him, and like many other mothers, suffered her maternal affection to wholly occupy her heart, and prevent the feeling of that desolation, which often leads women to ill-judged second marriages.

When properly prepared, he was sent to Cambridge, and very soon formed an attachment to a young lady who amply returned it; but as he had no property and she was the daughter of a wealthy squire who prided himself on his money, they were both convinced there was but little chance of gaining his consent to their union. After many plans and consultations they finally concluded, that the deed once done, and irrevocable, would be forgiven, the young lady trusting to the doting affection of her father. As she resided at some distance from Cambridge, it was agreed between them that they should meet at an appointed place, and thence proceed to Lewes, where the marriage ceremony was to be performed. The morning of this eventful day arose bright, and the young man set off full of ardent expectation. In a short time however the sky became lowering and wild, and the thunder rolled at a distance. He hurried on to meet his youthful bride, hoping to have her under his protection before the rain, which was evidently impending, fell. When near the spot where he expected to find her, which was an old oak at a short distance from the highway, a tremendous clap of thunder, followed by sharp lightning, for a moment delayed his

course. It was but a moment, for he thought only of her exposure. As he approached the spot he saw the tree in flames; with breathless terror he drew nearer. Pale and lifeless she, who had risked all for him, lay stretched at its foot. Her death had been instantaneous! The despair of the collegian unfitted him for study, and he quitted the university. His grandfather was so much disappointed and incensed at this step, that he struck his name from his will, leaving the bulk of his fortune to his other grand-children.

The young man, with a mind much excited by the melancholy event that had thus blighted his prospects, took to the study of Astrology, then much in vogue even among the educated. He contrived to connect this with Physic; and becoming interested in the qualities and medicinal uses of plants, placed himself with an apothecary near Temple-Bar, his mother supplying a premium of fifty pounds. This connection did not continue long, as the apothecary failed. He next united himself to a Mr. Drake, who was an apothecary in Threadneedle Street, and after remaining some years with him took a shop. Time had in some measure healed the wound of his early youth, and new affections began to spring up in his heart; he formed an acquaintance with Alice Field, a young girl who had just emerged from childhood, and who discovered a taste for plants and flowers similar to his own. She had been struck with the importance he attached to them, and one day brought him a bunch of wild flowers, requesting him to tell her fortune by them. Whether by casting their nativities he read her's and his own destiny is not said, but in one year he married her, at the early age of fifteen. Her father dying left her an independence, and their union proved happy.

He was unfortunately engaged in a duel, and obliged to fly to France, where he remained three months; during that time he insisted on paying the expenses of his antagonist till his wounds were healed. He was excessively fond of the use of tobacco, and probably shortened his life by it; often embarrassed about his money concerns, from his carelessness on the subject, but submitting with cheerfulness and good-humour to all consequent sacrifices. He was a man of religious feeling and great humanity, and found in his young wife a friend and companion. He instructed

her in his medical practice and knowledge of plants, and with her fourteen years, dying at the age of thirty eight.

On his death bed his wife said to him in reply to some observation, "How can I be cheerful, or how can you, with looking us in the face?" "My dear girl," said he, "I go to Heaven. I speak now, when it were useless to dissemble. I shall soon be in the presence of God and his angels. I direct persons as I would they should do by me. I endeavored to do so in my practice. I never gave my patients two medicines when one would serve as well. Farewell, my dearest, I am satisfied." He died shortly after, preserving his cheerfulness and recollection to the last moment. H.

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## JUVENILE POEMS.


THE following little poems, written by a girl thirteen years of age, were lately presented at an examination of the Harvard School in Charlestown, of which she was a member. They were commended for the neatness of the writing, for the simplicity and prettiness of the poetry, and for the good sentiments which they express.

### SCHOOL.

How pleasant 'tis in school to meet,  
With faces bright, and willing feet,  
To Wisdom's gates to wend our way,  
Nor spend our precious time in play.

Our teachers point the way of truth,  
They will direct our erring youth,—  
And ever may our actions prove  
That all may be controlled by love.

May friendship e'er be found in school,—  
May kindness, truth and justice rule,—  
And oh, may ever learning's page  
Our undivided thoughts engage.



What! say our education's done,  
While we but view the morn's bright sun?  
Say you we have no more to learn,  
Because our steps from school we turn?

No; though our days of school are done,  
Until life's tide doth cease to run,  
Something to learn, something that's new,  
Something we know not, meets our view.

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### THE VILLAGE GIRL'S SONG.

I love the bird's sweet song that ringeth  
From yonder shaded bower,—  
I love each merry bird that singeth,  
To charm the listless hour.

I love the clear cool brook that leapeth  
So lightly down the hill,—  
I love the stream, that silent creepeth,  
Where all around is still.

I love each fair sweet flower that groweth,—  
The lily and the rose,—  
I love each beauteous tint that gloweth,  
When the young buds uncloze.

*Dearer* my home where woodbine twineth  
Around the cottage door,—  
Where the bright chequered sunbeam shineth  
Upon the sanded floor.

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### NEW ENGLAND.

Old England may boast of her ivied wall,  
Of her towers and castles gray,  
Where the birds of night to each other call,  
And 'mid the proud battlements play.

And Spain may boast of her dark-eyed maids,  
 And the flowing Guadalquivir,  
 Of her green olive woods, and her myrtle glades,  
 And each proudly rolling river.

And the skies of Italy brighter may be,  
 And her flowers may sweeter glow,  
 And the bright birds sing through the orange tree,  
 Where the purple violets grow.

We've no castles or parks in our own dear land,  
 But we've forests and prairies wide,  
 We've no *Queen* before whom to trembling stand,  
 And quail 'neath her glances of pride.

We've no olive groves through which we may rove,  
 And no orange trees bloom o'er us,  
 We've no sweetly scented myrtle grove,—  
 But we've *Liberty* before us!

We've no titled lords, we've no barons proud,  
 In our own, our native land,  
 Round the Pope's high throne no votaries crowd,—  
*But we bow at God's command!*

Yes, Freedom here has her chosen throne,  
 And Justice rules over the land,  
 Here Wisdom the treasures of Science makes known,  
 Firm, wise and united we stand!

## INTRODUCTION TO JOHN'S GOSPEL.

THE proem, or introduction, to John's Gospel, in which "the Word" [ *ὁ λόγος* ] is spoken of, has exercised the talent and learning of commentators more perhaps than any other portion of Scripture; in consequence of the difficulty of defining the precise import of the term, "Word," in the conception of the Apostle. Trinitarians indeed often save themselves the trouble of investigating its meaning by assuming, that by "the Word" (John i. 1.) is

meant Jesus Christ, although no mention is made of him till we reach the fourteenth verse, where the language at once expresses the difference between "the Word" and the being Jesus Christ, as well as the relation that existed between them; or in other words, denies his *deity*, while it affirms his *divinity*. The difficulty of the passage grows out of our ignorance of the opinions with which the mind of the Apostle was familiar, as entering into both the philosophy and the theology of his times. The general design of the passage is easily discovered, but the exact force of the several clauses can be determined only by an acquaintance with speculations which prevailed at that distant period. We find in the "Christian Teacher," in one of a series of articles upon the character and meaning of the books of the New Testament, of which we hope at some future time to give an account, an explanation of the idea contemplated and meant to be expressed by John, which we are glad to offer to our readers;—not because we agree altogether with the writer \* in the conclusions at which he arrives, but because he has presented a distinct, though rapid view of "the forms of speculative thought" to which the Apostle doubtless had regard in the terms which he used.

"The dogmatic character of the work is plainly announced in the language of the celebrated proem, concerning the divine word or *logos*. This great and distinguishing idea the author places in the very front of his Gospel; he speaks of the *logos* as becoming incarnate, and fixing his tabernacle among men:† and though the *logos* is never referred to again in the same decided terms as in the proem, yet throughout the Gospel there is an implied reference to it, which appears to me to tinge all the language of John, and to furnish the best explanation of the efficacy directly attached by him to faith, of the intimate union affirmed to subsist between Christ and God, and of the necessity of being born again of the Spirit to be prepared for life eternal. Great difference of opinion has existed among theologians as to the real nature and office of this divine word. Without enumerating here the various theories which have been proposed respecting it, I will simply observe, that the history, which has now been very learnedly and satisfactorily

\* From the initials we presume the writer is Rev. John James Tayler of Manchester.

† John i. 14. Wisdom is personified and spoken of in similar terms, in a passage of Ecclesiasticus referred to by Locke, (xxiv. 8.)



traced,\* of the progressive changes of signification attached to the term *logos* among the different branches of the Jewish nation, and the striking coincidence of many forms of expression in this Gospel of John with the known phraseology of the philosophical school of Alexandria, seem to me to prove beyond all reasonable question, that among the philosophical conceptions prevalent in the East at the time of our Saviour's appearance we must look for its true interpretation, and that what it meant among the writers from whom it has been borrowed,—as it has nowhere been otherwise defined,—it must mean in John by whom it has been adopted.

When the Hebrews abandoned the grosser anthropomorphism of their early faith, and began to entertain more spiritual conceptions of God, they still felt the want of some intervening idea, by which they might realise to the ordinary apprehensions of men the nature and operations of the invisible Deity, and mark, as it were, the mode of transition from the world of spirit to the world of sense. They naturally turned to their own minds for illustration. They found in the free combination of their own ideas, and in the purposes and volitions thence arising, the hidden and primitive source of power and action; and in speech, which embodies thought and makes it intelligible to the sense, they discerned the instrument, by which mind acts upon the external world. Speech therefore seemed to them the natural link between the spiritual and the material worlds,—so closely allied to mind as to be supposed to be of a kindred nature, and yet so dependant on material functions as clearly to fall within the jurisdiction of the world of sense.† Under these circumstances, the term Word or Speech presented itself to their minds, as a suitable expression for the divine power,—that attribute of God, by which he acts on the visible universe, by which he creates and governs all things. In this sense, the term Word, and kindred forms of expression, occur every where in the Old Testament. 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' (Ps. xxxiii. 6.) The successive effects of creation are ascribed in Genesis to the energy of the divine word. It is unnecessary to multiply examples. I would remark in general, that there has always been a tendency in the Oriental forms of speculation to personify and *hypostatize*‡ abstract ideas, i. e., to invest them with

\* See Lücke's *Geschichtliche Erörterung der Logosidee* prefixed to his Commentary: the general results of which appear to me to be altogether confirmed by Professor Norton's learned illustrations of the Doctrine of the Logos, in the 10th Section of his Statement of Reasons for not believing the Doctrines of Trinitarians.

† It is hardly necessary to remark that *λόγος* in Greek, like the old English word Discourse (used in its logical sense,) expresses both an operation of reasoning and speech.

‡ Personification is the first, and *hypostasis* the last, stage of the process.

an existence independent of the mind in which they dwell. This tendency betrays itself even in the monotheistic philosophy of the Hebrews; and during their captivity they were brought under influences, which quickened and confirmed it. The religion of Zoroaster, which at that time prevailed in Upper Asia, and had been raised into increased influence and authority under the sway of the Medo-Persian Kings, recognized the Word\* as the creating principle of the universe, and gave it a substance and individuality, which were but faintly ascribed to it in the earlier personifications of the Hebrews. The whole Jewish theology,—still preserving its great fundamental principle of monotheism, and the Messianic anticipations of the prophets which were founded on it,—underwent new developement in the interval between the captivity and the birth of Christ. Some of the stages of this developement are reserved in the apocryphal writings of the Old Testament, produced during this interval; and the careful study of these writings furnishes many valuable aids towards a right understanding of the heresiology of Christian times.

In the course of the three centuries which immediately preceded the age of Christ causes had come into operation, which produced a deep and lasting effect on the moral and intellectual condition of the then civilized world. The conquests of Alexander and the extensive colonization which accompanied them had brought the Grecian and the Oriental minds into immediate contact, and occasioned an intermingling of their respective qualities. Both lost something of their individuality by this union; and the result was a compound of ideas and principles, or rather perhaps of mental tendencies, which worked as a deep leaven in the constitution of the moral civilization of many ensuing centuries. In the language and conceptions of the apocryphal writings we can already trace some of the influences of Grecian philosophy, without the abandonment of that tendency to personification and *hypostasis*, which is essentially Oriental. In these writings, we find the Wisdom of God, or the ethical personification of his nature and attributes, taking the place of the simpler Word of the Old Testament, which expresses the idea of his Power; and this personification already tending towards a precision and consistency, which seem properly to belong to an existence individually distinct from God. But the circumstance, which exercised the greatest influence on the religious ideas of a numerous class of the Hebrew nation, and gave to all the tendencies, of which I have spoken, their complete and final developement, was the foundation of the schools of Alexandria, and the encouragement given by the Greek kings of Egypt to the

\* The *Honover* of the Zend-Avesta was invoked and adored as the living self-existent Word, the medium of communication between Ormuzd and the world.

settlement of Jewish colonists in that city. Here, under the patronage of an enlightened court and the liberalizing influences of an extended commerce, Jewish Rabbis were brought into daily intercourse with Greek Sophists: and the simple, popular monotheism of Moses and the prophets was compared and combined with the subtle speculations of the schools of Athens. Of all the productions of Grecian wisdom, the writings of Plato had the greatest affinity with the speculations of the East: and he had many devoted followers in Alexandria both among the heathens and the Jews. Of this latter class was the celebrated Philo, who carried these *hypostatizing* tendencies to the furthest limit compatible with monotheism, and who appears to have aimed at a systematic combination of the religion of the Old Testament with the philosophy of Plato. We have occasion to notice here only so much of his speculations, as bears upon our present subject.

In the mind of Philo, the native Hebrew ideas of the word of God, the holy spirit, and the wisdom of God, appear to have been fused down into one vague and general conception of the Divine energy in its various relations to created existence, and this conception again to have been crystallized, as it were, under the influences of an exotic philosophy, into the sharply-defined form of the *hypostatic* logos:—but with so much fluctuation and uncertainty in his own views, that he sometimes speaks of the logos as a simple agency of God, and sometimes as a distinct person,—according as the different elements, of which his system was compounded, the monotheistic or the philosophical, had the ascendancy for the time being in his thoughts. According to Philo, the logos was the oldest creation of God, not indeed like God unbegotten, but still not created like finite beings.—the first born and only begotten of the Eternal Father.—the image of God,—the creator of the world, impressing upon it, as with a seal, its form and properties.—the revealed name of God.—the link between God and the world, at once separating and uniting them,—the highest angel.—the second God.—the high priest, the propitiator, advocate and intercessor for mankind.—more particularly, the being, whose energy and operations were manifested to the world in the history of the Jewish nation, and to whom all the divine forms and appearances mentioned in the Old Testament were to be referred. Owing to the vague and fluctuating language, to which I have alluded as distinguishing this mystical school, it is often difficult to determine, when they are merely personifying an idea and when they are speaking of a real existence: but the critics who have most deeply studied the writings of Philo, incline to the opinion, that he regarded the Word as a being distinct from God though dependent on him.—and Professor Lücke, differing in this particular from Dr. Priestley, thinks that he probably associated the

expectation of its appearance under some form or other with the fulfilment of the Messianic hopes.

The age of Philo coincided with that of the Apostles ; and his writings, which were but the expression of principles of thought that had been long in operation, were extensively read, and exerted a powerful influence among the more cultivated classes of his countrymen. The intermixture of Jews from all parts of the world at the annual festivals in Jerusalem tended to diffuse among them a common public opinion, and to circulate the ideas of their most distinguished teachers even amongst the people. It is not therefore necessary to suppose, that John had actually studied the writings of Philo, (though even for this he might have found opportunities in the latter years of his life,) to account for the remarkable coincidence between their modes of conception and their forms of speech. The ardent and susceptible mind of John readily imbibed the speculative tendencies that were floating around it on every side ; and cast the deep moral and spiritual impulse, that had been given to it by affectionate communion with Jesus, into the forms which those tendencies naturally shaped and directed. During his residence of many years in the cultivated and philosophical city of Ephesus, in the midst of Hellenestic Jews, and surrounded by the fermenting elements of Oriental theosophy and Grecian speculation, he must have become thoroughly conversant with the principles which had at that time the greatest influence and currency in the Græco-Asiatic world, and have felt himself impelled, as well by the moral necessities of his position as by the suggestions of native temperament, to infuse the new moral spirit of which he was the vehicle into the forms of speculative thought, which harmonized with the genius of the age and were sanctioned by high authority. Whatever may have been the determining influence in the Apostle's mind, it appears to me the fairest inference from an unstrained interpretation of the language of his Gospel, and from a consideration of the historical relation in which it stands to the philosophical theories preceding, and the theological systems following, its publication, and whose wanting link of fiction it seems most naturally to supply,—that John did mean to teach the pre-existence of the Word (*hypostatized* according to the philosophical conceptions of the age) in the bosom of the Father, and the manifestation of it on earth, in the person of the man Christ Jesus.\*

\* It is with no little diffidence, that I avow a conclusion different from that which has been adopted by many sincere inquirers after truth, in whose general views of Christianity I rejoice to participate. The respected author of an "Essay on the Proem to John's Gospel," Rev. Wm. Johns of Manchester, appears to me to have pointed out ably and successfully the *primitive* idea in the writings of the Old Testament, with which the conception of the Logos in John is *indirectly* and *remotely* allied, but—from bringing these

To this extent, it is to me conceivable, that the outward form of the purely intellectual apprehension of the spirit of Christianity,—the spirit, by which it has reconstituted human relations to God, and reformed the moral world anew—may have been modified by the influence of contemporary modes of thought. “It is as unhistorical,” says Dr. Lücke, “to deny the influence of the age upon the outward manifestation and didactic developement of the Gospel, as to attempt to evolve out of the circumstances of the time the causes of its origin and living essence. Every truly great and original achievement of man, which creates an epoch in the history of the human race, issues from a hidden and primitive source, to which

two elements of interpretation into immediate combination, and omitting the historical developement of the idea in the apocryphal writings, and more particularly in the philosophical theories of the School of Alexandria, which I conceive to have intervened between them—to have excluded considerations that are indispensable to adequately unfolding the sense of this obscure portion of the Apostle's writings. Dr. Priestley says, (History of Early Opinions., vol. ii. p. 18,) “Where Philo ended the doctrine of personification, that of the Christian Fathers began. The difference was that, whereas Philo thought the omission of the Logos to be occasional, and to assume various forms, particularly that of angels, the Christian Fathers thought it to be uniform and permanent, and interpreted it of Christ only.” To the same effect, Professor Norton observes, (Reasons, &c. p. 237,) “These representations (of Philo) were received by the early Fathers as the groundwork of their doctrine concerning the personal Logos.” Now, when we consider the acknowledged coincidence of the phraseology of John's Gospel with that of the Alexandrine School, and that the Fathers specifically referred to John for the justification of their own doctrine of the Logos,—I cannot disguise from myself the inference,—that, *but* for the assumption, that the speculative views of John could not be modified by the philosophical theories of his age, and that between the representations of different parts of the New Testament no *dogmatic* discrepancy could exist,—that, in short, if the inquiry had been supposed to relate to the history of merely *human* opinion—the Gospel of John would at once have been regarded as the connecting link between these two lines of philosophical developement,—the medium, in spirit and moral significance still essentially Christian, through which the speculative tendencies of the later Judaism were transfused into the new life of Christianity. A minute but curious illustration of the connection *through* John between the Fathers and Philo, is furnished by the extracts from these writers given by Professor Norton and the Rev. W. Johns. Having no means of immediate access either to Philo or Origen, I rely on the accuracy of these learned and respectable men. “The true God,” says Philo, (De Somniis, quoted by Norton p. 235. Dr. Priestley, Earl. Op. ii. p. 14, gives the original Greek,) “is denoted by that name with the article; others have it without the article; and thus his most venerable Logos is called God without the article.” Origen (Comment., tom. ii. p. 46, Huet, quoted by Mr. Johns, Essay, p. 113,) remarks, “John uses the article, when the denomination God means the unoriginated cause of the universe; but he omits it, when he mentions God the Word.” This distinction is observed in the introductory verse of the Proem; and the double relation of John to Philo and Origen appears to me to throw light on the sense in which he intended to employ the word *θεος* without the article.

mental eye can pierce. This source the Christian finds in the ~~and~~ all-pervading energy of God, and in Christ he believes ~~in~~ of that divine spirit" (i. e. in reference to God's moral ~~to~~ to mankind) "to have existed;—for to deny this, is to say him to have been the Christ. He, whose doctrine has furnished us with a criterion for discriminating truth from error in the speculations of Philo and in all the philosophical wisdom of that age, must surely have drawn his inspiration from a higher source than the ideas of the age itself."

Assuming the interpretation, which I have suggested, of the opening verses of this Gospel to be correct, I think we most naturally explain, by a reference to it, those passages which speak of Christ's intimate union with the Father, of the glory which he had with God before the foundation of the world, of his existing before Abraham, of his being in heaven, and of his ascending up where he was before.

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## THE BAPTIZED CHILD.

### A FACT.

It was evening. A sultry day of midsummer was verging into a still and cool night—the blessing of Nature upon the weary and faint of spirit. But to one sick chamber darkness brought no peace. The last ray of light had gilded with no hope the couch where Henry Henderson lay struggling for life. He was but four years old, the only child of many whom his parents had brought even thus far on the journey, (according to our trembling fear,) of the life that is.

From the earliest hour of consciousness his mother had striven to impress religious principles upon him. His training had been as much for heaven as earth. Trusting to be spared at least this one sympathizing spirit, she had thought to secure in him a fountain of the purest waters of consolation. And yet experience had painfully assured her that he belonged more to God than to any earthly friend. Early were the hands of dedication laid upon this loved one—early was he devoted to God in the name of his "holy child Jesus." The water which set him apart from the world and admitted him figuratively to the church of the first born, was laid upon his unconscious brow by his father's hand.

But now that prayer seems unanswered. The spirit vowed to heaven clings to earth. Sensible of failing strength, of the deepening shadows which the sunset of existence drew over him, the child asks in an imploring tone, "if he must die." "Yes," said his mother, in a serenity which concealed her aching heart, and which repeated affliction had left, in its sore discipline, "Yes; God bids you come. The angels wait to bear you up. Jesus spreads his arms to take you in. I cannot keep you back. He that gave you recalls his gift. Always you were more his than ours. You have ever been truly God's while we called you our own."

"But mother, I cannot go and leave you alone—and all my pretty books and toys, and my dear playfellows, and this bright and happy world, and so many, many things I love. No, mother, I cannot go. Oh, do not let me. God is too good to ask me back before I have lived any time here.

"Ah, my child," said his deeply tried mother, "you are God's, and not mine! When you were very young I carried you to the holy altar, and while the church was bowed in prayer, I gave you up to Him that lent you to us, and secretly prayed that when no longer it was safe or good for you to stay, we might have strength to say, 'Thy will be done.' And now he calls you home."

"And did you, my mother, promise to give me up when my Heavenly Father wanted me? Did you really *give me to him*? Then I am willing to go. Do not weep, dear mother; it is right I should go." And with his failing breath you could hear a fainter and fainter murmur from the patient little sufferer, until all was silent, "I was given to Him, and now He wants me;" and thus he fell asleep sweetly in Jesus, and angels carried him to his rest. His mother's heart found peace, and his father's tears were wiped away.

The baptismal rite he had understood in its full significance, and it freed his soul from every lingering desire, every trembling fear. It taught him self-surrender. It bowed his young heart to the will of Heaven. It bade him ascend on the wings of a willing spirit, to the bosom of the Father. It pledged to him the over-seeing, all-surrounding love of a covenant-keeping God in the world of light and glory and joy.

F. W. H.



## THE CITY OF EDINBURGH.

**THERE** is certainly nothing in the appearance of this splendid city to justify the repeated sarcasms, which till the present century were so commonly vented against Scottish pride and poverty. In the judgment of many who are entitled to speak with authority, no city in the world surpasses Edinburgh in the grand and imposing effect which a general view of it produces. Some idea of its striking appearance may even be conveyed by description. It is divided by name, and by manifest signs, into the Old and the New Towns, and it is from the remarkable contrasts and combinations thus presented that the city produces its great effect. Its early history is involved in obscurity ; probably its name and its foundation should be ascribed to the Northumbrian Prince Edwin during the possession of the region by the Saxon invaders. Viewed now from either of its elevated summits,—the Castle or Calton Hill, Arthur's Seat or Salisbury Crags,—the Pentland hills are the dim boundary lines, and the observer can gather at a glance a complete idea of this ancient capital. It now extends over three elevated ridges of earth, running parallel with each other from east to west, and separated by valleys the descent to which is very steep. The Old Town was built upon the central ridge, the west end of which is terminated by an inaccessible rock, upon whose solid foundations stands the Castle, while the east end is occupied by the Palace of Holyrood. Between these famous points of boundary runs the High Street, along whose line we meet successively the Lawn Market, the Cathedral and Tron Churches, the Ancient Cross—the place of proclamations and of executions, the Netherbow, the Canongate, and the Tolbooth or prison. This is truly a line of storied antiquities, calling up associations of romance and of reverence, and presenting many novel and amusing scenes in its present furniture of human life. The old stone houses, which, so far from tottering, appear to be supported on their foundations as if by roots, rise up to the height of from eleven to sixteen bona-fide stories of ranges of apartments, entered by a common stone staircase, and occupied by as many domestic establishments. From the highest stories lines are often extended across the street for the



airing of clothes, flower-pots are here and there poised over the heads of passers-by, and the females who must gossip evade the necessity of descent and ascent from their own to their neighbor's lodgings by transmitting their minds through their voices from opposite windows.

This being the ancient part of the town is, as might be expected, deserted by the richer portion of the inhabitants, and left with its nooks and crannies to the obscure experiences of the poor. Yet a stranger will be chiefly attracted to that long street, darkened by its towering edifices, and seemingly worn down below its ancient level by the footsteps of man and beast for so many generations. Let us begin at the Castle, and note the objects of interest till we reach the Palace of Holyrood, before we turn to the New Town.—The rock on which the Castle stands is an area of seven acres, about 383 feet in elevation. Though its situation is so formidable, it has in reality but little strength, or defensive capacity, as was shown when the Highlanders beleaguered the city under the Pretender; the Castle could not destroy the enemy, without first destroying its friends who occupied the houses all around it. It is a remarkable fact, indicating a state of things very different from what we are accustomed to, that the Regalia of Scotland should have lain more than a century in a chest in this Castle, while no one knew where they were. On the union of England and Scotland in 1707 the crown and sceptre and sword of state belonging to the northern kingdom were no longer needed, and they were deposited for safe keeping in the Castle. After a while it seems to have been taken for granted that the regalia had been carried to England. On the question arising the Castle, and the very apartment where the chest, then supposed to be empty, was standing, were searched, in 1794. Nothing being discovered the valuable relics were given up as lost. A commission to make another search was appointed in 1818, and the old oaken chest was brought forward. Its locks and bolts were strong, the keys were lost, and no ingenuity could open them; being sawn asunder, the royal treasures were found, consisting of a crown, a sceptre, a sword of state, and a rod of office. The sword was given by the warlike Pope, Julius II, to James IV. The regalia are valuable, though not remarkable for splendor. They are now shown in a well guarded dungeon, for a fee. The chest is not the least

curiosity. In a small mean room in the Castle, now a favorite place for drinking beer, Queen Mary gave birth to James VI.

The old Cross was removed because it encumbered the street; parts of its ornaments were given to Sir Walter Scott, and may now be seen at Abbotsford. A radiated pavement marks its ancient site, which is still a place of gathering. We were attracted to the spot by one of those scenes of life, which intermingled with antiquities in stone and mortar make the charm of the Old World to an inhabitant of the New. Here was a ragged stroller, able from appearances to do the hardest work, yet seeming to prefer the lightest. One hand was loaded with ballads, the other accompanied his voice, as he sang samples of their quality. He was at work upon one which had alternate passages of poetry and of prose. He brought out the sentiments with great accuracy and force. His soul was in his voice, because his livelihood depended upon it, and though he uttered the worst trash, he honored it so in its delivery, that the crowd around him were delighted, and frequently a dirty hand was thrust forth with the dear half-penny to purchase the dearer ballad. Thus he strutted and sung and sold, little thinking that he was teaching the highest arts of rhetoric to an observer. Next came a little boy and girl, in rags, hand in hand, singing without aid from book or paper, and their childish and plaintive tones, evidently instructed by the experience of many sorrows, bitter even to the young, drew ready farthings from those as poor as themselves. The rich are seldom affected to charity by such exhibitions, the poor always are. Must we in our thoughts follow those little children to their squalid home in the upper stories of a neighboring habitation, and imagine the drunken parents extorting each copper of their gain?

St. Giles having been the tutelar saint of Edinburgh, the Cathedral, now modernised into the High Church, bears his name. It is an imposing Gothic structure, with a turreted tower in the form of an imperial crown, filled with a chime of musical bells. That tower has been used as a prison, and as a battery. The reformation cleared the Church of its forty "idolatrous" altars, and the coat and arm bone of St. Giles. There the solemn League and Covenant was sworn to and signed, October 13, 1643. It is now divided by its cross sections into four places of worship. Near it

lies buried John Knox, "who never feared the face of man," and in it are the monuments and remains of Regent Murray, of the Marquis of Montrose, and of Baron Napier, the inventor of Logarithms.—Here too we noted another scene of human life. As we walked around the exterior of St. Giles's a well dressed man—apparently not a minister—very quietly approached a corner of the edifice, sat down a chair, with a little box in it labelled "Missionary Box," and then mounting upon it, and lifting off his hat, began a prayer. The rest of his audience at first consisted of two fishwomen, and a boy; by and bye a crowd gathered. The prayer was in general very good—servent, devotional and reverential, but there were a few sentences and words of unpleasant sound and suggestion. Much rain had fallen for several days, and a little sprinkling of it happening during his prayer, he petitioned in very familiar language, "that the heavens might hold up." He had scarcely spoken the words when the rain ceased, and he immediately specified the circumstance, that this petition having been answered, it was a good omen for the others he might offer. A drunken man passing by interrupted the service with his blundering steps and faltering tongue; the preacher, not in the least embarrassed, opened his eyes for a moment, and in the midst of his petitions for the Heathens of the East inserted this request,—“and we pray thee to convince and reform the horrid drunkard, for thou hast said a drunkard shall not enter the kingdom of heaven.” He was not insulted by a word or a smile, even from the drunkard; all seemed to listen respectfully until the prayer, which occupied half an hour, was closed, when a few gifts were dropped into the box. The scene occurred in the very street, and near the very house, where John Knox lived, and close to the Cathedral where he preached. So strong a feeling did he infuse into the minds and hearts of his countrymen, that without doubt many listened to his successor on that spot with the same reverence and faith which *he* secured.—Near by likewise is the Grass Market, where many of the Covenanters sealed their faith with their blood.—Back of St. Giles's are the Scottish Parliament buildings, the Bank, and other public offices.—The next object of interest is the house of Knox, at the junction of High Street with the Canongate, an old stone edifice, now occupied by a barber. A little stone image of the

preacher, in a canopied pulpit fixed in the corner of the edifice, keeps him fresh in the memory of his disciples.

The Palace of Holyrood, so famed in Scottish history, possesses to this day many objects of romantic and of painful interest. The external structure certainly cannot be called splendid, and many of its apartments, particularly those occupied by Queen Mary, are dark and gloomy. Its cheerless shadows and dingy walls and narrow windows are the very opposites of our ideas of the characteristics of a palace. Its castellated towers and turrets, the royal arms over its gateway, the thistle, crown, sword and sceptre carved in its entablatures declare its purpose. The Duke of Hamilton is its hereditary keeper. He and other Scottish noblemen have apartments within it, yet the edifice is of such extent that parts of it are unfurnished. In a gallery one hundred and fifty feet in length are imaginary portraits of one hundred and eleven monarchs of Scotland, painted by De Witt. There is a strong expression of individual character in each, and they do not deserve all the ridicule with which they are generally assailed. A stately housekeeper conducts visitors over the palace, but she has repeated her rounds and gone over her traditions so frequently, that she does not allow much time to each. The apartments occupied by the unhappy Queen of course attract the curiosity of strangers. There is still the bed upon which she slept, and the decorations of which she wrought with her own hands. Its crimson damask, its silk and golden fringes are nearly reduced to shreds. Its old ragged blanket and its tattered cover, bordered and ornamented with tassels, remain as she left them. The bedstead is very low, being close to the floor; its long slender posts, bound around with cloth, support a cornice of open work. In the same room is a large work basket embroidered by her and used for the repository of her infant's finery. In a small dressing room adjoining are old candelabra and a mirror which she brought with her from France, with her own carved chairs for private visitors. In another closet adjoining the bedroom the Queen was at supper on the 9th of March, 1566, with Rizzio, the Countess of Argyle and a few domestics, when the dreadful murder of her favorite was committed before her eyes. The conspirators, among whom was her own husband, obtained entrance to the bedroom through a door under the tapes-

try, which communicated by dark stairs and a trap door with a door and passage in the Abbey adjoining the Palace. Rizzio seeing the conspirators knew their purpose, and ran behind the Queen, whence he was dragged through the next room and murdered ; his blood is still seen on the floor of a part of the bedchamber, which was partitioned off by request of the Queen. Adjoining the bed chamber of Mary is that of Charles I, filled with old furniture, and ornamented with portraits of the mistresses of Charles II., with the chair of state made for Mary and Lord Darnley, and one worked by herself, besides a multitude of other curiosities. The Pretender slept in this apartment during his short triumph. There is a gloom and a desolation about these deserted scenes of ancient royalty, which it is hard to dispel, as no cheerful thought is suggested by them ; yet there is a satisfaction in seeing and handling the very objects which illustrate the romantic imagination of those dire events, and bring back into vivid realities the old actors in those mournful tragedies. The Palace has undergone several changes by revolution, siege and fire, and suffered much from the soldiers of the Earl of Hertford and of Cromwell ; but enough of its old state remains to constitute it the original edifice of ancient times.

Adjoining the Palace are the ruins of the Abbey of Holyrood House, another place of romantic interest. It must have been a magnificent structure when first erected by David I, in 1128, for its strength and beautiful workmanship are apparent in its ruins. One of its towers is in good preservation, and contains a monument, bearing a recumbent knight carved in stone, to Robert Viscount Bellhaven. Connected with this tower is a private staircase in the wall, communicating with the Palace, by which the Queen descended to the confessional. In a small passage-way near by a stone covers the grave of the murdered Rizzio. The area of the roofless church is now overgrown with grass, and serves for a burial-place. In it are several ancient stones recording the virtues of men and women, whose titles however seem to be put forward as their first claim to remembrance. The East window, always the most sacred and the most richly ornamented portion of a monastic edifice, has been repaired and supported by iron clamps, so that, with the exception of its glass, it is entire. Just before it Queen Mary and

Lord Darnley were united in marriage. Beneath the spot where they stood is buried the Bishop who married them. In a corner of the chapel is the vault where the remains of the Scottish monarchs were interred ; through the grated iron door one may look and see these relics piled upon shelves. This vault was violated at the revolution, and plundered of its leaden coffins. Some bones of large size, said to be those of Lord Darnley, were long exhibited in the Palace, but are now committed to this sepulchre. In the closet where Rizzio was seized may still be seen Darnley's gloves, boots and armor, together with an idolatrous altar-piece, which was broken by John Knox in his controversial rage when admonishing his royal hearer. Queen Mary was interred in Westminster Abbey, and now reposes there beneath a monument far more splendid than that of Elizabeth.

The grounds around the Abbey, enclosed by James V., were designed as a sanctuary for insolvent debtors. Here was the favorite walk of the Duke of York, a spot where many duels have been fought. A heap of stones marks the Muschet's Cairn celebrated in Scott's Heart of Mid Lothian. Ascending from this walk towards Arthur's Seat, a steep hill which rises more than 800 feet, we pass St. Anthony's Well, Hermitage and Chapel. From this summit, or from Salisbury Crag adjoining it, the view of the busy and magnificent capital is extensive and complete. One of the nearest objects visible is a beautiful circular temple of stone richly ornamented, enclosing a statue of the poet Burns by Canova.

We have thus followed through its whole length that middle ridge upon which the ancient town of Edinburgh was built. The old nooks and byeplaces, as well as the venerable public edifices of this part of this city, grey with age, and closely written over with histories and traditions, have a greater interest for the stranger than the gay and cheerful structures of the modern town. This latter portion of Edinburgh occupies the summits of the parallel ridges, north and south. Deep valleys, as we have said, divide the three ridges. The communication from High Street, the great thoroughfare of the Old Town, with the valleys and the adjoining summits, was formerly confined to dark narrow lanes of abrupt descent. Some of these, called *closes*, being only six feet wide, were designed for foot travel ; others, called *wynds*, admitted of the passage

of vehicles, though very steep, slippery and dangerous. The great height of the houses on the slope of the hill was intended to bring them up to the regions of light and air, while it throws the passages and lanes below into sombre darkness, leaving them damp, unwholesome and cheerless. Public spirit, persevering against the opposition which resists new measures, at length prevailed, with the aid of immense sums of money, in introducing into Edinburgh those improvements to which it now owes its grand and imposing appearance. Less than a hundred years have elapsed since these improvements commenced. The filth and the stagnant water gathered in the valleys, and the great difficulty of communication between the distant parts of the city, suggested the building of an earthen mound and of bridges, to connect the three ridges. Some dilapidated houses falling, and causing the destruction of several lives, soon excited a general interest in the undertaking. These improvements were associated with the visits of distinguished persons to the city, and when completed were dedicated in their names. It required great labor, and the perseverance of energetic magistrates, to carry through the plans once formed. Now the citizens find their reward not only in the facility of communication between the Old and the New Town, but in the superb and unrivalled effect of the views of the whole metropolis from those solid stone bridges leaping over dry valleys. Of these the Regent's Bridge, with its triumphal arches, is the most imposing, presenting between its columns the most striking views over the tops of the high houses, and into the narrow passages which divide them as if by dark threads. Scott loved to stand for hours in such a spot, and with his memory full of those chronicles which enliven stones and place a dozen generations before the eyes at the same time, to observe a thousand little objects and movements which have for the multitude no interest whatever. He knew every inch of that thickly peopled and closely covered metropolis. In his mind he carried maps of its appearance at successive centuries, and he could people it in his fancy with the inhabitants which it sheltered at any given period. He knew their dress, their language and their habits, their weapons and their songs, their feuds and their festivals, their sports and their devotions. He had no higher enjoyment, among all the pleasures which fame, honor and noble acquaintances

put within his reach, than to make a visit to Auld Reekie. It is remarkable likewise that, even in his most romantic descriptions, a sight of the scenes which he had portrayed never destroys the images which his writings have formed in the mind.

In the spirit of modern taste and feeling for the selection and proper decoration of a resting-place for the honored dead, Calton Hill has been devoted to the sepulchres and monuments of those distinguished men of whom Scotland is most proud. This is a rocky eminence within the limits of the city. The views from it are very wide and striking, reaching twenty miles, taking in the sea, the shipping in the Frith of Forth, the harbor of Leith, the whole of the ancient and modern city, and the distant boundary lines of green fields, blue summits and country seats. On its summit is an unfinished edifice in imitation of the Pantheon at Athens, called the National Monument. It was intended to commemorate the victory of Waterloo, and to serve as a place of public worship for seamen. While so much has been said in reference to the long protracted delay in the completion of the Monument on Bunker Hill, there is some consolation in observing, that if censure is incurred by such delay, we are not alone subject to it. The design of the National Monument at Edinburgh was first suggested in 1816. A subscription of six thousand pounds was made in 1819. The contributors were incorporated in 1822, and the corner stone was laid by George IV, in his visit to Scotland the same year. In its present state about fifteen thousand pounds have been spent upon it, and more than twenty thousand more are required to complete it.—Next to this structure, the most important, that is, the largest and most costly, monument is Lord Nelson's. He is the great idol of the British nation. His countrymen of course have reason to be proud of his naval victories, of his dauntless courage and his warlike character. But a foreigner cannot but regard the monumental homage which is paid to him, all over England, Scotland, and Ireland, as partaking of bloody idolatry. In the public square at Liverpool is a column to his memory, which cost sixty thousand dollars. Its four sides are *ornamented* with four negroes weeping in chains, and emblems of his universal conquests. Even the design of this horrid and false representation is not new with the English, but is copied from the monument of



Ferdinand I in the dock yard at Leghorn. Again, in the market-place at Birmingham is another pillar to Nelson, rather more modest. He is buried beneath the pavement of St. Paul's Cathedral at London, directly under the centre of the dome, and here is another monument to him. Trafalgar Square in that city has long been reserved for a decoration of the same kind, and large sums have already been spent for plans of the proposed erection. Again, in the principal street of Dublin, a lofty obelisk rises to the same idol. So also on the green in Glasgow. We know of many others in the kingdom. Here too, in Edinburgh, a proud monument offers the same kind of incense to Nelson, as if he were the greatest benefactor of the whole nation. It is in such examples as these that we trace the errors which still prevail among men, as to the kind of greatness which most deserves continued homage, and the manner in which that homage should be paid. On the same summits are monuments to David Hume, Professor Playfair and Dugald Stewart.

From Calton Hill the New City shows to great advantage. Its splendid streets, squares and crescents, lined with elegant dwelling houses, open in long and regular lines towards the western extremity of the view. From the principal squares rise monumental pillars with statues upon their summits. Contrasted with the meanness of the Old Town, the grandeur of the New is even more conspicuous. After observing this succession of modern architectural embellishments from a distance, a walk among them does not disappoint a stranger. The new streets and squares are neat and free from nuisances. They are well paved, and the air is made healthful by free circulation, and by green shrubbery. It is said, that though so many new dwellings have been constructed within fifty years, they are all occupied, and that another period of equal length will require equal increase.

The population of Edinburgh is somewhat less than 150,000 inhabitants. It has numerous literary, religious and charitable establishments. Among the last the Hospital, or School, for the education and support of poor boys, founded by George Heriot, is the richest. He was jeweller to King James I of England, the "Jingling Geordie" of Scott's "Fortunes of Nigel," and left a large sum of money to found this excellent institution in his native town. It generally contains one hundred and eighty boys, who are

well clothed and educated, fitted for different places of usefulness, and on their dismissal are bound as apprentices, or presented with a small sum of money. There are four other large institutions of a similar character. The University of Edinburgh is distinguished above all similar institutions, except those of recent date, in Great Britain by its having been from the first devoted to the Protestant faith. Professors of philosophy and divinity had long taught in Edinburgh without being aided by the honors and the facilities of an incorporated collegiate institution. The University was founded and the building commenced in the year 1580, from funds acquired by the royal grant of some monastic land, and from bequests. It has numbered among its professors and students some very eminent men. Of late years its scientific and medical departments have been highly distinguished. The students attending its various Lectures are generally about 2000.

There is a remarkable degree of quiet observable in the city of Edinburgh, which distinguishes it from all other cities equally populous. It seems from appearances to be the only city large enough to accommodate all its inhabitants. It has likewise as little foreign intermixture as any European city. One of the most numerous classes of its inhabitants consists of the Writers to the Signet, who subscribe the royal writs, and practise as attorneys. A high standard of taste, literature and morality prevails in Edinburgh. Its churches are filled on the Sabbath, and its bookshops prove that a taste for reading is felt and indulged.

G. E. E.

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## POPULAR LECTURES.

ONE cannot look at a newspaper without being struck with the multitude of Lectures advertised to be delivered in Boston. There seems to be a course for about every evening in the week; some of these treating of very large and trying subjects; some of them devoted to mere entertainment. It is an interesting inquiry, what is to be the effect of this new system, and whether it is likely to be permanent. Is it to displace the more questionable and frivolous

amusements? Is it to change the taste for theatrical entertainments and assemblies for dancing? What is to be its influence on the pulpit? Is it, as some think, to aid its efficacy by promoting the general intelligence and sobriety; or on the other hand to diminish it, by engaging the attention too much on other subjects of profound and exciting interest? I wish that some one would look into this matter, and give it a thorough discussion. It is time that an instrument of so much power, for good or ill, should be employed less at random, with a better understanding of its proper province, and with a more definite aim. It should be conducted perhaps more systematically, or it should be proved that system is not desirable.

Experience will doubtless disclose the most efficient method; the successes and failures of each year will teach the lecturers how to select and treat their subjects, and the attendants how to listen so as to profit by them. This art of hearing is as important as the art of speaking.

Meantime, if the design is, as it should be, the greatest and most extensive advantage to the community, it is obvious that it will not long be thought enough to establish lectures in the centre of the city, to be attended by those who already have a taste for them. It will be found desirable to extend them to the outskirts and bye-places, so as to give a taste for the improving occupation to those who have it not. Why may not this be done? Why not provide courses to be delivered in Sea Street, Ann Street, Broad Street, and old Salutation Alley? Let there be lecturers employed by some of our Societies, who shall open halls in every part of the town, and carry fit subjects of thought and knowledge to every class of our population. They might be paid a certain salary by the Society, might sell tickets at a low rate, and by the instructive entertainments of astronomical, chemical, geographical, historical, musical, or zoological courses, accompanied with proper illustrations and experiments, might *tempt in* hundreds and hundreds who have now no elevated tastes or pursuits, might thus add essentially to their substantial sources of happiness, and in a word, do something, perceptible in a few years, toward lifting up the whole mass of society from its foundations. Most of those who at present attend the lectures, are persons who could do without them; they would still be in the way of making improvement, if this means

did not exist. The plan here suggested would offer improvement to multitudes never yet reached. It would thereby accomplish a vastly greater good. If pursued systematically and perseveringly, it is not easy to overestimate its beneficial results.

Tickets, I have said, might be sold at a low price. But there is now in existence an institution which possesses every means of carrying into effect the proposed plan, with the additional and extraordinary advantage, that its funds are so ample and so definitely appropriated that it both can and must furnish lectures gratuitously to the citizens of Boston. The munificent bequest of the founder of the Lowell Institute was given for the very purpose of bringing this kind of instruction within the reach of all the inhabitants of the city. The course which has thus far been pursued, and seems likely to be continued, does not promise—cannot indeed yield—the benefits contemplated by the donor. Instead of one large building only, in the centre of the city, where enormous sums are paid to lecturers for addressing audiences composed, in large part, of those who least need either the instruction or the entertainment which they find there, let the same amount be paid to these gentlemen for repeating their courses in half a dozen different parts of the city, where they who most need, and would be most benefitted by, such courses would be attracted to them. The office which has devolved upon the Trustee under this bequest is a delicate and a difficult one, and his desire to fulfil the intentions of the public benefactor whom he represents is unquestionable. But the good of the citizens of Boston was the object which this benefactor had in view, and every citizen has a right therefore, and ought, to feel an interest in the manner in which his purposes are carried into effect. It is, I believe, a general, and it seems to me a just opinion, that the Lowell Institute has accomplished, and so long as the present method is pursued will accomplish, but a very small part of the good of which it might become the instrument. Provision should be made for a wider participation of its benefits, and more service should be required of those who are largely paid from its funds.

C. + B.

## NOTICES OF RECENT PUBLICATIONS.

SERMONS ON PRACTICAL SUBJECTS, *By the late Lant Carpenter L. L. D. One of the Pastors of the Lewin's Mead Congregation, Bristol, and formerly of George's Meeting, Exeter.* Bristol and London : 1840. pp. 502, 8vo.

We have here a most beautiful volume. It would seem as if the art of printing could no further go. A fair and worthy memorial it is, too, of the excellent man from whose manuscripts it was prepared. It discovers less ardour and vehemence than one might look for from a person of his warm heart and ardent impulses ; but has all the devoutness and benevolence which distinguished him, together with his frank, serious way of treating everything relating to faith and duty as a living reality. It is worthy of remark how rigidly practical and strongly evangelical his tone of sermonizing was, while he was conspicuous as a writer on doctrinal theology and engaged in frequent polemic discussions. Men are apt to regard the two things as incompatible. Yet this instance, and multitudes of others, may suggest the thought that they naturally belong together. The more distinctly one apprehends the form of religious doctrine, the more it becomes to him a real conviction ; and the same deep persuasion which leads him to contend for the faith of Christ, will urge him to the practice of his commandments. It is "*the truth*" which sanctifies ; he who values it enough to contend for it, is likely to value its holy influences. But he who is so far indifferent to opinions that he cannot persuade himself to defend or propagate them, will be very probably lukewarm in his regard for their practical influence. It is a beautiful consistency in Dr. Carpenter, that he was equally decided and uncompromising in his doctrinal and his practical views of religion. His engagement in controversy made him not less, but, if anything, more earnest for the sanctifying power of truth.

The title-page of this volume expresses the design of the Sermons and of their publication. They are on *practical* subjects. It was

the wish of Dr. Carpenter's family, "that the world should possess the means of judging of him, not as the defender of a particular mode of belief,"—in which character he had often felt it his duty to appear before the public,—“but as the faithful preacher of Christ's holy Gospel,—expounding its precepts, setting forth its promises, displaying its warnings, and applying all these both to the duties of daily life and to particular circumstances of the Christian's pilgrimage.” The volume therefore consists of discourses, written at different periods from 1806 to 1838, thirty four in number—the same subject being sometimes continued through two discourses—upon topics of Christian faith and duty on which all believers in Christ agree. We can perhaps best make our readers acquainted with the contents of the volume, within the limits to which we must confine ourselves, by giving a list of the subjects treated. They are,—“Christ alone leadeth to the Father”—“God our Heavenly Father”—“Family Worship”—“Whatsoever things are true, &c. (Philip. iv. 8,) think on these things”—“Life and Immortality brought to light by the Gospel”—“The Will of the Lord be done”—“Dwelling in the light inaccessible”—“Darkness over the whole land”—“The Cloud not bigger than a man's hand”—“We have corrupted no man”—“On Public Worship”—“Jesus Christ the sole Foundation of Christian faith and hope”—“Religious Education of the Poor”—“Influence of Circumstances preceding and attending the birth of Jesus on his Character”—“The Young exhorted to walk in the good old way”—“All things work together for good to those who love God”—“Ornaments and Influence of the Female Sex”—“Circumstances and Evidences of the Resurrection of Christ”—“The Christian's Peace not the World's Peace”—“Open Avowal of Religious Truth”—“The Plague of one's own Heart”—“The Ascension”—“On Fear”—“Hope thou in God”—“The Will of God the best Rule of Duty”—“How has the Year been passed?”—“For of him, and through him, and to him are all things”—“Thoughts of God connected with the appearances of Spring”—“The Ends of Death and Prospects in the Anticipation of it”—“Unchangeableness of God.” The tone of fervent piety which pervades the discussion of these subjects is one of the chief characteristics and recommendations of the volume.

CONFESSIONS OF AN INQUIRING SPIRIT. *By Samuel Taylor Coleridge. Edited from the Author's MS. By Henry Nelson Coleridge Esq. M. A.* Boston: James Monroe & Co. 1840. pp. 129, 12mo.

THIS book consists of seven letters upon the Inspiration of the Scriptures. The importance of the subject, and the great reputation of the Author, will secure for the work a good share of attention, and the small amount of time and labor demanded for its perusal will be well bestowed. The views presented are familiar, in substance, to most Christians, and acceptable to some, but the manner of exhibiting them and the methods employed in their defence may seem strange to all but professed theologians. A brief outline of the argument pursued in the work may possess some attractions for our readers.

The Author, after defining the term *faith*, and expressing his conviction of the main tenets of Orthodox believers, passes on to the following doctrine, which he feels called upon to reject;—every part and particle of the Bible, of the sixty six books of the Old and New Testament, every thought and word was of God, and is of Divine authority. To this it is objected, 1. The texts adduced in its support from Scripture are too indirect and uncertain to establish so important a doctrine, and to prove it from them is to beg the question, for who vouches for the texts themselves? 2. By inspiration might be intended that lowest kind, which among the Jews designated nothing more than that presence of God which is claimed by us for every pious author. 3. We often say of the whole of a book, or set of books, what we mean only of the greatest part; as e. g. of the works of Shakspeare. 4. According to this doctrine the Bible contains only absolute truth. The errors, the prejudices, the passions of rude and unscientific minds, the peculiarities of different ages, will all be overborne by the Master Spirit. But those who hold this dogma do not, with Wesley, reject the Copernican System, which is incompatible with Scripture truth. They should also commend absolutely, without any qualification Deborah, Jael, and the imprecations of the Psalmist. Further, according to this view, parallel passages should harmonize; but

do not. We should make no allowance for insignificant  
s, for rhetorical usages, for allusions to traditions, &c. 5. The  
ine deprives the Scriptures entirely of their *human* character.  
alone speaks, man becomes an automaton, and withdraws.  
whole becomes still and lifeless. The strivings of the Divine  
t with man in the different stages of moral developement are  
nger exhibited, and for all intents and purposes the Scriptures  
t have been written in one hour or day. 6. Only a perpetual  
le could give us a book, every portion of which should be  
ible, in its composition, transmission, and translation.

t it is said, the doctrine must be upheld because it tells of an  
ible standard. A text shall be the final arbiter, and the *whole*  
, and nothing less than the Bible, shall furnish texts. It is  
d first, whenever it is said that the word of the Lord *came to*,  
*celt in* a Messenger, it is to be received as infallible; and  
the record was divinely superintended, then this also must hold  
ame place. Thus far the standard is definite. But secondly,  
ot true, that in the Bible we have a bond of union, for who shall  
hether a given scripture be genuine, and if this be conceded,  
shall interpret it? Let the *sects* of Protestantism answer.  
farther, contended that oral and catechetical instruction in the  
tianity of the Church should precede the study of the Hebrew,  
even of the Christian canon. The faith committed to the  
s *might* have been handed down without our records. It would  
answer the purpose of religious instruction, to ground the  
er or the skeptic in the Christianity of the Church Universal,  
essed, according to our Author, in the Apostles' and Nicene  
ls,) and then to place in his hands the records of the Old and  
Dispensation, confident that the Scriptures in the main would  
t to his condition, and approve themselves divine. He would  
abundant reason to be a Christian without them, for Christ  
lished a Church in the world, a community of believers, and  
to them the promise of the Spirit. Believing that the Divine  
t may hold communion with our spirits, we need not deny its  
nce because in some instances it does not overpower the  
n soul. We may discern it in the pious indignation of Debo-  
ve may see it struggling upwards in the midst of rudeness  
gnorance. And as we go forward in our spiritual life, the  
will become more and more valuable. It is safer to receive



it upon this ground—because the book is holy, and meets our wants, than to *assert* that it is holy, and must meet our wants, because it is the Word of God. Will not the fact “that it has been bread of life to millions,” to the king and to the beggar alike, give a substantial value to its essential elements, sufficient to save them from any “explaining away.” Again, the desire for an absolute standard of belief, in an external form, seems to spring from a want of faith in the presence of the Spirit with the Christian Church and each individual believer. Guided by this Spirit, men will not reject essentials, nor be compelled to subscribe to many inconsistencies lest they should lose their infallible standard. The Divine Wisdom in the Scriptures must be received by the Spirit in the Church, and through the preacher imparted to the hearer, to be borne witness to likewise by his Spirit. We may then fearlessly abandon the plenary inspiration of the Scriptures, without any fear that we shall go on to reject things true and reasonable. We shall find very little to reject.

This brief outline of the argument is all that our limits will allow. It will be seen that the Author desires, as far as may be, to study the Scriptures, as one should read other books,—reasonably and without prejudice. The facts of the establishment and existence of Christianity in the world, furnishing arguments and methods of instruction too often neglected, are brought out distinctly, and a superstitious reverence for the record as distinctly opposed. Most persons will be inclined to make more account of the external testimony for the inspiration of the Scripture authors and personages, but views of the kind here presented lose none of their value from the circumstance that they exhibit only one side of the matter. Two feet make a better foundation than one. Neither will any one be much disposed to take offence, because the Author would prepare the way for the Bible by instruction in the elements of Christianity, trusting that the Scriptures will recommend themselves as containing these elements; for it is plain, that whatever course we may pursue, the Bible will command our reverence for this reason among others,—that in our individual study of its contents we must be guided, in some degree, by the interpretations of wise and pious Christians, who have gone before us. They will exert a proper check upon rash speculation. We must pause and weigh

it well before we dissent from their expressed convictions. Substitute the inward experiences of pious believers, Christendom over, for the Nicene Creed, and we should be at one with our Author. Of course we have given only the outline of his structure; those who would contemplate the materials, useful and beautiful, which fill it out, must look for themselves.

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**SACRED PATHS: *Or Life in Prospect of Immortality.*** Boston: Joseph Dowe. 1841. pp. 218, 18mo.

THIS is a volume of religious Meditations of a serious and practical character, followed by a few Prayers and Hymns. It is a compilation, and nothing is told of the sources from which the extracts are drawn. This we consider a defect, but not one that will impair the usefulness of the book. As a manual of religious reading, to fill "moments of leisure on the Sabbath, and during the short intervals of business through the week," it will be found unexceptionable in doctrine and profitable for all. There are modes of expression and thought not the most felicitous, but their peculiarity would perhaps be explained if their origin were known. It is a good deal, if books for common religious reading be not unreasonable or dull. This is neither; and its devotional spirit, especially that which pervades the prayers, is altogether good.

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**CHRISTIAN UNION.** *A Sermon preached at the Installation of Rev. Nathaniel S. Folsom, over the First Church and Parish in Haverhill, Mass. October 7, 1840. By Andrew P. Peabody, Pastor of the South Church, Portsmouth N. H. Published by request. Andover: 1840. With the Charge, Right Hand of Fellowship, and Address to the People.* pp. 24, 8vo.

THIS is an exceedingly well-written Sermon,—perspicuous and forcible. The topics too are well-chosen, and the arrangement is good. Mr. Peabody makes a happy use of his text—Romans viii. 19,—“The earnest expectation of the creature waiteth for the mani-

festation of the sons of God ;” deriving from it as a subject of discourse—“ that union, in which the true sons of God may recognise each other as of one Lord, one faith, one baptism, and by which they may be made manifest to the world, not as scattered and disjoined, but as one body in Christ.” Having shown “ where the sons of God are virtually united,” viz. in the faith and characters which belong to believers of every sect—in that “ heart knowledge which is true religious knowledge,” and which produces a greater agreement than they suppose “ on the very points on which they seem to disagree,” he next answers the inquiry “ what keeps Christians apart,” by replying *sectarian organizations*. Here, we think, is a want of discrimination. It is not sectarian organization but the *sectarian spirit*, the spirit of exclusiveness and bigotry and a virtual assumption of infallibility, which repels Christians from one another. If by sectarian organizations be meant arrangements the sole object of which is to keep up a sect, then we hold them to be mischievous. But organizations among those who maintain similar views of Christian truth for the purpose of promoting their own improvement and for diffusing the influences of religion we esteem as natural, rational, and Christian ; and the want of them must either prevent any action on the part of Christians—except as each one may act feebly and alone—for the good of the world, or must oblige those who would exert a more strenuous influence upon the error and sin which prevail, to join their efforts with others whose purposes they do not wholly approve.

The next point of discourse is the way in which “ we are to promote Christian union.” “ Not by erecting sects in order to pull down sects,” nor “ by a forced agreement in matters of speculation,” nor “ by feint or by fawning ;” but “ the great highway of Christian holiness is the true way of union.” The beneficent effects which would flow from such a union, in accelerating the progress of the Gospel, and bringing on the regeneration of our race, form the closing topic of the sermon.

The Charge by Rev. Bailey Loring of Andover, the Right Hand of Fellowship by Rev. Henry A. Miles of Lowell, and the Address to the People by Rev. Nathaniel Gage, the former pastor of the Society, are published in connexion with the Sermon, and are worthy of the occasion on which they were delivered.

**GRANDFATHER'S CHAIR.** *A History for Youth.* By Nathaniel Hawthorne, Author of "*Twice-Told Tales.*" Boston: E. P. Peabody. New York: Wiley and Putnam. 1841. pp. 140, 18mo.

THE name of Hawthorne will gain many readers for this little volume, and we think none will be disappointed. There are always various opinions as to any mingling of fiction with historical fact. But to the degree and manner in which it is here done, it must be a sour critic that would object. It is in truth a History which we here read; a faithful, though necessarily a very limited and general sketch of "the eminent characters and remarkable events of our early annals." To give it interest for the young, Grandfather is introduced in a venerable chair, whose story he tells in a pleasant way to the children of his family, causing the chair to be owned and occupied by the prominent personages whom he wishes to make known to them. This shows all the "machinery" that is employed, and the object of the whole. The characters presented are the Lady Arbella, Roger Williams, Anne Hutchinson, Henry Vane, the Governors Winthrop, Dudley, Bellingham, and Endicott, Mary Dyer the persecuted Quaker, Eliot the apostle to the Indians, Simon Bradstreet, and William Phips. These form a connected history, and we are told it is the author's purpose to follow it with another. Such a work could hardly be committed to better hands.

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**SOWING AND REAPING:** *Or What Will Come of It.* By Mary Howitt, Author of "*Strive and Thrive,*" "*Hope On, Hope Ever!*" &c. Boston: James Munroe and Company. 1840. pp. 216, 18mo.

THIS is a well-written, powerful, and deeply interesting tale. If any question is raised in regard to it, it will be as to its probability and naturalness. Indeed we fear the effect may be injured by the seeming extravagance both of character and events. The

events are such, it is true, as cannot occur in this country. But they may occur in England; and however unusual these are anywhere, they do not seem to us unnatural consequences of such an education as is here supposed. There is the moral. A vain, wilful, ambitious woman educates an only son in such a way, as to bring upon him, herself, and all, the very worst possible consequences. She sows to the wind, and she reaps the whirlwind. Then appears also, even in this character, the invincible power of maternal love, contrasted first with the utter selfishness and brutality of the spoiled son, and again with the unshaken attachment and touching fidelity of a neglected but true daughter. These characters and courses are beautifully drawn and cannot fail to leave salutary impressions. In connection with Mary Howitt's other "Tales for the People and their children," named in the title-page, this deserves a place in every family and juvenile library.

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It is my wish, to present some notice of every publication in this country designed to promote the knowledge or influence of Unitarian Christianity. The notices of other works must depend upon the reading and convenience of those who supply this department of the Miscellany; but of all strictly Unitarian publications, whether they be volumes or pamphlets, I am desirous of giving some account, with the exception of the tracts of the American Unitarian Association which are in the hands of all the subscribers to this work. I shall therefore be obliged to the authors or publishers of such works—and particularly of Sermons, of which I might not except in this way obtain a sight—if they will send a copy to the office of the Miscellany. By giving at the same time brief notices of the principal Unitarian publications received from Great Britain, I shall, I believe, enable the readers of this journal to see both the character and amount of religious instruction communicated through the press by those in whose theological views they concur.

EDITOR.

## INTELLIGENCE.

**DEDICATION AT WEST CAMBRIDGE, MASS.**—The new meetinghouse of the Congregational Church in West Cambridge was dedicated on Wednesday, December 9, 1840. The day was fine, and the house crowded with attendants; among whom it was interesting to observe the venerable hoary head of the former minister, Dr. Fiske. Owing to severe illness the present minister, Rev. David Damon, was unable to make his appearance; his absence cast the only cloud on the satisfaction of the day. The Introductory Prayer was by Rev. Mr. Ripley of Waltham; the Scriptures were read by Rev. Mr. Muzzey of Cambridgeport; the Sermon was by Professor Ware, Jr. of Cambridge; the Dedictory Prayer, by Rev. Mr. Stetson of Medford, (whose predecessor, Dr. Osgood, had performed the same duty at the opening of the church just taken down); the Address to the Society, by Rev. Dr. Francis, of Watertown; and the Concluding Prayer, by Rev. Mr. Newell of Cambridge. The exercises were interspersed with excellent pieces of music from a large choir, accompanied by a new organ.

The sermon was from John iv. 21, 23,—“Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” After an introduction alluding to the character of the occasion, the preacher stated his subject to be *Worship*, and proceeded to treat it under three divisions:—its foundation, its character, its value. 1. Its foundation in the nature of God, which makes it his right; in the nature of man, which makes it his instinct; and in the relations of a dependent being, which make it his duty. 2. Its character, as intimated in the text, spiritual and filial;—being addressed to God as a Spirit and as a Father. 3. Its value, (the discussion being limited to the occasion) as a *public* ordinance, by its connexion with the instructions of the Lord’s day, to give efficacy to the preaching of the word. Under this head, it was argued that the too prevalent notion of going to church to hear a sermon, is erroneous and injurious; it presents a false view; and even if instruction were the sole object, it was shown that the pulpit becomes incapable of effectually giving this, just in proportion as the people assemble to hear a preacher rather than to worship God. The enforcement of this idea made the closing application of the discourse.

**DEDICATION AT WESTON, MASS.**—The house recently erected by the Unitarian Society in Weston was dedicated on Thursday, December 10, 1840. The services were;—Introductory Prayer, by Rev. Dr. Lamson of Dedham; Reading of the Scriptures, by Rev. Mr. Gannett of Cambridgeport; Prayer of Dedication, by Rev. Mr. Allen of Bolton; Sermon by the pastor, Rev. Dr. Field; Concluding Prayer, by Rev. Mr. Ripley of Waltham.—The subject of the sermon was the stability of the Christian religion and its institutions; the text, from Hebrews xiii. 8, —“Jesus Christ, the same yesterday, and today, and forever.”

The new house stands a few rods from the site of the old one. It is a beautiful edifice, well proportioned, with a steeple, and a colonnade in front. The dimensions are 60 feet by 48. There are 58 Pews. The cost of the building was about four thousand dollars.

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**INSTALLATION AT LANCASTER, MASS.**—Rev. Edmund H. Sears, late of Wayland, was installed as Pastor of the First Church and Society in Lancaster on Wednesday, December 23, 1840. The Introductory Prayer and Reading of the Scriptures were by Rev. Mr. Hill of Worcester; Sermon, by Rev. Dr. Ware Jr. of Cambridge; Prayer of Installation, by Rev. Mr. Allen of Bolton; Charge, by Rev. Mr. Lincoln of Fitchburg; Fellowship of the Churches, by Rev. Mr. Stebbins of Leominster; Address to the Society, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Thayer of Beverly.

The sermon was from Colossians i. 18,—“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” The subject was—The relation which Christ holds to the spiritual dispensation which he introduced. This was spoken of, in the language of the text, as being that of *Head &c.* This idea was enlarged upon with a rapid survey of the scriptural representations on the subject. The preacher then proceeded to expound the inferences from the doctrine. 1. That Christ is to be received as a part of the religion of which he is the head, and that mere assent to the truths of Christianity, without the recognition of him as their teacher, is insufficient to the Christian. 2. That whatever is taught by Christ as truth is to be received as such by his disciples on his authority. 3. That what he teaches as duty is to be observed as such for the same reason. 4. That upon him rests the hope of salvation. From the whole were deduced the importance and meaning of the Christian doctrine of Faith; and the discourse closed with a suitable application to the occasion.

Several circumstances contributed to render the occasion one of unusual interest. It was the first of the kind, that had occurred in that parish for more than forty seven years; and only the fourth for about a century and a half. The previous steps had been marked by extraordinary unanimity; but one candidate having been heard, and he having been elected by a very large Society without a dissenting voice:—a fact, which in these days of fastidiousness and division, deserves honorable mention. There was also a touching and peculiar interest arising from the allusions made in most of the exercises of the day to the memory of the late Pastor (Dr. Thayer,) and the evident deep emotions awakened by them. While a new minister was welcomed cordially to their sacred desk and their hearts by his bereaved people, they still evidently could not but rejoice in tears,—feeling that a light was extinguished—or rather departed—whose graceful and benignant beams (as the preacher happily said) had for nearly half a century shed peace and joy through that community.

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**BOOK AND PAMPHLET SOCIETY.**—A special meeting of this Society was held in the Chapel in Phillips Place, in this city, on Sunday evening, December 20, 1840, to consider the propriety of taking measures to give it more efficiency. John G. Rogers Esq. presided. The meeting was opened with prayer by Rev. Mr. Lothrop. A Report was then presented by a Committee who had been appointed at a previous meeting. It gave a brief history of the Society, exhibited some facts suited to show its past usefulness, alluded to the increasing opportunities for its action, urged the duty of sustaining its operations, and proposed some measures for enlarging the number of subscribers and the amount of funds. The Society, it appeared, was formed in 1827, “for the promotion of the cause of truth and Christianity, by the gratuitous circulation and distribution of books, pamphlets and tracts; mostly in places where they would not otherwise reach, and among persons who would not otherwise obtain them.” It had distributed a large number of the tracts of the American Unitarian Association, besides “other pamphlets and also bound books.” The number of books and pamphlets which were delivered from the depository during the earlier years of its existence is not known, but in the four years from 1834 to 1838 the average annual amount was nearly 7000. They “have been taken by clergymen for distribution in their own neighbourhoods, in this vicinity and at all distances; by missionaries and other clergymen and laymen travelling to the West and the South; by officers in the army; by the city missionaries: by ministers for distribu-



tion among seamen; and by branches of the American Unitarian Association and other local Societies." During the last two years the operations of the Society have been few, and its income, from the want of proper exertions on its behalf, has fallen so low, that it became a question whether the present organization should be continued unless it could be made more available to the ends for which it was instituted. To awaken a greater interest among its friends, and so obtain for it larger means of usefulness, was the object of the present meeting.

The report of the Committee having been read, its acceptance was moved by Rev. S. K. Lothrop and seconded by J. F. Flagg M. D., both of whom made some appropriate remarks upon the usefulness of such an association. A letter was then read, addressed to the Secretary by Rev. C. Briggs, Secretary of the American Unitarian Association, containing some statements to the same effect. Rev. J. Thurston then addressed the meeting; he thought that facts were not necessary to satisfy us of the usefulness of such an institution, and that a little effort was all that was wanted to give it abundant means and vitality. Rev. Dr. Parkman followed, and expressed his dislike of the mode adopted by some other sects of forcing tracts upon people, and recommended caution and delicacy to this Society in the course they should pursue. Rev. S. Barrett related some interesting anecdotes bearing upon the subject under consideration, from his own experience at the West. Rev. G. F. Simmons next addressed the meeting, and expressed the opinion, that in that part of the country where he had principally laboured tracts in the usual form would be but little read, particularly sectarian tracts; that more good might be done by books or pamphlets conveying useful instruction in a more popular form, as that of a story without the name of tract, that it might reach the reader unawares, and small books on practical piety; that the people seem to have a sort of instinctive dislike for any thing bearing that name, and would more readily read a small bound book. Mr. S. also thought that much good might be done by the circulation of short sentences, containing moral and religious instruction, printed on small scraps of paper. Rev. E. T. Taylor represented in a very impressive manner the wants of seamen, which might be supplied by this Society. He stated that seamen were eager for tracts, and if they took them to sea with them would read them; that it was their practice when two ships met to exchange tracts, and thus a very wide circulation was given to them. Rev. R. C. Waterston represented the wants of the Ministry-at-large, and hoped that this Society would be sustained, and so conducted as to be an important aid to that ministry.

It was then voted, that the meeting adjourn, to meet again at the

me place, for the choice of officers and other business, in four weeks on that date, and that efforts be made to ensure a full attendance.

We hope the attempt to give new animation to this Society will not fail of success. Its objects are good, and its means have been faithfully expended. The annual subscription is only one dollar, and the subscription for life-membership but ten dollars. A little exertion might bring into its treasury funds sufficient for the purposes it contemplates. Let they who would do good should not wait to be called upon. Let them send in their names, with their subscriptions, to some one of the officers of the Society, or enter them in a book at our Publishers'.

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**CAMBRIDGE THEOLOGICAL SCHOOL.**—We have great pleasure in stating that the Committee of the Berry Street Conference are satisfied, that the proposed amount of \$10,000 for the Theological School at Cambridge has been subscribed, and will be all collected and paid over to the Treasurer of the College in a short time. We hope in a future number to make a more full statement on the subject.

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**UNITARIANISM IN ENGLAND.**—A friend, in a letter of recent date received from London, remarks, "The magazines will give you all the general religious intelligence likely to interest you; but you will be pleased to hear that Mr. Aspland is quite well again, and able to preach twice every Sunday. All our other ministers are also well, and continue to gain the respect and esteem of their congregations. As a religious body, I think we are almost at a stand-still in London; but in the North of England, Scotland, and Ireland our opinions are steadily gaining ground, notwithstanding the immense efforts making to misrepresent them. The Church of England is everywhere making the most strenuous efforts, and the increase of the Evangelical or Calvinistic party among them is drawing numbers away from the ranks of the Orthodox Dissenters. The immediate effect of this struggle is greatly to increase the prevalence of party spirit, which is much to be regretted; but, on the whole, I rejoice to say, that I think a gradual increase of Christian liberality may be perceived among all classes. It really seems as if the best men of all parties were glad of any opportunities of cherishing and countenancing goodwill to men."

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On Friday, July 10, 1840, the new Unitarian church, Newhall-Hill, Birmingham, was opened for public worship, when the services were

conducted by Rev. George Harris of Glasgow. "After service the Sunday-scholars, about four hundred in number, were presented with a large plum-cake each;"—this was in *Old England*. In the afternoon "about 200 members and friends, who had been at the service, dined together in the large schoolroom." On Sunday, July 12, Mr. Harris again preached in the morning and evening; the church was thronged. On Monday afternoon "the members and friends took tea together in the large room under the church. Upwards of 300 were present. A prayer was offered before, and a hymn sung after, tea. T. Eyre Lee Esq. was called to the chair, and the evening was full of highest interest." The buildings erected for this church and the Sunday Schools connected with it are "in the Gothic style of architecture. The church is flanked on each side with buildings which project to the line of the street, and which may be appropriated to the use of the masters and mistresses of the day schools. The space between the side buildings is enclosed by iron railing. The church is capable of seating 1000 persons, *and the whole of the three galleries and gallery over porch are free.* In addition to the dwelling-houses (before mentioned) a large school-room and a library room are constructed under the church, and at the back of one of the houses is a girls' school, and at the back of the other house are six smaller rooms for the elder pupils and adults of the male school. *There is school accommodation in the whole for 1000 pupils.*" More than £4000 (\$20,000) has been expended.

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On Wednesday, August 26, 1840, the chapel which had been erected by the *Dukinfield* Unitarian congregation in the place of their old chapel, which had stood for more than 130 years, was opened for worship. Dukinfield is a thriving manufacturing village a few miles from Manchester, "depending for its prosperity entirely on the cotton manufacture." The new chapel "is cruciform in its shape, having both nave and transepts." The attendance at the opening services was very large; the sermon was preached by Rev. R. Aspland of Hackney, father of the minister of the congregation, Rev. R. B. Aspland. After service a dinner was provided in the large schoolroom for upwards of 200 persons, among whom were "several Churchmen and Orthodox Dissenters." At the close of the dinner addresses were made by no less than 13 gentlemen—clergymen and laymen, all of them upon subjects connected with the occasion and the interests of religion. On Saturday afternoon, August 29, "the opening of the chapel was farther celebrated by a public tea-party; at which upwards of 300 persons, of both sexes and all ranks, attended. The intellectual entertainments of the evening were of a very high order," speeches being again made by individuals of both clergy and laity. The cost of the chapel was about £4000.

We learn also, that the "Leeds and Stockport congregations propose to build new chapels worthy of their cause." The congregation at Botherham too are enlarging and improving their chapel. Such facts do not show a decrease of interest in their faith among the Unitarians of England, and their success in introducing the social element into connexion with their religious faith deserves attention.

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**UNITARIANISM IN SCOTLAND.**—The "Christian Pioneer" for November contains an account of the celebration of the tenth anniversary of the *Scottish Christian Unitarian Association* at Glasgow, on Sunday and Monday, the 27th and 28th of last September. "The weather was most unpropitious, torrents of rain pouring down on both days;" yet the attendance was good, of friends from a distance as well as of citizens of Glasgow. Religious exercises were held three times on Sunday; in the morning the sermon was preached by Rev. Thomas Madge of London, from Ezekiel xviii. 29: in the afternoon by Rev. James Martineau of Liverpool, from Hebrews x. 22, 23; in the evening, again by Mr. Madge, from 1 Timothy i. 11. On Monday evening "the members and friends of the Association met together at a social entertainment, arrangements having been made during the forenoon for the accommodation and comfort of the party. Six lines of tables extended the whole length of the hall, surmounted at the head by a platform for the president and guests of the Association." The hall was dressed with flowers and evergreens, and was "crowded in every part, presenting a most animating and heart-stirring spectacle. Fully five hundred persons, male and female, were present at this Christian gathering,—the largest number that has as yet assembled in Scotland to celebrate an anniversary of the Unitarian Association."—Rev. George Harris of Glasgow was appointed president, and Rev. R. E. B. Maclellan of Edinburgh Vice-President. Prayer was offered, and at close of tea a hymn was sung. The Report of the Association was then read. It began with a statement of the objects contemplated and the means adopted by the Association, which is a copy.

"It is the voluntary association of those, who, whilst respecting, and attending for, the sacred privilege of individual thought on all questions of a religious nature, also think it right and Christian to promote the union of individuals and societies, by mutual correspondence and co-operation, in combined efforts for the diffusion of the great Christian principles of the peerless undivided unity and essential universal benevolence of the Father of all the families of the earth; the illustration and enforcement of the pure doctrines, spirit, and practice of Christianity, the distribution of publications in their defence and elucidation;

missionary labors, in order to excite inquiry after the truth as it is in Jesus ; the gathering together of individuals into societies for the worship of the one living and true God, the Father, in the name and as disciples of the Lord Jesus Christ ; and correspondence and co-operation with other associations of a similar character, for the dissemination of principles which honor God by elevating, improving, freeing and blessing man.

The means for the accomplishment of these benevolent purposes, are, the payment of an annual subscription of two shillings and sixpence, or upwards—one-half of which is returnable in books and tracts, at the option of the subscriber ; congregational and anniversary collections ; and the gratuitous labors of those who feel desirous to aid in the removal of ignorance, prejudice, error, bigotry and sin, and the diffusion of knowledge, charity, truth, righteousness, and universal good-will."

The Report then went on to exhibit the labors of the Secretary in preaching in different places during the last year,—the distribution of tracts,—the condition of Unitarianism in the various towns of Scotland in which it is professed,—the Treasurer's Report, and closed with some general remarks, a part of which we extract.

"The plain, simple, beneficent doctrines, of One great and good God, the universal Father ; the spotless holiness, benevolence, purity, truth, and excellence of Jesus his anointed—the moral loveliness and sublimity of his hallowed example ; the brotherhood of man ; the doing to others, as men would have others do to them ; the blissful expectation of future happiness, arising, through the mercy of Heaven, from enlightened minds and purified hearts,—these sacred and benevolent principles, if faithfully believed and practised, carried out in the life of individuals, and adopted as the law of nations, governing alike personal, domestic, and national character, habits, and institutions, would prove mighty, through the God who gave them for the guidance and blessedness of man, to the uprooting of every evil under the sun, and the precursor of all that is good, and beautiful, and true, and free, and sanctifying, and saving. These principles, this work, the Committee are persuaded that the members and friends of the Association believe, with themselves, to constitute at least some portion of the truth in Christ Jesus, and destined to be enthroned in the minds and hearts of mankind, that there may be peace on earth, good-will amongst men, and the ascription, from all his rational creatures, of glory to God in the highest."

"Various kinds of fruit having been placed on the table," "the leading sentiment of the evening—The Scottish Christian Unitarian Association ; success to its efforts,"—was introduced by some remarks from Rev. Mr. Harris. He was followed by Mr. Dunlop of Paisley, Mr. Davidson, and Mr. Morgan of Glasgow, Rev. Mr. Madge, Rev. Mr. Maclellan, Rev. Mr. Martineau, Rev. Mr. Crompton of Norwich, Mr. Hedderwick of Glasgow, and Mr. Heywood of Manchester. Rev. Mr. Harris, being again called up by a sentiment from Mr. Martineau, expressive of a sense of his efforts for the dissemination of the principles of Christian truth and freedom, "in response to which the whole assembly simulta-

neously rose once and again," expressed his acknowledgments in an address of some length. After which, "midnight having nearly arrived," a hymn of Milton's, from Mr. Martineau's Collection, was sung, and "the proceedings of this most interesting, instructive, and happy anniversary were concluded by the Lord's Prayer and a benediction."

We cannot but think that the introduction of a somewhat similar mode of celebrating our anniversaries would afford a pleasant change. It would give to them a more social character, and would therefore awaken a deeper interest in them. One of the speakers at Glasgow remarked, "success has widely attended our example in one particular. A few years ago we were the only class of religionists who held social festivals like the present, and now there is not a sect or a church but have their soirées every season."

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The Unitarian Congregation in *Aberdeen*, which is of recent existence, have built a meeting house, which "was opened for the worship of God the Father, through our Lord and Saviour Jesus Christ," on the 9th of last August. Rev. Mr. Harris of Glasgow preached in the morning, and Rev. Dr. Montgomery of Belfast in the afternoon and evening. "The church is a handsome edifice of the Grecian order, and few Dissenting places of worship possess more claims to attention, both for simple elegance and general fitness for the purposes of public worship." The house was crowded; many "were unable to get even within the outer gates."

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UNITARIANISM IN IRELAND.—*The Irish Unitarian Christian Society* celebrated their tenth anniversary in Dublin on Sunday and Monday, the 26th and 27th of last April. The anniversary sermons were preached on Sunday by Rev. J. G. Robberds of Manchester, in the Eustace street meetinghouse from 2 Timothy i. 7, and in the Strand street meetinghouse from Galatians v. 6. The annual meeting of the Society was held on Monday evening. After prayer by Rev. Mr. Hutton the Report of the Committee was read, and various resolutions were proposed and supported by Rev. Dr. Drummond, Mr. Gray, Mr. Andrews, Mr. Rankin, Rev. Dr. Ledlie, Mr. Antisell, and Mr. Corkran. "There may have been more brilliant meetings of the Society, but few have been more gratifying or satisfactory. Both the members of the Society and the strangers who attended appeared to take a warm interest in the proceedings."

In the winter of 1839 a Society was formed in Belfast and the vicinity, under the title of the *Northern Sunday School Association*, in consequence of the refusal of the "Sunday School Society for Ireland" to

furnish copies of the Bible to the Sunday Schools connected with several congregations, "inasmuch as the Committee of said Society had reason to apprehend that the ministers of those congregations denied what the Committee believed to be among the fundamental doctrines of Christianity." At a meeting of the "Three Non-Subscribing Bodies of Presbyterians in Ireland," viz. the Synod of Munster, the Presbytery of Antrim, and the Remonstant Synod of Ulster, the formation of a new Sunday School Association was recommended. This Association was organized in May 1839, and on the 1st of last May held its first annual meeting, when a Report of the Committee was presented, from which it appeared that "since the commencement of their proceedings they had been instrumental in affording facilities for the establishment or support of 20 Sunday Schools." In these Schools there were at the date of the Report 280 (140 male and 140 female) teachers, and 2082 (972 male and 1110 female) children "receiving instruction of a very valuable kind, which many of them would have been deprived of all opportunity of acquiring, had this Association not been formed," 1333 of whom are reading the Holy Scriptures. The Committee conclude their Report by declaring, that "the experience which they have had of the duties of their office has led them to be firmly convinced of the great utility and advantage of Sunday Schools;" and in enumerating the benefits of this institution which have come under their observation repeat the testimony of "a respected minister, that during the last year no less than six families have been brought to the house of God, where they had never before attended, in consequence of the benefit derived from the Sunday School by their children; while probably no other means of persuasion would have been of the slightest avail." The Association through the liberality of the Hibernian Bible Society has been enabled to distribute 300 Bibles and 683 Testaments, besides 7 Sunday School Primers and 289 Sunday School Lesson Books, which were prepared for, and published by the Association.

*The Unitarian Society for the Diffusion of Christian Knowledge*, in the North of Ireland, was established in the year 1831, "for the dissemination of those views which are entertained by Unitarian Christians. Having fallen under some neglect, it was revived in 1838, a new Committee was appointed, subscriptions were raised in Belfast and the immediate neighbourhood, and the depository was supplied with a stock of the newest and most popular Unitarian works." The consequence was a great increase of sales, to an amount exceeding £400. The Society also have published two small tracts—"The Child's Guide" and "Child's Book of Hymns," and have taken measures to procure a cheap book of Family Prayers."

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THE DISTINCTION BETWEEN SACRED AND PROFANE  
HISTORY, HOLY AND COMMON DAYS, PLACES, FORMS, &c.

WHAT is to be esteemed *sacred* and what *profane*? Is the distinction itself well founded? Are not all things, writings, days, places &c. sacred? These questions, and the like, the men of our day are continually asking. Before this searching scrutiny the writings of certain Fathers of the Church, legends innumerable, with sundry Catechisms and Confessions of faith, have very much depreciated in value; so far indeed has the matter gone, that those who are wont to look upon the dark side of things frequently lament, as if reverence had left us forever. A few thoughts, suggested by this state of things, may not then be out of place.

And first, of History. The distinction, between sacred history and profane, has been a "stone of stumbling" to many an inquiring theologian. A few have questioned the principle upon which the distinction is based; many have seen reason for adopting very various opinions with regard to its application to the records of our race. Admitting that there are sacred histories, they have joined issue either among themselves, or with the straiter sect of their religion, upon the question,—what these histories are. Into this controversy it is not our present intention to embark. There



is however a point of view, from which we would for a moment contemplate the subject, which, if it do not admit us to the root and foundation of the matter, may still bring to light something important in itself, and worthy to be borne in mind in the present state of the main question.

A hasty examination of the histories of our Old Testament will be sufficient to show, that the spirit in which they are compared differs entirely, not only in degree, but in kind, from that which dictated what are called the profane records of our race. To the authors of the former compositions God is really, and in truth, the Governor of the world. He is King among the nations, and the true Head of the state. His Providence overrules every event for good. He inspires all noble purposes, and nerves the strong arm which strives for their accomplishment. To these men what seems to many the wild uproar of human life is full of order and beauty, for the Spirit of the Lord moves upon the face of the dark chaos, overruling the mad energies of man, and compelling everything to work together in the production of a beautiful result. Open to any part of the Old Testament, and we find proofs, without number, of this assertion. "The Lord brought you up out of the house of Egypt." "The Lord slew Sihon king of Heshbon, and Og king of Bashan." "The sword of the Lord and of Gideon" delivers the Israelites. "Thus saith the Lord" is the continual burden. "Hophni and Phineas are dead," for they had sinned against the Lord. Saul is forsaken of God, and perishes miserably. David, the king, the representative of the nation sins, and the nation is punished. Hezekiah prays, and is cured; he sins, and the punishment is announced. The presence of the Lord illumines the page. In the light which surrounds him every action that is recorded shines out with a splendor and beauty, which nothing else can impart. The defeat of Saul, the king of a petty district, by a handful of marauders, and his subsequent death, might seem small matters of themselves, compared with the great events which history is continually recording; but as related by the sacred historian, they become at once deeply tragical. During the despairing interview between the monarch and the witch of Endor, we feel that we are in the presence of one forsaken of God. He that is against him is stronger than they that are for him. The light of

the Lord is extinguished in his soul, and the glory of the Lord rests no longer upon his tabernacle. One might go on multiplying instances innumerable, from the stories of great monarchs to that of simple Ruth ; but let these suffice. It is sufficient to say briefly, that in perusing these records we live always in the presence of the *First Cause*.

Turn now to what are called profane histories, and how stands the case ? Before, God acted ; now, men act. “ Kings reign and princes decree judgment,” but not by God. Now, it is the sword of Gideon alone, that defends the weak. You may read page after page, chapter after chapter, and volume after volume, and after all it will be impossible to say, whether the author was an atheist or not. This is peculiarly the case in our day. We dwell in *second causes*. We acknowledge the Providence of God in our creeds, but forget to look for it in the affairs, and what we call “ the accidents,” of life.

There being then this difference between histories sacred and profane, would it not be well, while the question as to the nature of inspiration, and the extent of its application to the records of our race, is still pending, to give some attention to the crying want of inspiration, in writings which indeed do not lay any claim to this grace, but are not on that account to be allowed in the want of it after every sort ? But it is said, “ the case of the Jews was peculiar.” Granted ; but nevertheless, as the Providence of God ruled their destinies in one way, and in a peculiar way, for a peculiar purpose, so the same Providence rules over the destinies of other nations and individuals ; not in general, but in particular ; not arbitrarily, but according to eternal principles ; and not partially, though for the time, for reasons which we cannot fathom, his favor is bestowed more abundantly upon some one nation or sect. Let us learn to recognize the hand of the Lord in all the deeds which history records,—in the battles fought upon the plains and in the mountain passes of Greece, for example, as well as those decided upon the beautiful fields of Judea,—let us believe that the Lord of hosts *always* mustereth the hosts for battle, that the wrath of man is made to praise him ; and then, filled with this religious spirit, we shall be better fitted for engaging in the great questions to which we have referred. We shall not then mourn, if some things which

we have held sacred are reduced to the common level ; and we shall be contented to allow that some men have been peculiarly favored, if we find that *all* have been blessed far beyond their desert. If it were possible to prove, that *no* history can be called sacred " *par excellence*," we should then be obliged to retire upon the broader proposition, that *all* history is in a certain sense sacred, inasmuch as it is the record of God's dealings with man. Before then we attempt to establish any part of the former postulate, let us be sure that no doubt remains concerning the latter. We do not recommend turning histories into sermons, we would not have every imperfect and sinful, every rash and foolish action of man referred to the Deity, we would not take away one iota from human responsibility ; but we would have men awake to discern the finger of God, and anxious to make known their discoveries on all fit occasions. We would have histories, which shall breathe forth a religious spirit, which shall aim to cultivate the religious nature, as well as to strengthen the intellect and add to the worldly wisdom of the race.

It will be seen, that the method which has been suggested will apply equally well to the other questions that come up in this connexion. Many persons object to distinguishing any *profession* as sacred, to setting apart any *day* as particularly holy, to appropriating any *place*, or *forms*, to the service of religion. They say all professions, days, places, forms are alike sacred, if so be that the Spirit of God moves in them. To all such, in the spirit of the method above presented, one is urged to say, If such indeed be the case, it remains only that we should sanctify every day, and every occupation,—not *call* it sacred, but make it such. That this is not the state of things at present, everyone must allow.

Let every man do his work as the servant of the Lord, let every place be esteemed the gate of heaven, let every action be an act of worship, and so every form of action become sacred ; and when things have been brought thus far, let us see whether what we now guard as a sacred treasure has become a " holy of holies," or is only one among many caskets of jewels. Meanwhile, we shall do well to take diligent heed, lest we lose what we already possess, and gain nothing in its stead ; and what is worse, lest in this way we lose the only instruments by which we can hope to

make further acquisitions. Some men, for instance, are fond of urging in defence of their neglect of the Sabbath, "that all days are holy." But *are* all days holy to those who make this plea? If they are not, in giving up *the* holy day, they give up *all* holy days. All days become alike, but they do not become holy. Give men that spirit which puts all things upon a level, give them to see God in every thing, to live in Him, and then we will look at the question of the expediency of rites and ceremonies,—perhaps we may consent to abandon their use. But while we are building our spiritual temples, let us not boast ourselves as though they were already built; let us use the means which God has given us, until by their faithful employment we shall be fitted for higher methods.

R. E.

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#### EXPOSITION OF MARK IX. 49.

For every one shall be salted with fire, and every sacrifice shall be salted with fire.

In order to arrive at the true meaning of this difficult passage, it will be necessary to consider some of the various expositions that have been given of it.

Its connection will be perceived by going back to the 32d verse. The disciples had disputed about precedence, and Jesus, both by precept and by the act of placing a child in the midst of them, gave them a lesson of humility and mutual concession. John was naturally led, in the course of this conversation, to mention a man whom he had seen casting out devils in the name of Jesus, and who followed not them, thus showing that they had rivals out of their own number, as well as competitions among themselves. Jesus then pursues the former train of remark, by condemning offences against the little ones, that is, any course of conduct tending to alienate the humbler members of their society from the Gospel, and inculcated the suppression of the proud and selfish feelings which might produce this effect, by the injunction, thrice repeated under various forms, to cut off a limb or pluck out an eye that might be a cause of sin; "for it is better for thee," he says, "to enter into the kingdom of

God with one eye, than having two eyes to be cast into hell fire ; where their worm dieth not, and the fire is not quenched." Then follow the words under consideration ; and the passage concludes thus, " Salt is good ; but if the salt have lost its saltness, wherewith will ye season it ? Have salt in yourselves, and have peace with one another." The last words show that the whole discourse has some relation to the maintenance of concord among the disciples.

" Every one shall be salted with fire" is an unqualified assertion, which must necessarily be limited, as such expressions frequently are, both in the New Testament and all other writings, by the connection in which it stands. What the limitation is in this instance, must be determined by the explanation of the passage that is finally adopted.

One explanation is, that " every one" means—all who, according to what had just been said, have exposed themselves to punishment, by not overcoming the evil propensities, dear as a right hand or eye, that led them into sin ; that to be " salted with fire " was a common form of expression which meant simply—to be burned ; that " every sacrifice " signifies—holy persons, who present their " bodies living sacrifices ;" that the salt with which they are salted is divine wisdom, (see Colossians iv. 6.) ; and that the whole passage may be thus paraphrased,—All who refuse to practise the self denial just enjoined shall receive the punishment described, (whatever that punishment, in its nature or duration, may be supposed to be,) but others shall be seasoned with the salt of heavenly wisdom, and be made by it uncorrupt and holy as a sacrifice.

It is objected to this explanation, so far as relates to the first clause, that the assumption on which it is founded, namely, that " to be salted with fire " was a customary form of expression signifying to be burned, cannot be proved. I believe this objection to be just, and that the true meaning of the passage is to be sought elsewhere.

Another explanation supposes, that the phrase to be " salted with fire " was not a customary form of expression, and that in using it our Lord had a peculiar meaning, namely, that the fires with which the wicked will be punished will not, like common fire, consume them, but, like salt, preserve them, and thus keep them in being,

for the endurance of everlasting torments. This interpretation will be perfectly satisfactory to those who believe that the future punishment of the wicked will consist of torments by material flames, but will give no satisfaction to any others.

A third explanation supposes, that by the use of this peculiar language Jesus hints that the punishment of the future life will be corrective ; that those who have not endeavoured by self-denial to free themselves from corruption in the present life will hereafter be purified, as with salt, by the fire of suffering, whilst those who in this world have been kept pure by the seasoning of heavenly wisdom will need no such fearful purgation. The objection to this interpretation is, that Jesus has nowhere expressly asserted the remedial nature of future punishment, and it seems improbable that the only intimation of so important an idea should be given in one of the obscurest passages in the Gospels.

The account of this passage which appears to me the most probable is, that it was not uttered by our Lord in the connection in which it here stands, but on some other occasion, and was inserted in this place in consequence of some relation which the Evangelist conceived it to bear to the subject of discourse. It appears evident, from a close examination of the Gospels, that their authors not unfrequently did thus. It is natural to suppose, that many of the weighty and pointed sayings of Jesus would be deeply fixed in the memories of his hearers, though the precise time and connection in which they were pronounced might not be remembered; and that, with a view of preserving them, they should be inserted in his discourses at the places which seemed to the writers most appropriate. This is especially the case with Luke, who, like Mark, was not a personal follower of Jesus.\* In a case of this kind two questions are to be considered ; first, what is the meaning of the passage itself? and then, what was the association in the mind of the writer, which led him to insert it in the place in which it is found ? In answer to the first question, it is supposed that our Lord, on some occasion, when predicting to his disciples, as he repeatedly did, the sufferings they were to endure as missionaries

\* A full and interesting discussion of this subject will be found in Norton's "Evidences of the Genuineness of the Gospels," Volume I. Notes, p. clxxxvi.

of the Gospel, told them that by such trials (which are very commonly spoken of in Scripture under the similitude of fire) they would be purified, seasoned, prepared, as by salt, even as every sacrifice is salted with salt; for, according to this interpretation, the last clause is merely a comparison, and the original of the conjunction “and” is rendered *as*, as it properly may be. “Every one,” means—all you, my disciples. It has been ingeniously suggested, that these words might very naturally have been spoken between the 33d and 34th verses of the xivth Chapter of Luke:—“Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” For every one of you must be purified and seasoned, as with salt, by the fire of affliction. “Salt is good, but if the salt have lost its savour wherewith shall it be seasoned?”

Supposing this to be the meaning of the verse, how was the Evangelist led to its insertion in this place? Consider again, in reference to this inquiry, the tenor of the whole passage. Jesus was inculcating love, unanimity, forbearance, and had spoken of the self-denial necessary to maintain them; and then, (passing for the present over the verse under consideration,) he may be understood in the 50th verse to say thus to them:—Remember you are the salt of the earth, with you is the divine truth which is to save the world from corruption. This salt is good, but if it lose its saltiness, (as it will, if you suffer evil passions to spring up among you,) how can it be restored? The hope of the world would be gone. Retain this savour of divine wisdom, and be at peace with one another.—He had been speaking of temptations, and the sentence in question speaks of trials, which are but a slight modification of the same general idea. He was about to speak of the disciples as salt, and this sentence speaks of them as salted by the sufferings they were to undergo. And the writer was probably too fully possessed with the meaning of the words, to anticipate the difficulty which a reader in a distant age might find, in the circumstance that the fire spoken of in the 48th verse is the fire of future punishment, and that spoken of in the 49th verse the fire of earthly trial.

**ENCOURAGEMENTS OF THE CHRISTIAN LIFE.****A SERMON, BY REV. ARTEMAS B. MUZZEY.****ROMANS VIII. 28. All things work together for good to them that love God.**

In contemplating the Christian life with reference to our personal choice, we are prone to dwell too much on its difficulties and discouragements. Instead of conceiving that from the time we should devote ourselves heartily to it all things would work together for our good, we think all would then become, as it were, evil. A gloom would steal on our spirits; we should be debarred from all real enjoyment; privation, constraint and darkness would be our portion to the end of our days. One thing alone would be good in our whole earthly pilgrimage; and that not present, not immediate, but the distant and dim prospect of being happy in our death.

Now all this is wrong. It argues an entire misconception of the nature of religion, and of our own nature and true destination. The balance of encouragements is not on the side of the worldly, thoughtless, and irreligious life, but on the opposite side. It is not one circumstance alone, but every circumstance,—all that bears on the question, which invites and allures us to the path of godliness. Let us spend a short time in enumerating some of the encouragements of the Christian life.

1. Conscience, instead of thwarting the Christian's purposes and giving him habitual pain, becomes, so far as he is a follower of Christ, a welcome friend. No sooner does one awaken to spiritual life, and commence the pursuit of heavenly objects, than this inward light begins to shed peace through his bosom. Every unprejudiced mind, that examines and reflects upon our relations to God, perceives that we ought to love Him supremely. The duty is seen and acknowledged. It becomes so clear, that we cannot neglect it without self-condemnation. Often shall we experience the most bitter sufferings at the thought of abusing such goodness and despising such forbearance; or if conscience speak less powerfully than this, it will still rebuke us; and who does not know that its very whisper, daily and hourly repeated, is enough to poison the fountains of



happiness? We cannot disregard its authority even in trivial offences, without a degree of pain which accumulates in time to a fearful amount. How much of each day's inward unhappiness springs from the remonstrances of this sacred monitor. We are irritated and harassed and wearied by its voice, and are perhaps all unconscious whence our trouble proceeds.

But religion, the Christian life, strikes at once at the root of these sufferings. Precisely so far as we live to God, seek and study and obey his will, conscience becomes a source of pleasure. It no longer reproves our accustomed conduct nor wages war with our affections. That startling question, "How canst thou do this great wickedness?" is less and less frequently heard. The man of true piety has still his faults. And he feels and mourns them. But his ruling principle is correct. He can testify before Heaven and before his own heart, that the strongest wish of that heart is to be transformed into the image of Jesus, and that his leading aim and endeavor are to that great object. And is not this for his good? Is it not an occasion for the divinest joy, to have such an ally, friend, and companion as an approving conscience?

2. This renders the present life—our second topic—a scene ~~of happiness to the servant of God. It was no vain language,~~ when Paul assured his Corinthian converts, "all things were theirs, whether they be the world, or life, or death, or things present, or things to come." Piety brings peace to the soul of its possessor, and that gives a cheerful aspect to all things around. Every law of Christianity, whether it concern our duty to our neighbour, and require us to love and forgive and bless him, or to ourselves, and bid us be temperate, restrain the appetites, and control sinful desires, tends to our earthly welfare. Vice disorders the body, deranges the mental functions, and fills one with gloom and weariness of spirit. It pollutes the social and domestic affections, changing that which should be our highest temporal enjoyment into a means of alienation and misery. So that pure, practical religion confers innumerable advantages upon him who receives and walks by its rule. The pleasures of sin are false and delusive, specious to the eye, but bitter to the taste. The Christian can partake in every innocent indulgence, and by his very moderation increase the amount even of his sensitive happi-

ness. And how is that happiness exalted, what a new relish is given to every harmless pleasure, by that delightful sentiment, "My Father bestows them all !"

3. Be encouraged, again, to make the Christian life your choice by the cheering thought, that your trials will then all work together for your good. "Man is born unto trouble." Our lot is cast in a world of vicissitudes, where light is often succeeded by darkness, and bright hopes seem but the heralds of change and disappointment. And this is the common lot of mortality. No one can escape sorrow and suffering. But they are not irremediable. The kind Author of nature, he who made these hearts susceptible of grief and pain, has provided for them an adequate solace. It is found in religious faith. Let the love of God be enthroned within us, and what was before all mystery becomes illuminated, often beautifully intelligible. It is a bitter moment when we stand by the open grave of the early lost. To see youth, full of hope and full of promise, suddenly arrested by ruthless disease, the cheek blanched, the form emaciated, and as if with the swiftness of thought, life extinct, and the marble form placed in the cold earth at our feet,—alas, what but religion can educe good from a scene like this? Yet piety, an affectionate trust in God, has this divine power. That can pierce the awful gloom of death. It can, for it does, not only reconcile the mourner to the parting as it were of life from life, but teach us that the object we loved is not dead but liveth,—yes, liveth in a cloudless world, and is at rest from the labors and pangs and tears of earth. We can therefore still love the lost, and feel that they love us. That affection is refined from sin, and seems to give us a foretaste of the pure bond that shall hereafter unite our angel hearts. Is not this an encouragement to the pursuit of religion? Is there a soul, in this chequered scene, that will not embrace so glorious a possession? Youth, do not cast it from you ; for you will yet need its sustaining arm. Ye prospered and happy, ye whose homes are now filled with the loved and the joyous, do not cast it from you ; forget not that the fashion of this world passeth away. And when the evil day shall overtake you, what a blessed thing will it be to you, if out of that over which others sorrow in a hopeless despondency you can extract a theme of profit. Should you then be found in

the spirit of Christ, every trial, every suffering, will be a new tie to him, and a fresh earnest of the glory you shall share with him in everlasting mansions.

4. The Christian is delivered by his faith from the power of temptation. We are all exposed to sin, and all yield more or less frequently to its seductive power. We all moreover desire some way of escape from its snares. There is no man, be he hardened as he may, that has not his moments of contrition, and that does not then feel what a burden he is daily bearing in his breast. Now the Christian religion was designed expressly to relieve these sufferings. Jesus does not indeed remove every temptation from our path, and leave nothing difficult before us. But he substitutes an "easy yoke" for the hard and galling yoke of sin; he lays on us a "light burden" in place of the grievous load of a guilty conscience.

And what a gain do we make by this exchange. He who is the servant of sin, finds every thing in his course dark and discouraging. All the pleasure he can take is in the passing hour of each criminal indulgence. The review of his trespasses is always painful. And then he reflects on his growing danger. For nothing is more sure than that vice is a despotic master. If you yield to a great temptation to-day, you will be conquered by a less one tomorrow. Evil habits impose inevitable bondage. They fasten on us chains, which become more and more rivetted. But religion leads us in a directly opposite course. The longer you pursue that, the less are you burdened and oppressed. As you make progress in the service of Christ, your appetites are more easily controlled, your passions are less violent and unmanageable. You find cause for fewer struggles with yourself, than you did when sin and the world were supreme within you. You look back on former follies and wonder how they could ensnare you as they did. Many things, which once tempted you grievously, have not now the least influence on your virtuous principles.

5. Another motive for a life of piety may be drawn from the fact, that such a life introduces us to fellowship with the best of our race, and with all good beings throughout the universe. You look upon the man who is vitally and practically religious with a deep respect. You feel that *there* is one, who is answering the

great object of his being. And you cannot but wish that you were as worthy as he is, that your character was in all respects as pure, upright, and commendable, as his. But you feel that he is elevated far above you, and that there is little sympathy between his thoughts and feelings and your own. You earnestly wish it were otherwise. This desire is laudable ; for next to the consciousness of the approbation of God, there is nothing to be so devoutly prized as the fellowship of the truly good. It gives wings to the languid spirit, and an almost divine energy to one's best principles. To feel that such men regard our lives with complacency, that there is a sympathetic cord in their hearts vibrating to every emotion we feel,—this is indeed happiness. And it is within the reach of every individual who hears me. There is not in the wide world a man so pure, that he will not receive, aye welcome, you to his bosom confidence, when he believes the love of God is your ruling sentiment. No, nor will I stop here. There is not a saint in heaven, there is not a glorified angel, that would not rejoice, should a sinner—one who may at this moment feel himself such—repent of his sins, and lift up his soul to that blessed world. “The Apostles’ glorious company, the noble army of martyrs,” all the bright spirits that congregate there, would hail such an event with joy and gratitude. And Jesus, who lived and toiled and bled for this very purpose, Jesus, the Son of God, admits to his fellowship the humblest of earth’s children who walks in “newness of life.”

6. Nor is this all. He whose heart is devoted to spiritual objects is walking in the light of His countenance whose “favor is life,” and whose “loving kindness is better than life.” While we continue in sin, our hopes and affections are low and earthly. We are sensible of being estranged from the Holiest and Best of beings. Like the dissatisfied prodigal, we have left our Father, and journeyed into a far country, and are wasting our substance,—yes, the substance of an immortal soul,—“in riotous living.” A worldly minded man is alienated from the Divine presence. He receives no inward assistance from on high ; and often is the conviction forced on his mind, that to live without God in the world is a dreary solitude. It is, to feel that the noblest joys of the purest spirits in the universe are not for us,—that we have chosen, and are daily pursuing, a path

on which the unutterable love of God shines but to make the darkness of our own hearts visible.

Reverse now this picture. Suppose that we returned this deep affection, that we loved, instead of feeling cold toward that blessed Being. Would not life wear a new aspect to us? Nothing so awakens the kind emotions of the heart, as to feel that we are the object of another's love. What then must be his sensations, who feels that he is the object of an Infinite Love! Must not deep call unto deep within him? Yes. From the unfathomed depths of a human soul—from springs never yet reached by mortal things—there must gush up floods of tenderness. Oh! if we could but estimate the goodness of God toward us—if we could but realize his boundless interest in our virtue and peace, the holy Sabbath would not have hours enough for our grateful songs. These walls, raised by man's skill, would be too narrow for our upsoaring spirits. Not only should we delight in these services—not only should we speed our way to the domes

“ Where crumbling arch and column  
Attest the feebleness of mortal hand;  
But to that fane, most Catholic and solemn,  
Which God hath planned;  
To that cathedral, boundless as our wonder,  
Whose quenchless lamps the sun and moon supply,  
Its choir the winds and waves, its organ thunder,  
Its dome the sky.”

Will you not love this Being? Where shall I turn for arguments, for persuasives to the Christian course, if these shall fail?

Yet this is not all.

7. Do you ask for more encouragements and higher incentives and fairer prospects than these? Look then to the future. Should you still believe that sin has pleasures on earth beyond all that piety can promise, it must be acknowledged that earth will exhaust those pleasures. Sensuality, profaneness, avarice, falsehood, the carnal mind, these could find no joy in heaven. But religion can. Contend, if you please, that the Christian's lot is all toil and trial below. Compress all the privations and crosses you can into these three score years and ten;—when their sands have run out, the record of trouble

is closed. If I took your view, I should still say, in the lament of a Persian, that "like a reed torn from its native bank, or like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, waiting passionately for the hour of death, as a disengagement from earthly trammels, and the means of returning to its only Beloved." That anticipation were enough. The assured prospect of eternal bliss,—what tongue can express, what soul can comprehend, the fulness of such riches. The traveller long parted from home counts every labor but light, as it brings him nearer to that one loved spot. Christian pilgrim! thou then canst never faint nor fail by the way. Let the wicked man prosper, let him be clothed in purple and fare sumptuously, while thou art doomed to want;—thy evil things are few; thy good things, laid up in that safe store-house—they indeed are many. And bright are they all; and soon shalt thou possess them; and thine shall they be forever.

What a theme has now engaged our thoughts. We have found that which with a divine alchemy can turn all things to spiritual gold. Love God, and let what may befall you, it cannot prove to your final injury. Let the main-spring of this mighty machine be sound and strong, and all other parts will work together, and its great purpose be triumphantly accomplished. Without piety man is a disordered, jarring, disquieted creature. Many things operate against him. Conscience disturbs his daily peace. Every trial he counts a loss, and a vexation, and a weariness of spirit. And temptation, like a burning sun, scorches and withers the life that is in him. He looks on the best of his race and feels that he cannot appreciate and sympathize with, and enjoy, their society. Angels, Jesus, the Eternal Father himself,—these are not his chosen friends. He cannot relish their presence and pursuits.

Oh! then seek religion. Listen to its animating tones. If you live for riches, you may heap them up to the utmost bound of your wishes; but they will not be everything to you. Trouble, disappointments, cares and sorrows, wait on the wealthiest of mortals. If you live for fame, for distinction and praise, they will not make all go well with you. If your heart is bound up in domestic toils, and your highest wish is to feed and clothe your family; that done, there may be much still wanting, much you would fain alter and

improve in your lot. But, my friends, be religious ; cherish, by meditation, by holy books, and holier prayer, by forsaking vicious companions and seeking the pure and exemplary,—cherish the love of God in your heart, and then all things will work together for your good. You may pass through life unknown, and yet you shall be well known ; you may be sorrowful, yet you shall always rejoice ; you may be poor, having nothing, and yet you shall possess all things. Yes ! Be they things present, or things to come ; belong they to life or death, to earth or heaven ; all true good shall then be unchangeably yours.

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## H Y M N .

God of the suffering, sick, and worn !  
When on the weary couch we lie,  
In anguish leave us not forlorn,  
But hear us when to Thee we cry.

God of the broken, bleeding heart !  
Thou who dost touch the harden'd soul,  
Teach us to bear the wholesome smart  
And turn to that which can console.

God of the prosperous and the gay !  
If we grow thoughtless, proud, or vain,  
Oh ! turn not thou in wrath away,  
But lead us to thy paths again.

God of the Heathen ! send thy light  
Abroad from Zion's holy hill ;  
Far let it stream athwart the night  
O'er fairest regions brooding still.

God of the sinner ! him who mocks  
Thy name, thy faith, thy holy word,  
And scorns the faith that word unlocks,  
In mercy judge him, gracious Lord !

And oh! thou God of spotless hearts!  
 Thou who delightest in the pure!  
 Support the faith thy word imparts,  
 Till earth and sense no more allure.

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SILENT EXPRESSION.

Why trust to words? Oh! words are nought  
 When fullest swells the throbbing breast;  
 A thousand, thousand things there are  
 That cannot be by words express'd.

The holy glow of gratitude,  
 The bitterness of penitence,  
 The love of aught that's fair or pure,  
 Or grief for parted excellence;—

One cordial grasp,—one bursting sigh,—  
 One speaking glance,—one sob half-chok'd,  
 Tell more of these than all the words  
 Wherein man's thoughts were ever cloak'd.

And oh, Devotion! at thy shrine  
 One thought sent upward from the heart  
 Is worth a thousand utter'd prayers,  
 Wherein the spirit hath no part.

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INTEGRITY AND CHARITY.

THE anniversary sermon before the British and Foreign Unitarian Association was preached last June by Rev. Mr. Bache of Birmingham, who chose for his subject—"The essential union of Christian integrity and charity," and took for his text the appropriate words of the apostle in Ephesians iv. 15—"Speaking the truth in love." He introduces his subject by a description of two opposite classes of men, whose respective errors are clearly exhibited.



“There are many persons who put themselves always prominently forward as the champions of *truth*. They think that the particular opinions or principles which they include under that general term are always to be forced upon the attention, and, if possible, upon the reception, of those with whom they have intercourse; they even make the reception of them the condition of general acquaintance and of benevolent cooperation; they thus by degrees contract the range of their social interests, seclude themselves from those who entertain different opinions, and as a consequence incur the guilt, not only of many *specific* breaches of Christian charity, but farther, of that constant, that wide-spreading and irreparable breach of it, which the very fact of a merely sectarian intercourse being voluntarily chosen and maintained continually involves. A man of this class is generally so thoroughly persuaded of the truth of his own opinions and of their supreme importance, that he will not make the smallest allowance for any probable admixture of error in what he deems truth himself, or of truth in what he opposes as error in others: neither, again, will he permit himself for a moment to reflect whether the many, and perchance the most immediately practical, views in which he agrees with others, may not afford a solid and extensive basis of union and co-operation with them, which his comparatively abstracted and infrequent differences need not endanger, still less destroy. Now a person who cherishes this temper and habit of mind is in the greatest danger of proving himself, ere long, no less a foe to the truth which he espouses, than to the charity which he repudiates: for, unless it may be assumed that all important truth is comprised in a few dogmatical propositions, unless it may be still farther assumed that even these propositions may be so clearly and accurately and completely laid down as to preclude the possibility of error in the enunciation and in the reception of them, it is very evident that what was originally true and useful to the mind that *freely* confessed it, may become, when exclusively cherished, a bar to mental and spiritual progress, and thus a hindrance to the attainment of those purer and more extended views of truth which, by the friendly collisions of opinion, the humble follower of the truth, in the exercise of the spirit of Christian charity, is permitted continually to discover.

Other men, on the contrary, make a boast of their unbounded *liberality*, talk largely of the unavoidable diversities of human opinion, and the universal admixture of error, in some degree or other, with even the purest human conceptions of truth. They treat all varieties of opinion as mere idle, or at the best harmless speculations, as though all were equally important or equally worthless, for none of which, consequently, would a truly wise man ever feel called upon to make the smallest exertion or endure

the most trifling inconvenience,—none of which he would ever own himself under the obligation of personal conviction to avow and maintain, or under the same obligation to repudiate and oppose. By these false professors of charity truth is looked upon as absolutely and entirely unattainable by man, or at least of so uncertain attainment that the pursuit and avowal of it can never be reckoned among his primary duties ; and hence their charity, in this connexion, proves at last to be but another name for indifference ; it implies none of those valuable qualities of mind and heart which genuine charity comprehends. A cold and indolent skepticism confounds truth and error, aye, sometimes virtue and vice also, in one indiscriminate neglect ; and depriving the judgment of all steady principle and the soul of all elevated motive, leaves both a prey to the follies of caprice or the violence of passion, until experience itself shall have taught them that truth and error, virtue and vice, involve the most important and lasting distinctions, by a regard to which the conduct of life should be determined.

The extremes of bigotry and of indifference which I have endeavoured thus briefly to describe, are often to be seen assuming to themselves respectively the characters of integrity and of charity, and each in turn repelling to its opposite those who are at heart too benevolent to judge others, or too scrupulously conscientious to conceal or renounce the convictions which they entertain themselves. Society at the present day is in fact very much divided by these opposing influences ; and hence it becomes a primary duty of the faithful Christian to endeavour to ascertain for himself whether it be not indeed possible for him to avoid either extreme and either illusion ; whether, in a word, he may not so combine integrity with charity as to maintain both in beneficial union with each other."

That this "union of consistency with benevolence" may be maintained, Mr. Bache remarks, has been shown in the example of Jesus ; and he then proceeds to "trace out the fact that *genuine integrity and genuine charity are naturally and essentially inseparable from each other.*" This he argues from the very nature of truth ; which he defines to be "the accordance of knowledge or opinion with fact." Abstract truth is valuable, but with man truth is a personal possession, it is the property of an individual mind, and so considered is but another name for individual conviction. Hence there must be "diversity in its aspects, notwithstanding much general resemblance, in the different minds of those by whom it is severally possessed."

"But the identity of truth, to every individual possessor, with

his own individual conviction, brings it into contact, not merely with his intellectual, but also with his moral and spiritual nature. The mind of man was never intended for abstract speculation and inquiry only ; it was given him also to be the guide of his life ; and the convictions which he obtains by its varied exercises necessarily become that law to his conscience, which he can never violate without injury and remorse. With this view of its character and relations, *the possession of truth involves*, in the instance of every man, *the moral duty of maintaining it*. No man is at liberty to belie his convictions on any subject. It is a high moral offence in him to do so ; because, by so doing, he corrupts and destroys that *integrity* of mind which is essential to consistency, purity, and independence of principle and behaviour. Let it be our first care, to hold fast this integrity. We cease to respect ourselves whenever we violate it, because we are conscious of despising the dictates of that spirit within us by which we are exalted in the scale of creation. Nor can we reasonably expect by such violation to increase our social usefulness, since we can exert no influence more beneficial than that of an honest and consistent conduct ; nor is there any way of maintaining this conduct except by the maintenance of our own honest convictions as its guide and support.

In every view, therefore, the preservation of our integrity by the consistent maintenance of what we believe to be truth is our *first* duty ; and He who came from God to show us our duty has explicitly enjoined it upon us. Having exhibited himself among men as one who was ‘sent into the world to bear witness to the truth,’ he required that his example should be revered and followed at any risk and at any sacrifice. Such is the full import of his solemn words, (interpreted by so many professing Christians with a reference to some particular creed, and by so many others without any self-application whatever,)—‘Whosoever shall confess me before men, him will I also confess before my Father who is in heaven ; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven.’ Nor are any of his awful denunciations more severe than those which were directed against the hypocritical Scribes and Pharisees, and those against his unbelieving countrymen in general, who could assign to the agency of demons the very works of power and love which proclaimed, even to their reluctant conviction, that his mission was indeed from God.

Thus the authority of Christ and of his holy Gospel concurs with the dictates of reason, in teaching us that every man is in duty bound to maintain his convictions, to maintain the truth with which in his estimation they are identical, and that this is a duty of the first importance. It is remarkable that the first place is everywhere assigned to it in the writings of the Apostles. The wisdom from

above, which they had received and taught, is impressively described by the Apostle James as '*first, pure;*' and the apostle Paul emphatically declares, in connexion with what was in his day a great trial of Christian integrity, that 'Whatever is not of faith (*i. e.* of conviction) is sin.'

Integrity, then, in the avowal and maintenance of truth is the very foundation of all moral, of all Christian excellence. Let no professor of the religion of Jesus think for a moment that he can erect the superstructure of acceptable piety and love on any other foundation. Let no one imagine that he can really obey the voice of his Master, unless he be 'of the truth;' unless, especially, in connexion with the all-important concerns to which the revelation that is by Christ relates, he has faithfully endeavoured to discover the truth, and shown himself always as faithful in maintaining it. *This is the first duty of every Christian;* and great indeed is the peril of neglecting or violating it, though, alas! the ordinary maxims of worldly policy and the ordinary practices of society are such as encourage this neglect and violation. God forbid, that we should be any of us prone to indulge in harsh and censorious judgments of others in this connexion, remembering how liable we are to mistake their real sentiments, and how imperfectly we may have been acquainted with the nature of their convictions; but let us be very rigid in the judgment of ourselves, and very careful to preserve 'always a conscience void of offence both towards God and towards men,' and to 'maintain the truth in love.'

To 'maintain the truth (I repeat with our Apostle,) *in love;*' for thus only can it be consistently maintained. I have dwelt so long on the supreme importance of Integrity, because I have been aware that, in endeavouring to vindicate the claims of truth on every individual possessor of it, I have no less endeavoured to vindicate at the same time the claims of Charity. The obligation to the exercise of charity results from the obligation to the maintenance of integrity, as a necessary and obvious consequence. There is no real incompatibility or conflict between them. For, surely, if the obligation to the maintenance of integrity be thus primarily urgent upon *any one* man, it is equally urgent upon *all* men; and therefore he who sees and owns its urgency with reference to himself, must, in all consistency, see and own its urgency with reference to others. Yes! every man has a right, every man is under an obligation, to maintain what he believes to be *truth*; to maintain it in the manner and on the occasions which seem to him fit, but still to maintain it; and as the discharge of this obligation necessarily involves the maintenance, by different persons, of different views, it is self-evident that the diversities of sentiment which it will more or less prominently exhibit, ought never to

become a cause of alienation or enmity amongst those who entertain them, but that each should respect the sincerity of every other man, while careful to preserve his own. Thus genuine Charity and genuine Integrity are naturally and essentially inseparable from each other."

Mr. Bache then proceeds to unfold "the practical rule of social conduct which these considerations establish," and the "bearing which they have on the duties and the hopes of professors of Unitarian Christianity." We make one more extract—the closing paragraph of the sermon,—which was suggested particularly by the state of things in England, but which breathes a tone we should be glad to find prevailing here as well as there. Having spoken of the "promise that the doctrines which Unitarians embrace ~~must~~ needs extend, if they do but themselves uphold them in the combined exercise of integrity and charity," Mr. Bache adds,

"There are many signs of the times which prove that to this crisis the minds of men are surely, however slowly, advancing. The antagonist forces of spiritual tyranny and of Christian freedom are visibly arraying themselves under their respective banners, and preparing for a more vigorous, a more decisive conflict than any in which they have hitherto engaged. Shall the friends of freedom despair of its issue? Shall they who glory, who rejoice in the reasonableness, in the consistency, in the practical efficiency of their Christian faith, quail before the menaces of ecclesiastical pride and power? Yes! let them despair, let them quail, let their faithless hearts dissolve with fear, if, when the noble fight of spiritual freedom is to be fought, they can be allured from the avowal and maintenance of their religious convictions by the glittering baubles of wealth and fashion, or terrified by the frowns of hostile tyranny. But not thus shall it be with the humble followers of *him* who came to 'bear witness to the truth.' Keeping steadily before them the example of their great Master, they will not be afraid with any amazement, nor overcome by any temptation, which *He* who knoweth their frame ordains that they should endure. Happy in the consciousness of an unswerving integrity, happy in the intercourse and services of a genuine charity, happy in the felt presence of the God of truth and love, they shall hail, and swell, and share the triumphs of righteousness and peace. They shall prove in their own blessed experience, and shall most effectually recommend to the convictions of others, that a rational and enlightened Christian faith, consistently upheld, fearlessly avowed, and exhibiting its divinest influences in love unfeigned, is 'the power of God unto salvation.' The elements of this faith we claim as in some measure peculiarly our own. Let us show ourselves worthy of the trust committed to us in the possession of them."

THE MOUNTAIN TOWN, THE USEFUL MINISTER,  
AND THE  
MAGNANIMOUS BOY.

THE love of gain is well known to be a predominant characteristic of the people of New England. It possesses the souls of many like as an indwelling spirit, impelling the will and giving direction to all the energies. It enters the man in his very childhood, and oft-times puts down and keeps down that benevolence, which all, in a greater or less degree, are born with, and are intended to manifest in numberless ways, blessing and being blessed. At least, if kindly and spontaneous sympathy is not hindered, how often is its purity corrupted, its beauty tarnished, by accompanying or after-coming thoughts of detestable selfishness. Mammon will stand close to the heart-fountain, to catch the impulsive, stainless gush of charity, and make a bargain out of it. For instance, I have known the single occupant of a carriage *invite* the wearied or hurried traveller to take a seat by his side, and then at parting receive with chuckling satisfaction the bit of silver which the benefitted felt prompted in gratitude to offer. I have known men leap with pure sympathy's uncalculating quickness to the aid of one caught in sudden trouble, and after carefully bestowing relief, go away seemingly more glad with a trifle of heart-cursing lucre than with the good they have done. How pitiable is this insensibility to the worth of that benevolence, which not only quickens spontaneously into action, but abides without a single after-thought of selfishness. Its own consciousness is sufficient reward. But besides this, with what consequent and unalloyed gratitude from the recipient of favor is it blessed. Still farther, the prompting feeling,—the performed good,—the touched affections, the sweetened tones, the softened looks of a fellow-being are all laid up, rustless, uncankering treasures, in the heaven of remembrance. What a damnation is worldliness to itself!—There is not much hope of breaking this insensibility in gain-hardened men. Gain-hardened they will live and act, and thus they are likely to die. But oh! that tender childhood and docile youth might be saved from

this money-taint, this metal-crust of the heart. But alas, how numerous the instances of early hardening ! A boy but picks it up and runs to you with your pocket-book, yea, nothing but your handkerchief, almost the instant it was dropped, and then trips away rejoicing in the curse of your coppers, and not in the sweet little blessing of the kindly deed. And parents—I have seen them manifest a foolish pleasure, indeed it should be called a vile, barbarous sympathy, when their child has bounded into their presence joyfully exhibiting the lucky prize occasioned by another's misfortune. While he slips the *douceur* into his incipient purse, or drops it upon the little growing pile in his chest till, he wishes perhaps that such chances might come often, and these guardians and guides of his immortal nature seemingly wish the same.

No doubt there are many, many instances, wherein the young do not prove traitors to their pure, spontaneous sympathies by taking pay for their exercise. One such instance I once experienced myself, and for encouragement to the pure and example to the perverted, I will relate it. Sometimes a good deed is so associated in our minds with peculiar circumstances, that we ourselves, if not others, deem it to have uncommon significance and value. It is so in my mind with the one in view. But first I would say something of the town wherein the scene to be described took place ; for that town is dear to my heart from the many delightful hours, yea, days, I have spent there with a clerical friend, whose good-doing and excellent example I shall directly have occasion to mention. He will forgive me, I trust, for pointing to his light, which though shining clearly and very brightly before men, men may not see although it is before them.

The town of ——— lies upon some of the boldest, roughest hills of New England, surrounded by scenery of the most imposing character. A few miles to the eastward arise mountainous piles, and ridges of picturesque grandeur. Southward towers the solitary, dark blue summit of one of our grandest mountains. The steepled and columned church is loftily, and so peculiarly, situated, that its roof sends the rain-drops on one side to the Merrimack, and on the other to the sea by the opposite channel of the Connecticut. From this airy elevation the eye, looking westward, first falls upon one of those numerous ponds which gem with crystal, and enchanting



mirror, these wilder regions. On one side of this water ascends a woody steep, made bold by rocky cliffs. On another a hill rounds up, and softens beneath the touch of agriculture. On a third side, to the spectator in a particular position the adjacent monarch of the hills seems to shoot his pinnacled supremacy into a skyey depth, which the watery reflection arches with the infinite magnificence of reality. Far away on the western horizon is discerned the line of the Vermont mountains, romantically diversified with extended ridge, rounded summit, and heaven-piercing peak. Such is the glorious scenery, by which the Creator informs the minds of many, and inspires the hearts of some, in these retirements. One would think, that love and awe toward alluring and soul-commanding nature would here modify and hallow the all-possessing spirit of gain. Whether it be so or not is doubtful, for the hard, stern soil begets a habit of industry and persevering acquisitiveness, which the beautiful and grand would hardly counteract in most minds. The narrowed soul will not look out of its insignificancy, and turn from its petty purposes, although God's mightiest messengers in creation present themselves majestic at its casements or thunder at its portals.

But the particular town just described possesses other advantages of an intellectual and moral character, which cannot but have some good effect, especially on the young. The schools, I believe, are in an unusual state of forwardness, owing in some degree to a liberal fund left for their aid by a former wealthy clergyman of the place, now deceased. Libraries too were the subject of his benefaction, if recollection rightly serves. But the most distinguishing means of improvement, are the efforts and personal character of one of the present clergymen. He has been settled somewhat over twenty years. Very early in his ministry he commenced a juvenile library, which has steadily increased, and is the largest collection of the sort that I have ever seen. Through this a universal taste for reading has been generated in the young mind. All under the age of thirty, down to childhood, cannot but have received improvement from this, and manifest it in their conversation and daily walks. Libraries of a higher character have also been established under the direction of the same individual. One of these is worthy of particular mention, as it is uncommon, viz.



a scientific library, including all the volumes of one of the great cyclopedias. The farmer at his fireside perusing works like these is surely in a fair way to get the better of that all-prevailing mammon-service, of which complaint has been made. Again, my clerical friend is a devotee to the natural sciences, and by example and precept has disseminated some taste for these subjects among his people. With Botany, and particularly Entomology, he is minutely familiar. When his parishioners come to his study to exchange books, (he being general librarian,) they occasionally linger over the cabinets of insects, shelves of minerals, and collections of plants and flowers, thereby themselves catching a taste for the charming studies of nature. It is particularly interesting, to observe the children hang with wondering delight over the glories of the floral kingdom and the insect tribes, before they trip away with their exchange from the book-shelf. The little folks are thus led not only to observe the flowers of the field more critically, and to chase the "blossom of the air," as Bryant calls the butterfly, but to look sharply after the comparatively despised bugs of the sod, and worms of the dust,—finding the Divine skill, beauty and perfection where most never think to stoop for them. Now and then the little philosopher imagines he has found a specimen, which his Minister does not know of, as he has not seen it in his collections, and away he runs to surprise the good man with his discovery.

I trust that I shall be pardoned for giving such publicity to the character and efforts of a man, who in his exceeding modesty would shrink from notoriety. I do it for the effect such an example may have on others similarly situated. See what good may be accomplished, what measures of enjoyment be possessed, by a clergyman, though in the utmost seclusion from both the fashionable and the literary world, as it is called. Here, at the distance of seventy miles from the much desired advantages of the city, and forty miles from even a rail-road, and on the rough steep hill-sides, is a living lesson which should not be lost on those clergymen who pine after the pulpit of the city, or the populous village. My clerical exemplar makes no pretension to graceful gesture, rhetorical flourish, or any thing like commanding eloquence. Neither do the hills perceptibly tremble beneath his pastoral tread. Yet, like the sunlight and the dews, what changes does he accomplish

without making any noise, or startling the world to stop and gaze as he operates. And like those agents of nature which are the stillest though the mightiest, such a man works without mention; the lesson of his example is unheeded. It is lightning and torrent, in the spiritual as in the material world, which make men cry, lo! here, and lo! there. They are sudden, intense and perhaps astonishing in their action, yet how brief and narrow are they, comparatively, in beneficent effects. I would by no means however assert, or imply, that special, occasional and tempest-like exertion may not be useful. Let those who are capable of such art, according to their capabilities, do good in their own way. I would simply suggest, that those who cannot compel week-day business to stop and enter into, and be affected by, their operations, should not be so lightly esteemed in comparison, as many seem to think. I would present to those who cannot astound with great things an example of accomplishing great, yea, greatest things, without astounding. For is it not a great thing, yea, one of the greatest, to take the inhabitants of a remote and rude town, and not only lead them in the ordinary ways of religion, but guide them to the study of all the Divine works, from the minutest, creeping at the roots or unfolding at the tips of the herbage, to the mightiest, which circle and shine in the celestial immensity? Is it not glorious, so to teach and exemplify, that out of nearly infant mouths, not only evangelically, but scientifically and philosophically, the praise of God is perfected? Let those who say, yea, go and do likewise, and great shall be their reward.

When I began this article with an allusion to the gain-getting spirit, and with the fore-mention of an instructive incident, I did not anticipate that so wide a space would intervene before I should come to my story. But that scenery burst anew and so inspiringly on my conceptions, that I could not but describe it; that friend came so dearly and instructively into remembrance, that I did not like at once to dismiss him. And now, as an introduction to my incident, I would remark, that I am pleased to imagine that the part acted by the above-named individual, in the culture of the young, tended to paint the incident with its moral beauty and to point it with keen instruction.

Early one summer morning I was travelling in a chaise through

this mountain town. I had arrived near the outskirts, when I fancied that I heard a singular noise, but did not then stop or look out to see what it might be, as I was in particular haste to my destination. I drove rapidly on. But soon the noise again startled my ear, and seemingly the shrill scream of a human being. Still driving on, I leaned out of the vehicle to learn whence came the piercing sound. I then discovered a boy pursuing me at the top of his speed, and crying after me to stop, which I now did. He came up nearly exhausted by half a mile's run, with his bosom all open, and his face all reddened with the heat, and reeking with perspiration, and he pantingly exclaimed, "You are losing your trunk, Sir." At this information I leaped out, and surely my trunk was in a deplorable condition. It had been fastened beneath the axle-tree. But one of the straps had got broken, and it was dangling by the other now almost wrested off, having been knocked against the stones and dragged through dust and mud till it was a sorry sight. I requested my benevolent informer to stand at the horse's head till I should put it into safety. Of course such a boy, or any boy, could not but do this under such circumstances. When ready to start again, in spontaneous gratitude I held out a piece of money, of more tempting value than our smallest silver coin; and lo! the little fellow drew back, and straightened up, and with a keener eye, and almost an offended tone, exclaimed—"Do you think I would take pay for that?" I could not prevail on him to receive the least compensation. I went on my journey rejoicing in the accident, although it was to cost me the repairing of my torn and bruised trunk. It had made known to me one *magnanimous boy*. For, how many much slighter favors had I received from the young, who capered away insensible to the pleasure of doing a kindness, in the satisfaction of "taking pay for that." Aye, thought I, this boy is an honor to the common school; he is a Christian learner in my friend's Sunday School; he is a diligent reader of the juvenile library. Blessed pupil of a blessed pastor! thy getting is the true and the best one, that of understanding; to thee "wisdom is the principal thing." How many, many times since have I thought of that boy, and wished that I knew his name, and could trace his onward course. How many times in my wanderings and stoppings within sight, even within the most distant

glimpses, of the peaked crown of that proud old hill-king, have I thought of that grand, that royal-spirited boy. That mountain, by natural association, is to me a most fit monument to one magnanimity towering above many meannesses.

Ye boys, and indeed ye men, of our country, to whom the moral of my story may apply, I pray you, when you shall perform a little favor spontaneously, or even by request, let your souls stand up in true nobility—in the heavenward grandeur of disinterestedness, and say in the spirit, “*Do you think I would take pay for that.*”

W. B.

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### RELIGIOUS CONSTANCY.


WHEN Christianity was first published to the world, the Apostles and some of their converts were endowed with miraculous gifts. In an unthinking, sensual, and unbelieving age men's minds could not easily be drawn to a system of truth, be its intrinsic worth what it might, without something more striking at first than the example and words of its first teachers. It needed the authority of supernatural manifestation, to show the Divine origin of the religion.

These miraculous gifts having served their purpose—to give the religion a firm foot-hold in the world, were withdrawn. Prophecies, tongues, knowledge, ceased. Christianity, with a less showy and perfectly quiet action, was left to operate upon the minds of men through the channels of ordinary instruction. Without crying or lifting up its voice in the streets, it was to be shed abroad in the heart, through the quiet droppings of the sanctuary, the voice of prayer at the family altar, and the still air of holy meditation. Its internal, vital truths were thus to descend upon the soul like the dew of heaven, and effect the complete moral regeneration of the race.

Very far was Paul, the great Apostle of Christianity, from sneering at the use of outward means, or from sinking any of the historical facts, of which in his own person he was both witness and example; but still farther was he from exalting these above, or placing them on a par with the inward truths, which were the spirit and life of the Gospel. Other things might, and would, fail; these could never fail. Without these, miracles would fail, and the

tongues of men and of angels could effect nothing. With these, miracles, prophecies, tongues, were accordant and credible, and "the spirit would bear witness with our spirits, that we were the children of God." The Apostle taught, that after men's minds were satisfied by those things that Christianity had a Divine origin, then they were to apply it to its chief purpose,—the reformation and improvement of their characters; for it was clear, that this religion would be no more valuable than any other, if it did not make them better men. It would not help them, to be astonished by marvels, but only to be brought into sympathy with the moral character of Christ, which should create a hatred of all sin and a love for all virtue. And hence Christianity has laid no stress upon any outward forms or institutions, except as serving to aid the soul in its spiritual progress. It seems, on the contrary, by the fewness and simplicity of those forms which all but the most extravagant have claimed for it, to have been jealous of that propensity in human nature to substitute institutions for positive and substantial virtue. It is easier to set up an altar and burn incense and offer a victim, than to build up a character of solid worth, whose every disposition is religious praise, and whose every act is a self-consecration to God. It is easier to abstain from meats and drinks, than to abstain from vicious inclination. It is easier to bow the knee to the footstool, than to bow the spirit in humility and holy trust; to form a multitude of mechanical habits which have a show of devotion, than to have the inward frame of the soul always tending heavenward. Hence our religion does not tell us, that we shall arrive at any saving knowledge of its truths by confining ourselves to any outward elements of its progress, by any physical machinery which may be brought to its aid, by wondering at the special gifts of this man or that man, or by waiting for special gifts ourselves; but by taking up into our own souls the living principles and living spirit of our faith, and patiently and perseveringly carrying them out in our lives.

It is a sign, both in society and in the individual, not of the strength and growth, but of the feebleness and decay of the religious principle, to see the multiplication of set days of worship, of ordinances and external aids. It is perfectly true, that extraordinary circumstances demand extraordinary means; that if there is



palpable evidence not to be mistaken, that society or individuals are spiritually lukewarm and dying, then agitation and excitement are to be welcomed. Let the thunder come and purify the atmosphere. But it is not to be taken for granted, when there is a quiet use of ordinary means, a religious discharge of private and social obligations, a steady attendance upon the ordinary services of the sanctuary, and a holy keeping of the weekly sabbath,—in a word, when nothing more is visible than the usual indications of simple and sincere piety,—that there must necessarily be some deficiency of the religious spirit. I fear that if individuals or societies thus situated could be persuaded that this was the case, and should be called upon to do a great deal more, and feel a great deal more, and in every way to increase the instrumental means of their faith, they would lose far more than they would gain. For in their former still and regular habits of life (supposing them to be truly conscientious) there is a natural and constant tendency to spiritual growth; virtuous habits are continually strengthening, and every feeling and disposition of the soul is moving with every day and year upward to Heaven. Christianity was never intended to act spasmodically upon the soul, but to produce in us a feeling of constant dependence upon God, a constant reference of all our concerns to him, a constant seeking for his blessing and guidance. In this way the daily life will illustrate the beauty of holiness, and every virtue will rise and spread out its branches luxuriantly, from the solid trunk of virtuous habits.

And in this connexion we would remark, that there is no reason for any one to distrust his faith by its being brought at times into violent contrast with that of others. Different views of religion present very different outward manifestations as a necessary consequence, and the disciple of one church, in which he almost constantly worships, is very naturally impressed with the dissimilar forms and services of another, and making no allowance for the novelty and peculiarity of his position, may think them more solemn and efficient. But many of the worshippers *there* probably would have similar feelings in other churches; and it may be, that familiarity and experience would produce in his case a different conviction. In the same way, one who has pursued the even tenor of his religious life with calm and serious interest has no reason to be

disturbed, because his neighbor is suddenly excited, and gives up almost his whole time to prayer and other religious exercises. This may result from a temperament altogether different from his own, from opinions with which he has no sympathy, and can have no sympathy, although at the same time there may be the greatest excellence of character. Still there may *not* be this excellence. And how are we to know, that the stings of remorse have not suddenly roused our neighbour to a sense of his guilt, and to these extraordinary efforts? If so, it is a reason for us to rejoice with him in his visibly strong interest in religion, to sympathise with him in his anxiety, and to aid him if we can in his religious progress, but it may be no reason whatever for us to distrust our own personal piety or the soundness of our faith. Here we must be perfectly faithful and honest with ourselves, and if we are conscious of no wilful neglect of ordinary religious means, and feel that we have derived that spiritual profit from them which (allowing for human imperfection) it is reasonable to demand, then we should be careful not to break away rashly from the settled habits of our life and soul. If we are really in earnest in our discipleship to Christ, and strive to know and do our duty daily and hourly, and to grow more and more holy in our life, then in this "patient continuance in well-doing" we shall prosper. There will be a witness in our own souls that we are children of God.

Few, I apprehend, are thus disturbed by violent contrasts with the faith which they have embraced or with their personal religious habits, unless there is some radical deficiency in themselves. And they should ask themselves, do we live up to the principles of the church in which we worship? If they do and a defective religious character is the result, it is an argument against these principles. If they do not, it is only an argument against themselves, and the remedy is obvious. Of course it is not meant to disparage any extraordinary interest and exertions for this purpose. Thousands under the regular ministration of the word are cold, indifferent and dead; and God speed therefore all means which shall rouse them to repentance and reformation, and reconcile them to Him! But that character which is formed by ordinary means, by the ready reception and application of truth, and by useful and benevolent action, will be the best for: i                      nd for the world.

Is there not some sneering at the present day against the quiet piety, which is fostered by a modest use of ordinary means? Do not some of the very persons who thus best illustrate Christianity distrust themselves and their faith, because of the outcry which others raise against them, of being passionless, intellectual, cold, and dead? Are they not too much disposed to apologize for that which is their soul's life? I speak of truly conscientious disciples of Christ. Are they not ready to think that *their* times and acts of devotion are not enough, simply because their neighbor has more; and that they are not fervent, simply because they are not extravagant? God save us from a cold, sluggish, or merely intellectual faith! Yet there is danger of our being drawn away, through the enticing words of others, from the simplicity that is in Christ. There is danger of our doubting the efficacy of a sober, patient, still obedience to the words and example of Christ. But the soft rain freshens and sustains what the tempest kills, and so a faithful use of the common privileges of a Christian and perseverance in well-doing feed the soul with life and strength.

The chief want of the soul is to be Christ-like, and we must gain this likeness by quietly and earnestly cherishing a sympathy with his character. No one can love a science without some sympathy with it, and no one can love any thing without this sympathy. But when a man, taking his Bible in his hand and placing before him the moral image of his Master, will with singleness of heart profoundly meditate on this Divine original, and then kindled by the contemplation of Jesus will go and do the will of God, even as he did it and taught it, there shall be awakened in him a new and divine life. The ideal shall be changed into the actual, and as he continues to live the life of Jesus, will that life be revealed to him in its transcendent power and loveliness.

We must bring our own souls into active exertion, and by practising the lofty and pure "righteousness" of Christ with simplicity and earnestness Christ will be revealed in ourselves, and then, as by a strong spiritual instinct, we shall be brought into affinity with all that is true and beautiful and good in others' systems and characters. As we cultivate each separate virtue,—honesty, humility, disinterestedness, piety,—a revelation of Christianity, of Christ, of God, shall burst with more and more splendor upon our souls. We



need not then be solicitous to know what definition of Christ and God this book or that teacher may give ; but by bringing ourselves into living sympathy with Christ by doing the simple duties which are around us—in our households, in our business, in our social connexions,—as these duties shall be revealed to us by candid and true study of his moral character and a truthful and humble seeking for spiritual light from the Father of lights, we shall find the true definition in letters of light and love. Not many wise, not many noble, comprehend Christianity. Why ? Because they do not love Christianity. Their philosophy, and their religion, is the vain and proud, worldly transcription of their own souls. That poor widow who sits in her cottage with an humble and thankful spirit, who has a kind word or a kind deed for the way-faring man, who fills up her hours with patient and contented industry, who reads nothing but her Bible, and reads that with the simplicity of a little child has a revelation of Christianity opened upon her soul, which has not even dawned upon the unspiritual philosopher. Truly did Jesus say, that God had “ hidden these things from the [worldly] wise and prudent, and revealed them unto babes.”

If then, we would have a true conception and realization of Christianity, and make progress in the Christian life, we must do the duties which lie in our daily path. We need not ask what particular duties, we need not ask for a system of Ethics, and for precise rules ; we must do the duty which is nearest to us—do it in a simple and conscientious spirit ; and the next duty, and the next, and the next, will be plainer and easier, and we shall go upward toward Heaven, like the lark of the morning, on the wing of a free and joyous existence. The coarsest and servilest employment will be ennobled, the humblest pleasure will be rich, the slightest gifts of God will be satisfying.

The private life of a man who thus passes his days, is the most perfect picture of true happiness ;—no discord, no extravagance. His piety sheds its blessed influences all around his humble sphere, like one of those beautiful living fountains which we sometimes meet with in our path, sending up its sweet waters in silence in a little green world of its own. “ Blessed are the pure in heart for they shall see God.” This is the good man, nay, this is the great man ; for his ambition springs from the highest motives, and

aches to Heaven. His affections, his tastes, his attainments, are immortal. We see that with him principle is at the bottom of everything, that God is all in all,

“Path, motive, guide, original and end.”

The close of that man's life is peace. He advances to it like the sun to his setting, more and more glorious as he sinks, clothing himself around in mellow light, till the heart is rapt in all the hushed solemnity which is robing the world.

“Many times,” says Jeremy Taylor, with as much truth as beauty, “God is present in the still small voice and private retirements of a quiet religion, and the constant spiritualities of an ordinary life. Not only those who have the opportunities and powers of a magnificent religion shall have the greatest crowns, but the silent affections, the splendors of an internal devotion, the daily offices of piety, and those graces which walk in a veil of silence—these make great ascents to God, and as sure progress to favor and a crown, as the more ostentatious and laborious services of a more solemn religion.”

C. A. F.

## THE ECLECTIC REVIEW ON THE LIVERPOOL UNITARIAN CONTROVERSY.

THE Eclectic Review is the organ of criticism for the English Orthodox Dissenters. In the last number of this periodical for the past year we find a discussion of a subject, for which we have long been looking in that quarter. We have been highly gratified by the manner in which it treats a Controversy, that from its beginning and through its whole progress, and from its apparent effects, has excited an interest not usually attached to an issue between religious teachers in a single town. Our readers may be glad to hear how Orthodoxy, through one of its most honored and able organs, regards the merits of that Controversy.

The article is headed by the titles of two volumes,—one, “Unitarianism Confuted, a Series of Lectures delivered in Christ Church,

Liverpool, in 1839, by thirteen Clergymen of the Church of England,"—the other, "Unitarianism Defended; a Series of Lectures by three Protestant Dissenting Ministers of Liverpool &c," in reply to the former. The Reviewer begins, by stating that "Unitarianism and Popery are antipodes to each other in the Christian system. They are both erroneous, but in contrary directions." The great sin of Popery is stated to consist in making additions to Christianity; that of Unitarianism, in making subtractions from it. "Popery makes a human being the judge of the sin of heresy; Unitarianism denies that it is a sin. Popery weakens the truth by the immense accumulation of its extraneous ideas; Unitarianism weakens it by the excision of its own vital portions. Popery presents too many objects to human faith; Unitarianism too few. Popery tends to bondage; Unitarianism to licentious freedom. Popery generates superstition; Unitarianism skepticism." This is precisely what we should suppose would be the honest opinion of one, who had that kind of dread of Popery which would lead him to retain as much of it as he possibly could. This is by no means an unusual effect of the fear of a system of religious dogmas, which has held a long and proud control and which still appears and struggles with its natural force unabated. They who have been educated under the influence of reform or dissent entertain a kind of covert respect for the repudiated faith, and often no sin is greater in their eyes than that of reformers and dissenters who advance a little farther than themselves. They regard themselves as in that happy and right mid-way course, which is free alike from errors of excess and of omission. Now if we were concerned to answer this direct and very intelligible charge upon our faith, our work would be the easiest possible,—the proof, namely, that what we object to in so called orthodoxy is just as much an addition to simple Christianity, as any thing that Popery contains of the same character.

In perfect consistency with this honest opinion of the Reviewer is his next remark, that his dread of Unitarianism is weaker than his dread of Popery. This latter enemy, now aroused and reinforced, has means of popular influence, which convert the lurking respect of its midway opposers into alarm. Unitarianism however "has not the same elements of popular acceptance. Its appeal to faith is too

feeble ; its contact with humanity in its sins and sufferings is too indirect, and at too few points ; it is too alien from the general scope and spirit of the Scriptures, whatever the apparent sanction of its sentiments by particular passages ; its views of men and truth are too impotent in relation to the excitement of a missionary and propagating zeal ; and it is too destitute of a principle of cohesion, to create or justify much alarm on its account. Still it is not an enemy to be despised. If it have but little power to establish its own faith, it may have more to sap other faiths." We fully believe that this opinion of the Reviewer, which we know is of wide prevalence, will be found in process of time to have been the merest self-deception by which Orthodox Christians have blinded themselves. The spirit of Unitarianism is diffusing itself far and wide by hidden agencies of influence. Thus its ceaseless action appears in its effects upon all other forms of the Christian faith. In the meanwhile, its opposers seem to think that it can never accomplish its whole work because it does not perform it all at once. Let them open their eyes and they will see that Unitarianism can, and does, exert a popular influence, which has far exceeded in its strength all the machinery which Whitefield or the Wesleys set in motion. We are perfectly confident upon this point ; our opinion is deliberately expressed. It is impossible to overlook the striking difference between an attack upon Popery and an attack upon Unitarianism, when the means of popular influence are brought under discussion. The Reviewer admits that no statistics can be given of the real state and extent of Unitarianism ; this admission implies more than he probably intended by it.

He then proceeds to examine the merits of the disputants in the Liverpool Controversy, which he considers "one of the most important that has taken place for many days." The announcement of it gave him no pleasant anticipations. "The general position and habits of the clergy of the Established Church, the character and pretensions of many in the present day particularly, together with the known ability of the Liverpool Unitarian ministers, would have excited a fear as to the probable results, apart from other considerations. But other considerations existed. The contest originated in the projection of a course of Lectures to be delivered in Christ Church by thirteen clergymen, to which Unitarians were invited by a circular from the Rev. F. Ould, written in

no very conciliating spirit." The Unitarian ministers immediately invited Trinitarians to listen to a counter course of Lectures from them. A contemporaneous discussion was likewise agreed upon between the parties, but was abruptly terminated by the Church clergymen, as the Reviewer thinks, without any sufficient reason. He praises the conduct of the correspondence on the side of the Unitarians, and regrets its premature cessation. He then gives the syllabus of the course by the clergymen, the subjects being of their own selection, and each being confided to a different disputant; so that for anything that appears to the contrary, each may have selected a subject upon which he had labored for years, and on the treatment of which by his own pen he prided himself. Of course the three Unitarian ministers were obliged to put themselves in an attitude of defence against thirteen assailants, and to follow in their track.

The Reviewer considers the plan of the Trinitarian lecturers to have been singularly injudicious. It prevented the developement of many points of Orthodox belief, and led to an unfavorable mode of presenting others. The following subject was committed to Rev. Mr. Byrth, "The Unitarian interpretation of the New Testament based upon defective scholarship, or on dishonest or uneandid criticism." The Reviewer thinks that "the proposition was most infelicitously worded. There were only two ways of sustaining the charge it involved of ignorance or immorality. The one was by showing that the New Testament so clearly taught Trinitarian doctrines, that every learned and honest man must of necessity discover them in it; the other was by exposing the unlearned and dishonest character of all Unitarian interpretations affecting them." The one method would have interfered with all the other Lecturers, the other method would have offered an interminable task. "Mr. B. adopted neither, but persisted, notwithstanding protest, in using the Improved Version as an authorised exposition of the critical views and arguments of the Unitarian body." Dr. Tattershall's Lecture is praised as "sound, judicious, calm and dignified." Some of his companions are allowed a merit nearly, if not quite, equal. We admire the candid censure which follows. "But we cannot conceal our unaffected concern, that several of them are marked by a superciliousness and dogmatism, a weakness and

puerility of conception and composition, and an unwillingness or inability to understand the real points in dispute, which we fear must prove injurious to a cause requiring, and worthy of, nobler and wiser advocacy. It is unfortunate too that some of the Trinitarian champions are professors of a form of Calvinism, and employ a style of illustration, which must always render the defence of the truth peculiarly and unnecessarily difficult." Mr. Ould is accused of the most gross plagiarism, in having taken without acknowledgement one half of his Lecture, the whole of which contains fifty-five pages, from Andrew Fuller's "Calvinistic and Socinian Systems," &c. Mr. Stewart is reflected upon for his misconception of his task, and his unfitness on that account to pursue it. He entered the desk taking for granted the very thing he was bound to prove. He accused the Unitarians of having set up a God of their own, which is not true even as a figure of speech. He assumed at once, that he was not on an argumentative level with his opponents, but far above them.

There is certainly no mean praise awarded to the three Unitarian ministers, in the following sentence. "It was undesirable for the interests of truth, that it had to be maintained against the attacks of Messrs. Martineau, Thom and Giles. Very different from each other, they possess qualifications for controversy of no mean order. Mr. Martineau stands first,—a man whose abilities and eloquence compelled the respect and admiration of his opponents. It is impossible to read his productions without being struck with the power and refinement of his understanding, the beauty and brilliancy of his imagination, and the chasteness, and force of his style. His Lectures are not mere discussions. They abound with passages of great splendor and loveliness, which ought to live as long as the language they adorn." The great, though in the opinion of the Reviewer the lesser, merits of Messrs. Thom and Giles are likewise generously commended. A passing word of censure is uttered against the occasional passages throughout the Lectures, which betray a forgetfulness or a breach of charity.

The Reviewer then in a series of remarks, the whole spirit of which is highly honorable to him, proceeds to indicate the points of interest in the controversy. It has shown that the "Improved Version" is not to be considered as the authoritative exposition, or

even as an esteemed statement, of Unitarian opinions or criticisms.—The controversy has to some degree defined the present state of Unitarian sentiments, so that they are no longer so vague in themselves, or so vaguely understood, as they have been. “They [the Unitarians] distinctly maintain that Christianity is no doctrinal revelation at all.” Though the writers are charged with some ambiguity and mysticism in expressing this opinion, yet it is thought to be fairly deducible from their statements, and is therefore taken as defining, in the haze of its obscurity, one prominent feature of Unitarianism. The Reviewer thinks however that if they were to state distinctly what they mean by a spiritual revelation, in opposition to a doctrinal revelation—“if they had put their conception of the design and nature of Christianity into words whose precise meaning and force could be more accurately estimated than that of their actual language, it would be difficult to separate it altogether from the common one ; it would be found to involve the very thing of which it sought to get rid, to be inconsistent with Unitarianism as professed by themselves, and to be very dissimilar to the conception which the Scriptures naturally convey.” Now as we read the Lectures in question we regarded them as most distinct expositions of Christian doctrine, as clear and explicit definitions of the spiritual doctrines of the New Testament. The only sense in which, by our judgment, the writers do say, or the body of Unitarians do maintain, or believe, that Christianity is not a “doctrinal revelation,” is, that it teaches no doctrines which require uniformity of belief while they lie open to wretched and vexing controversy,—that it is based upon no scholastic propositions, no technical articles. However we will not enter upon this question, for it depends entirely upon what is meant by “a doctrinal revelation.” We are satisfied that the Lecturers maintained that Christianity has doctrines, which are to be learned in the moral excellence and government of God, in the mission, life, character, lessons and influence of Jesus Christ ; but that the essence of Christianity cannot be compressed into a creed, of any number of articles.

“Another point prominently exhibited in these Lectures is the essential enmity to Orthodoxy which they display.” They not only affirm the absence of Scripture proof for Orthodoxy, but they assert the absolute impossibility of its being true. “According to them

no revelation could prove Trinitarianism true, but Trinitarianism could prove any professed revelation containing it false. Why? The answer given is, that Trinitarianism is contradictory and immoral, its views of the Divine nature and of the person of Christ are absurd and inconsistent in themselves, and its views of God's treatment of Christ and men are opposed to the fundamental principles of equity and justice." The Reviewer seems to think that a new or recent issue has been made between Unitarianism and Orthodoxy on this point. But if we know anything of the history of our peculiar faith, we should say it was for this very reason, viz. the impossibility of Orthodoxy being either Scriptural or true, that there ever was a Unitarian. The Reviewer wisely indicates the duty of our opponents in this respect, viz. that it is useless for them to battle with proof-texts, "unless the charge of logical contradictoriness and moral injustice be first repelled and disproved." While he admires the fearlessness with which Unitarians assert the essential absurdity and immorality of Trinitarianism, he is nevertheless surprised at it. He thinks there is nothing in the doctrines of the Trinity or the atonement more hard to admit than in the doctrines of the self-existence and the providence of God. He thinks that the reception of Orthodoxy by so many wise and good men is a presumption, that it does not involve absurdities which upon any other subject would be rejected with spontaneous indignation, and he is at a loss to conceive, how Unitarians can so represent Orthodoxy and yet have any respect for its disciples. This matter involves a great subject, upon which we have not now space to enter. Some of the moral impossibilities which Orthodoxy, as we understand it, involves are these,—we mention but a few ;—that the Being who sent, should be the same as the Being who was sent—the Being who prayed to God, should himself be the One whom he addressed,—that God could not forgive sin without a vicarious atonement, yet should permit His creatures to put Him to death as that atonement,—that Adam's sin should of necessity ruin all men, while Christ's righteousness only saves a few, and those by an arbitrary election,—that God should require all men to repent on pain of his everlasting displeasure, and yet leave them in a state of inability to repent without special influence



from Him, which should compel them to repent,—that Satan should have equal power, if not more, than God.

To one more point the Reviewer adverts, that is, to the responsibility incurred by holding opinions. He would not represent the Unitarians as maintaining the absolute and unconditional innocence of error; they do admit that a man may be responsible for his opinions. He thinks that the difference between them and the Orthodox would be as to the *extent* of the responsibility. “We should infer a man’s sinfulness from his errors; they would infer the innocence of his errors from his goodness. They do not allow opinions to be any certain test of character. The most erroneous may consist in their view with great moral excellence.” This remark likewise open a question upon which we cannot enter. If we may again state our understanding of the three Lecturers, we should say, they do admit and assert the individual responsibility of every human soul to God for the use of those means by which truth is put within the reach of the mind of an inquirer.

The Reviewer concludes with suggesting a few most excellent hints as to the mode of conducting the controversy with Unitarians. “The controversy with Unitarians is no engagement for unripe and unfurnished minds. It demands an order of endowment and attainment, vastly superior to what many have thought sufficient for its safe and successful management. The plight of Orthodoxy has often embodied the cry, ‘Save me from my friends!’ Some of the passages most formidable to it in the works of its assailants are quotations from those of its advocates.” We have room only for a few lines, which we commend to the notice of any Trinitarian who may chance to see our pages.

“To those who may feel it their duty to attack Unitarianism, we would say, ‘Understand it.’ It is not enough for a polemic to know his own opinions, he should know his adversary’s. He should be acquainted with the arguments that are urged against his views, and the effectual mode of answering them. If the true points in debate be not detected, labor is wasted, error is untouched, and the impression is conveyed of inability or unfairness. A liberal and comprehensive acquaintance with Unitarian theology is indispensable to any safe and effectual attempt to refute it. It is useless, and worse than useless, to treat the body of Unitarians as if responsible for the sentiments and criticisms of individuals, or the present race for those of a past. The practice of quoting and answering Belsham

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and Priestley, as if they were the authorised expositors of Unitarian belief, is easy, but not good. We war with the living, not with the dead. A study of our opponents' publications, by revealing the real shape and ground of their dissent, would prevent many vain and pointless efforts, and irrelevant accusations. Unitarians, for instance, are often charged with refusing to receive our doctrines on account of their mysteriousness; they allege that they believe in mystery, and that our doctrines are not mysterious, but contradictory, excluded from their creed not by the presence of ideas too great for comprehension, but the absence of ideas capable of reconciliation. They are charged with denying the atonement because they disregard and disesteem the Divine justice; they allege that they reject the atonement because, among other reasons, they maintain and honor the Divine justice, and think the atonement to be, of all things, one of the most unjust. They are charged with cherishing pride of understanding, in rejecting the doctrines of Orthodoxy; they allege that humility of mind consists in submission to evidence which they display, and that Orthodoxy is made up of many sentiments which evidence does not support. Now it is obvious that the mere bringing of these accusations, under such circumstances, does no good, nor the proving the folly and guilt of the conduct they describe. The thing needed, is the proof of their applicability."

The Reviewer next describes, with the beautiful eloquence of truth, the spirit in which the controversy should be conducted, viz. with courtesy, humility, respect and true interest,—without a persuasion of personal infallibility, or a threatening of penalties for what is assumed, not proved, to be error. The consciousness that we are searching for truth, that we love what we regard as truth, should lead us to respect and weigh the arguments of those who deny it. Every true-hearted man who feels this noble sentiment will not look for aid in a neglect, an unfair representation, of an opposing opinion, or in an unworthy attack upon it. Again, "a careful distinction should be made between what is false and what is true in Unitarianism." As a system of belief the Reviewer admits there is much in it which demands a respectful recognition. He gives it the credit of nobly asserting, vindicating and illustrating some truths, while it rejects others that he considers are of vital moment. From this admission he urges upon his fellow Orthodox believers to imitate the example set them by Unitarians, in presenting some Christian sentiments which are equally valuable, and equally parts of Christianity, with those which Orthodoxy regarding as of special significance has almost exclusively enforced.

G. E. E.

NOTICES OF RECENT PUBLICATIONS.

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SERMONS TO CHILDREN. *By F. W. P. Greenwood, D. D. Minister of King's Chapel, Boston.* Boston : James Munroe and Co. 1841. pp. 128, 16mo.

To speak to children at once intelligibly and agreeably, to tell them just what they can comprehend and feel pleasure too in learning, is one of the most difficult labors of the religious teacher, whether he be parent, pastor, or helper of the Sunday school. It is said by Dr. Johnson in his *Life of Watts*,—and it was a high commendation, which even his bigotry could not withhold from a Dissenter,—that he knew how “to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion and systems of instruction adapted to the wants and capacities of children :” and he holds up to veneration the writer, who is found at one time combating Locke, and at another making a Catechism for children in their fourth year.”

A work of this sort doubtless requires some peculiar gifts of the heart, as well as of intellect ; and we wish, that when it is undertaken from the pulpit, it might be with any good measure of the felicity and skill with which Dr. Greenwood has in these beautiful sermons accomplished it. We have read them with great pleasure, and what is more to the purpose,—since for such they were written,—we have found little children who have read them with pleasure too. In the judicious selection of the topics, in the crystal clearness of the style, in the simplicity and beauty of the thoughts, and the tone of seriousness and unfeigned love pervading the whole, they furnish a model for such addresses to the pulpit. There are several passages with which, had we space, we would gladly adorn these pages. But we can only commend the volume to parents, that they may obtain it for their children, and to children, that they may read it for themselves,—engaging at the same time that they shall not find it “hard reading.”

But notwithstanding the success with which in this, and some other instances we might mention, the design is accomplished, we

cannot think that sermons should often be addressed exclusively to children as the stated instructions of the pulpit. There are few who possess the essential gifts for making such discourses interesting; and there are many—learned and able preachers too—who in the want of such gifts should scarcely attempt it at all. Then it must be considered, that children form but a small part of any worshipping assembly; and that when they are exclusively addressed, there is another, and that a very considerable part,—young men and young women, neither parents nor teachers,—who may feel little interest in the matter. It has been urged that the pulpit should be “brought down” to the comprehension of children. It were better, we think, that children should be *brought up* to the appropriate instructions of the pulpit. As long as they are children, there must of necessity be much that they cannot comprehend. But there is much also that they can be taught to feel, and they may learn reverently to adore. It can never be in vain that they come up with their parents to the temple, as long as their religious curiosity is quickened, and the sentiment of reverence awakened in their young hearts. “When I was a child,” says one who was gentle among his converts as a nurse to her children, “I thought as a child, I understood as a child.” And it may be numbered with the most delightful offices of the good pastor, to cherish by personal instruction the affections of the little ones of his flock, at that tender period when, as is recorded of the child Samuel, “they do not yet know the Lord, nor is the word of the Lord revealed to them.”

For this purpose we still think much of the good old practice of “Catechising the children” by the pastor; chiefly, however, as giving opportunity for the most familiar and affectionate instruction. We remember with satisfaction its influence; and for ourselves, we cannot but regret that the practice has fallen into disuse with the progress of Sunday schools. For excellent as such schools may be, they cannot discharge the pastor from the care of the whole flock. His commission still remains, “to feed the lambs;” and it was among the things foretold, of the chief Shepherd himself, “that he should gather the lambs with his arm, and carry them in his bosom.”

THE SUNDAY SCHOOL LIBRARY, No. I. *A Gift from my Teachers.*  
Boston : B. H. Greene. 1840. pp. 144, 18mo.

THE PATHWAY OF THE SAVIOUR. *Designed for Sunday School Libraries and Bible Classes. By a Friend of Children.*  
B. H. Greene. 1840. pp. 155, 18mo.

THE first of these little volumes appeared several months ago, but we notice them together, because they are published as parts of a series, the latter being called, *Sunday School Library, No. II.* Still they have no connection. The first is made up of many short pieces in prose, and a few in verse, all of a religious character, and all, though not of the highest order, yet good and useful, with one exception. The piece entitled, "A visit to the Hill Country, a Christmas Tale," we must pronounce a decided exception. It is neither wise nor pleasant. It is a very familiar account of a visit which Jesus is supposed to have made, when about ten years old, to his cousin John of the same age, to pass his birth-day with him. The two cousins enter into conversation upon the singular events of their origin, their parents, expectations, &c.—in a style of colloquial familiarity, unauthorised and unwholesome. There are few writers who have even saved themselves from being offensive in any such attempt as this, and we are always sorry to see it repeated. In other respects the book is an excellent one for its purpose. We only beg, that if another edition should be published, the "Christmas Tale" may be dropped.

The *Pathway of the Saviour* is distinct and different. It contains a simple narrative of the Life of Christ, drawn of course from the Gospels, but arranged in chronological order, and given in the language of the writer. This language is pure and well suited to the minds of children, for whom the book is intended to answer the same purpose, as Ware's *Life of the Saviour* for older readers. Where such a book is needed, this is calculated to meet the want. If children could all read the Gospels as many do, and pains were taken to interest and instruct them in that reading, we should prefer it to any other narrative. It is impossible, beside other reasons, that the writer should not give opinions and interpretations of his

own, where it would be better to leave the young reader free. Of this there are a few instances here, though fewer than we should expect, and not such by any means as should exclude the book from use or confidence. We commend it to all teachers. The map of Palestine in the beginning enhances the value, though not as well executed, and we are disposed to think, not quite as accurate, as it might be. We are sorry too to observe in one of the pictures the 'visible glory' still appearing round the head of Christ; it is time that that poor fancy were dismissed.

It is saying little, to say that the young cannot be directed too often to the life and character of the Saviour. Let them be presented in every proper way, and their holy influence fall upon the tender heart as the light of life and of Heaven.

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THE HISTORY OF HARVARD UNIVERSITY. *By Josiah Quincy, L. L. D., President of the University, Cambridge.* Published by John Owen. 1840. 2 vols. 8vo. pp. 612 and 728.

A thoroughly New-England book;—a book therefore which must attract every enlightened descendant of the Puritans. The Colony and the University of Massachusetts Bay were alike consecrated "to Christ and the Church," and the histories of their triumphs and their failures are parts of the same story,—each closely interwoven with the other. Every friend of our ancient University, and every lover of our ancient history, (for we have an ancient history,) will reckon this work among the many pleasing and valuable results of the Centennial Celebration of '36. We may well prize every occasion which opens a new field for the activity of the student, and by revealing rich treasures awakens a lively and persevering spirit of inquiry. The researches into which President Quincy was led in preparing his Cambridge Centennial Discourse suggested to him the further task of composing a complete History of the University,—a task difficult then, but becoming more and more so with the lapse of time. No pains have been spared to make a work worthy of the theme. The investigation of the original records has been thorough, the detail of events and the delineation of characters are sufficiently

extended, very many interesting documents grace the Appendix, without encumbering the main text, the story is told in a clear, manly style, and the whole is presented to the reader upon pages correctly and beautifully printed, in the very best style of the University Press, and forming two large octavo volumes, adorned with plates and wood-cuts, of "things new and old,"—University buildings, seals, and heir-looms. As in the olden time, men and women have combined to build this monument, in commemoration and for the advantage of the University. And as the net proceeds are secured for the benefit of indigent students, this should furnish an additional inducement for every friend of New-England,—her history, her University, her books, and her scholars, to supply himself with a copy.

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MEMOIR OF NATHANIEL BOWDITCH. *Prepared for the Young. Printed for the Warren Street Chapel.* Boston: James Munroe & Co. 1841. pp. 158, 16mo.

We are happy to notice the appearance of this simple and beautiful tribute to the memory of the late Dr. Bowditch. His great talents, and the noble use he made of them, are here portrayed in a form well calculated to arrest the attention and awaken the admiration of the young. While, still better, his spotless life and happy death are full of sacred instruction for all of every age. The work deserves to take its place not only in every library "for the Young," but in every library in the land.

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THE NEW IDOLATRY. *A Sermon, preached to the First Church, on Sunday, 22nd November, 1840. By its Minister, N. L. Frothingham.* Boston: 1840. pp. 15, 8vo.

WE like this sermon exceedingly,—and yet we do not altogether like it. Most felicitous in its diction, like every thing which comes from its author, and sound in the doctrine which it presents, it still begets in the reader a suspicion of injustice towards some other preachers. Sharp and polished arrows are they, which a skilful

hand has sent forth ; but we look to see at what they are aimed, and are not wholly satisfied with what seems to us their direction. In plainer words, while we harmonize with Dr. Frothingham in the sentiment of his discourse, we fear lest some minds should receive from it an injurious impression respecting the design, as well as the tendency, of certain speculations that have acquired a place in our community. We are sorry these speculations have gained currency among us ; because, as we think, they include much error, and are particularly mischievous in their effect upon the young or uninformed mind. But of the Christian faith and moral worth of some at least of those by whom they are embraced, we can speak with the confidence which long acquaintance gives us.

The object of the sermon under notice is, to point out a characteristic of the present day—"something in our own times, that is as much at variance with the old Scriptural faith as the calves at Bethel were with the first precept of the decalogue ; something that looks like the setting forth of strange gods." This something is designated in a single line : "the present era seems to be that of the apotheosis of human nature." This Dr. F. accounts but another form of idolatry, in the place of those old idolatries, of the "graven image," "the invisible agencies of the natural world," and the "host of heaven," whose prevalence and disappearance are described in words that show the taste and culture of the writer. "And now shall he who has thrown away all these idolatries set up another ? Shall he who has climbed so high revere nothing above himself ?" The negative reply to this question leads the preacher back, at the close of his sermon, to the text with which it began ; the language, viz. of the Psalmist, who (in Psalm xcvi. 7) had demanded that honor should be paid to Him to whom alone all honor is due—"Worship Him, all ye gods."

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PURPOSES AND RESPONSIBILITIES OF THE CHRISTIAN MINISTRY :  
*A Sermon, delivered Oct. 28, 1840, at the Ordination of Rev. James L. Stone, Mansfield, Mass. By Rev. Richard Stone, Pastor of the Congregational Society in West-Bridgewater. East-Bridgewater : 1840. pp. 17, 8vo.*



A good, sensible, and appropriate sermon; not of the highest order of literary merit, nor always happy in the management of the figurative language of which the writer seems fond; but a profitable discourse to be heard, and to be read. The text, from 1 Thessalonians, v. 12, 13, "We beseech you to know them who labour among you &c," suggests the two inquiries,—“for what purpose was the Gospel sent,” and, since its being sent implies a responsibility, vast and weighty, resting somewhere, “on whom this responsibility rests?” The purpose of God in sending the Gospel Mr. Stone considers identical with his purpose in establishing the Christian Ministry, and this he represents to be “the salvation of the soul, and the [introduction of] the means which God has appointed to subject the heart to his dominion, through faith in Jesus Christ.” The “attendant responsibility” is divided between the minister and the people. The minister must discharge his part by observing three points; “to present the truth in a plain, lucid, and pungent manner,—not shunning to declare the whole counsel of God;” “to present the truths of the Gospel impartially, that is, in their true proportions;” and “to present the Gospel to his people by his example.” The people must fulfil their part by giving him their attention, exercising candour, and causing their light to shine in conjunction with his. A minister and a people thus united and thus cooperating must secure the ends of the Gospel.

We notice in this discourse an inaccurate manner of citing Scripture, which should be carefully avoided by a preacher. Once and again Mr. Stone cites passages from the Old Testament as expressive of ideas contained in the New. Now it seems to us that the New Testament furnishes texts enough in which the Christian doctrine may be presented, and that it is better, when we have this purpose in view, to adduce the language of Jesus and his Apostles than of the religious teachers of a previous dispensation. In one instance a passage of the New Testament is quoted incorrectly. Paul nowhere “declares, that he was a ‘living epistle, known and read of all men;’” in the passage which the preacher probably had in mind, he affirms that the Corinthians were his “epistle, written in his heart, known and read of all men”—the fruit and proof of a faithful ministry among them.

## INTELLIGENCE.

**THEOLOGICAL SCHOOL AT CAMBRIDGE.**—The amount required to relieve the immediate wants of the Theological School having been raised, as we stated in our last number, and having been since paid over to the Treasurer of the College, the Committee of the Berry Street Conference wish to acknowledge, for the satisfaction of those who have contributed to this fund, the sources whence it has been received. It is proper to remark, that previously to the action of the Conference a Circular had been addressed by the Society for the Promotion of Theological Education to a few individuals, in consequence of which some donations were obtained. The Committee of the Conference passed over to this Society the amount received in reply to their Circular, under certain conditions, which were incorporated into the terms of the transfer of the whole sum from that Society to the Treasurer of Harvard College. The vote of the Society which follows, passed at a special meeting held December 17, 1840, will show the nature of these terms and conditions.

*Whereas*, by the exertions of this Society, and of a Committee of the Berry Street Conference, the sum of ten thousand dollars or more has been obtained, to ensure the appointment forever of an incumbent of the Dexter Professorship, or Lectureship, of Biblical Literature in Harvard College ;

*Voted*, that the Treasurer of this Society pay over all the net funds in his hands to the Treasurer of Harvard College, if the Corporation will receive the same, in trust, to be used by said Corporation solely in conjunction with other funds of the College appropriated to said Dexter Professorship, or Lectureship, of Biblical Literature : Provided, however, that the said Dexter Professorship, or Lectureship, shall never be left vacant for an unreasonable time ; and provided, also, that in case the funds transferred by this Society, by an instrument dated December 13, 1830, should ever be appropriated for the support of a Theological School separate from the College, the money now contributed shall go with said funds : It being also the hope and expectation of this Society, that the transfer of the above mentioned funds from this Society to the Treasurer of Harvard College will not produce any diminution of the amount of the appropriations at present made by the Corporation for the instruction of Theological students ; but rather, if the addition of this sum to the Theological funds should leave any portion of the income now appropriated in this way at the disposal of the Corporation, they will devote said portion to procuring for the Theological students instruction in some branch of study which is not at present adequately provided for.

The Committee doubt the propriety of publishing, without permission the names of private contributors. They have therefore authorised publication only of the names of the religious Societies in which collections or subscriptions have been made for this object. They are placed according to the date of payment.

Cambridgeport (Rev. Mr. Muzzey)	\$ 57 00
Leominster (Rev. Mr. Stebbins)	80 00
Charlestown (Rev. Mr. Ellis)	220 50
Salem (Rev. Mr. Thompson)	118 00
Grafton (Rev. Mr. Palfrey)	20 00
Watertown (Rev. Dr. Francis)	40 00
Washington (Rev. Mr. Bulfinch)	71 00
Lexington (First Parish)	16 56
Bedford (First Parish)	8 00
Heath and Charlemont	10 00
Cohasset (Rev. Mr. Phipps)	15 00
Northfield (Rev. Mr. Everett)	30 00
Dorchester (Rev. Mr. Hall)	100 00
Brattleboro Vt. (Rev. Mr. Brown)	10 00
Dedham (Rev. Mr. White)	24 00
Worcester (Rev. Mr. Hill)	309 00
Roxbury (Rev. Dr. Gray and Mr. Whitney)	150 00
Providence (Rev. Mr. Hall)	300 00
Peterboro' N. H. (Rev. Dr. Abbot and Mr. Cutler)	70 00
Sterling (First Parish)	54 00
Northboro' (Rev. Mr. Allen)	75 00
Burlington Vt. (Rev. Mr. Ingersoll)	158 00
Milton (Rev. Mr. Angier)	16 00
Lowell (Rev. Mr. Miles)	120 00
Medford (Rev. Mr. Stetson)	71 00
Roxbury (Rev. Mr. Parker)	53 00
Boston (Second Church)	436 00
Salem (Rev. Dr. Flint)	56 40
Quincy (Rev. Mr. Whitney and Mr. Lunt)	41 34
Boston (Federal Street)	1,336 00
Cambridge (First Church and College Church)	401 30
Beverly (Rev. Mr. Thayer)	100 00
Concord (Rev. Dr. Ripley and Mr. Frost)	107 00
Marshfield (Rev. Mr. Leonard)	34 00
Roxbury (Rev. Mr. Putnam)	275 00
Barre (Rev. Mr. Thompson)	30 00

Boston (New South)	1,250 00
Boston (Twelfth Congregational)	300 00
Boston (Brattle Street)	757 00
Boston (First Church)	1,000 00
Newburyport (Rev. Mr. Fox)	165 00
Individual Subscriptions	1,720 00

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\$10,205.10.

We learn that a liberal subscription has been made in Rev. Mr. Peabody's Society in Springfield, if not in other places, but the amount not having been received, nor yet known to the Committee, could not be included in the above statement. We may be pardoned ourselves for adding, that the sum credited to "individual subscriptions" includes a donation of \$1,000 from one gentleman of this city, a member of the Hollis Street Society.

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We have never yet noticed a fact in connexion with the Theological School, the mention of which we now quote with great pleasure from an official document. The Treasurer of the University, in his annual Statement lately printed, remarks, that "there has been received of Rev. Francis Parkman D. D. five thousand dollars, to be added to the donation of the late Samuel Parkman Esq., to constitute with said donation a foundation for a Theological Professorship in the University, to be called the 'Parkman Professorship.'" The union of filial respect with regard for the interests of theological education evinced in this act needs no language of commendation. The late Mr. Parkman, as we are informed, gave to the College land in Maine which he reasonably supposed would be an ample endowment of a Professorship; but from some cause or other the proceeds of sale were insufficient for this purpose. The donation of his son has enabled the Corporation to establish the "Parkman Professorship of Pulpit Eloquence and the Pastoral Care," at a moment when some new arrangement was made necessary by the expiration of the term over which the subscription extended, from which the salary of Professor Ware Jr. has been drawn for the last ten years.

From the Treasurer's Statement it appears, that the consolidated funds for the support of the Parkman Professor, consisting, besides the donations of those whose names the Professorship bears, of legacies of Hon. George Partridge and Rev. Dr. Porter, amounts to rather more than \$15,000; the interest of which being inadequate to the payment of the Professor's salary, the deficiency is supplied from the General Theological Funds, and from the General College Funds in consideration of

instruction given to undergraduates and services performed in the College Chapel. A similar consolidation of funds has taken place in regard to the "Hancock Professorship of Hebrew and other Oriental Languages and the Dexter Lectureship on Biblical Literature." The amount of the funds originally given for these two objects is a few dollars less than \$15,000. If to this sum be added what has just been subscribed, as exhibited above, the whole amount of endowment for this Professorship will be a little more than \$25,000; the interest of which at 5 per cent. being insufficient for the payment of the salary, the balance will be obtained from the General Theological Funds. Rev. George R. Noyes D. D., late of Petersham, as is known to our readers, has been elected to this chair, the duties of which he has entered upon, and discharged during the last term, as we learn, to the great satisfaction of the students under his care.

Dr. Ware, Senr. being unable from loss of sight to continue the services which for many years he has rendered with so much benefit to the successive classes that have passed under his instruction, and with so much advantage to the general interests of the College, has relinquished the duties of the Hollis Professorship of Divinity, and his name appears on the annual Catalogue of the University as Professor Emeritus.

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**HARVARD UNIVERSITY.**—The Annual Report of the President of the University was made to the Board of Overseers at their meeting in Boston, January 21, 1841. It represents "the state of the Seminary during the last Academic year as having been highly satisfactory; the conduct of the undergraduates generally quiet and orderly, and their attention to their studies faithful. During the present Academic year an increasing praiseworthy attention to their studies, and an exemplary orderly disposition have been manifested." In the department of Theology, under the superintendence of Rev. Dr. Ware Jr., "instruction was given to the Junior Class, [of undergraduates,] during the first term in Paley's Evidences, and during the second term in Butler's Analogy; to the Senior Class he gave a course of lectures on the history and criticism of the New Testament, once a week during the term. Also alternately with Prof. Ware, Senr. he performed the morning and evening service of the University Chapel; and conducted the Sabbath worship in conjunction with Prof. Walker." In the department of Intellectual and Moral Philosophy, Civil Polity, and Political Economy, upon the duties of which Dr. Walker entered immediately after the

Commencement in 1839, "instruction has been conducted through recitations, illustrated familiarly at the time by the Professor, in Locke's Essay concerning Human Understanding, and Cousin's Review of Locke; Say's Political Economy; and Story on the Constitution of the United States. The following is the order of studies in this department. The study of the Philosophy of the Human Mind is commenced in the second term of the Sophomore year, and continued and completed in the first term of the Junior year. In the second term of the Junior year the class do not attend in this department. The first term of the Senior year is given to Ethics, and the second to Political Economy and Constitutional Law." The other departments of instruction in the College appear under the titles of Mathematics; Natural Philosophy; Rhetoric and Oratory; Greek; Latin; History; Chemistry, Mineralogy, and Geology; Zoology, and Botany; Modern Languages. The Divinity, Medical, and Law Schools complete the circle of University studies. Under the head of the Divinity School we find it stated, that "the members of the Senior class preach once a week during part of the year in the Parish church, and there is a weekly exercise in extemporaneous speaking, attended by the whole School."

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**PERFECTIONISM.**—This doctrine is spreading in the Presbyterian churches of the country, as we infer from the attention it excites and the condemnation it receives from various quarters. A writer in the "Recorder," under the title of 'Notes of a Traveller,' remarks upon the churches in Western New York, that they are "troubled more perhaps just now with perfectionism than any other evil, except it be spiritual deadness in common with the church at large." The last number of the "Biblical Repository" contains an "Examination of the doctrine of Perfection as held by Rev. Asa Mahan and others," by Rev. Dr. Woods of Andover. Dr. Beecher has also felt it necessary to appear as the public opponent of the doctrine, in a course of lectures at Cincinnati, the substance of which, he states, as we find his language quoted in another journal, "was delivered to the Senior class in Lane Seminary for the two past successive years, till at length the increasing agitation of the subject rendered it expedient to deliver them in a public weekly lecture, and publish them as fast as their revision for the press renders practicable." Of the progress of perfectionism he thus speaks. "The organization of a new denomination who hold the doctrine of perfect conformity of heart and life to the moral law—and aided by a Literary and Theological Institute, and students and friends and agents, and all the significant indications of an intended vigorous propagandism, leave

no alternative but to meet the subject." The institution to which he refers is the Oberlin Institute, of which President Mahan is the head.

Our readers may wish to know precisely what this doctrine, that has excited so much alarm, is. We will borrow Dr. Beecher's words. "In the Christian, perfection in holiness implies a full and perfect discharge of our entire duty, of all existing obligations in respect to God and all other beings. It is perfect obedience to the moral law. \* \* \* The question is, whether conformity of heart and life is in fact, and may be expected to be, attained as a qualification for living as well as dying." The Methodists evidently look with much satisfaction upon this movement among the Presbyterians towards the favorite doctrine of their Church.

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**MR. MILLER'S VIEWS.**—Few of our readers probably know that a semimonthly paper, in the 4to. form—eight pages in each number—is published in this city, devoted to the support of Mr. Miller's views concerning the Second Coming of Christ. Its title in full is, "Signs of the Times of the Second Coming of Christ." It is edited by our friend, the minister of the Christian Society worshipping in Chardon Street Chapel, whom we are sorry to see throwing away his industry and zeal upon this scheme. That such a paper should be published and supported in New-England at the present day is indeed one of "the signs of the times." The editor states that for the last year he obtained 1,500 subscribers. It has reached its 21st number.

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**BAPTIST DENOMINATION.**—The "Watchman" gives the following estimate of the numerical strength of the Baptist denomination in this State, prepared from minutes in the editor's possession. Associations, 11; Churches, 204; Church members, 25,901; added to the churches by baptism during the year, 2,549. The Boston Association includes 35 churches, and had a "net gain" during the last year of 1,170 members.

In Maine the number of churches is 261; church members, 20,490; added during 1840, 2,249.

From another source we learn, that this "denomination claims that one third of the whole population of the United States are directly or indirectly under its influence—being about 4,300,000." The Baptist Triennial Convention will be held in Baltimore in April next. Considerable anxiety is expressed, lest its deliberations should be disturbed by the introduction of the anti-slavery question.

**MRS. BARBAULD—NEWINGTON-GREEN CHAPEL—**Newington-Green is in one of the villages which make the suburbs of London, on the northerly side. Here is a Unitarian, originally a Presbyterian, Chapel, in which Dr. Price, and afterwards Mr. Barbauld, pursued their ministry. This chapel has been lately repaired, and a monument erected in it to the memory of Mrs. Barbauld. "It is an elegant mural tablet, thus inscribed.

In memory of  
**ANNA LETITIA BARBAULD,**  
 Daughter of John Aikin, D. D.  
 and Wife of the Rev. Rochemont Barbauld,  
 formerly the respected Minister of this Congregation.  
 She was born at Kibworth in Leicestershire, 20th June 1743,  
 and died at Stoke Newington, 9th March 1825.  
 Endowed by the Giver of All Good  
 with wit, genius, poetic talent, and a vigorous understanding,  
 she employed those high gifts  
 in promoting the cause of humanity, peace, and justice,  
 of civil and religious liberty,  
 of pure, ardent, and affectionate devotion.  
 Let the young, nurtured by her writings in the pure spirit  
 of Christian Morality;  
 let those of mature years, capable of appreciating  
 the acuteness, the brilliant fancy, and sound reasoning  
 of her literary compositions;  
 let the surviving few who shared  
 her delightful and instructive conversation,  
 bear witness that this monument records  
 no exaggerated praise."

The monument was erected at the expense of C. R. Aikin Esq. and the inscription was written by A. Aikin Esq. both nephews of Mrs. Barbauld; the former "the 'Charles,' in his childhood, of his aunt's admirable and delightful publications for young persons." The "Christian Teacher" adds,

"We hail the erection of this monument as another symptom of the progress that has been of late made by the congregation meeting at the antique Presbyterian chapel on Newington-Green. With the assistance of the Unitarian public, they have placed their chapel in a state of handsome repair: they have considerably enlarged their library, and by the introduction of a department of *general* literature, much enhanced its value and usefulness; and they have commenced a Sunday School, which is already numerously attended, and promises complete success. The doctrinal lectures of their minister, the Rev. Thomas Cromwell, have also been the means of drawing unusual attention to Unitarianism in the neighbourhood; and attracted on every occasion full auditories. To all *such* "revivals" we unfeignedly bid God speed! especially when, as we understand is the case here, united efforts are made in the cause, not so much of a sect, as of the broad Christianity of Christ, consisting of two great elements, devotion to God, and human brotherhood."



**DR. BOWRING ON EGYPT.**—The “Reformer” of London gives the following abstract of “Dr. Bowring’s Report” (to the British Government, we presume,) taken from the “Manchester Guardian.” Accurate information respecting Egypt is particularly welcome at the present time.

“Egypt consists of two parts: the valley of the Nile, from Assouan to Cairo, about 450 miles in length by 10 in breadth; and the Delta, about 70 miles by 90, extending from Cairo to the sea. The whole country, which occupies an area of 10,000 miles, is about equal to one-third part of Scotland in extent: and this small area includes large tracts of desert sand.

Despotic as the Pasha is, he has been unable to count the inhabitants of his own capital, and still less that of the entire country. He estimates the number of his subjects, however, at 3,200,000; but Dr. Bowring thinks they do not exceed 2,000,000 or 2,500,000. The grinding tyranny he exercises may be inferred from the single fact, that out of so small a territory, and so scanty a population, he finds means to raise and keep on foot an army of 127,000 men, of whom 100,000 must be natives of the country. And this is exclusive of 10,000 men in the navy and dockyards. If the army of Britain were in the same proportion to the people, it would amount to a million of men, and that of France would be 1,300,000,—a force which neither the one country nor the other, with all its immense resources, could maintain.

Of the population, from 150,000 to 200,000 are Christian Copts, the rest Mohammedans. The foreigners consist of 2,000 Armenians, 3,000 Jews, 7,000 Greeks, 6,000 Catholic Franks, and 18,000 or 20,000 Turks. The governors of towns and provinces are generally Turks, and the Copts fill the offices of scribes and accountants. The Franks are traders. The *fellahs*, or agricultural population, are perhaps the most oppressed race under the sun. They are patient and submissive; they toil hard and live poorly, and seem resigned to suffer whatever is inflicted. They are strongly attached to their native spot, and in the army great numbers of them pine away and die of *nostalgia*, an unquenchable desire to return to their homes. Alexandria is supposed to contain 60,000 inhabitants; and, owing to the unhealthiness of the site, the deaths are estimated at twelve daily, or one in fourteen of the population per annum.

Mehemet Ali has made himself proprietor of the whole soil of Egypt by confiscation or forcible purchase, except what belongs to mosques and monasteries. It is let in greater or smaller portions to *fellahs*, who pay, under the name of *miri* or land-tax, what is really a rent. The rate varies, according to fertility, from 7s. 9d. [\$1.86] to 12s. 8d. [\$3.04] per *faddan*, a measure which is nearly equivalent to our acre. This is a high rent in a country where a labourer earns only about twopence halfpenny [five cents] a day. The expenses of cultivation are very heavy; for the productive powers of the soil depend entirely on irrigation; and this, in the case of all lands not overflowed by the Nile, is effected by water-wheels worked with oxen, aided by artificial canals. The whole cultivated soil of Egypt is supposed to amount only to 2,000,000 feddans or acres. The principal articles of produce are wheat,

beans, barley, dourah, maize and rice; and to these must be added sugar, cotton, tobacco, flax, indigo, silk, hennah, opium and linseed. Cotton has been only lately introduced, and the quantity raised is from 100,000 to 150,000 bales a year. It is one of the Pasha's monopolies; he forces the peasant to raise it, and takes the produce at his own price."

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**TOLERATION OF THE JEWS.**—Every Christian, or humane heart will rejoice to learn that the efforts in behalf of the Jews of Damascus have been successful, and that not only "their innocence of the accusations made against them has been fully proved"—we give the Sultan's words—but according to his declaration, "the charges made against them and their religion are nothing but pure calumnies." The firman from which these words are quoted was issued at Constantinople November 6, 1840, and proceeds as follows.

"For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident,) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the *Hatti Scherif*, which had been proclaimed at *Gulhane*, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause,) neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our "*Hoomaioon*" (*imperial manual*), and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above named judge, when you know the contents of the firman, will endeavor to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to the firman at any time hereafter, you will register it in the archives of the *Harem*: you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this our sovereign will."

Whether the consequence of this edict will be a permanent mitigation of the evils to which the Jews in the East are liable, will depend upon the anxiety which the Sublime Porte may feel to retain the friendly offices of Great Britain. The Jews of Syria, by the *arrangement* has been given to the fortunes of Mehemet Ali, have exchanged the master for another. We shall be glad if they find themselves gainers by the change.

**POPULATION OF SYRIA.**—A map of Syria, lately published in London by Wyld, whose reputation is accounted “a guarantee for its accuracy,” presents on the margin “an account of the population, classed according to creed, viz.

Mohammedans, exclusive of the Bedouins . . . .	860,000
Greeks of the Oriental Church . . . . .	345,000
Druses . . . . .	186,000
Jews . . . . .	175,000
Maronites . . . . .	104,000
Roman Catholics . . . . .	98,000
Anzarys . . . . .	22,000
Metwalis and Yezides . . . . .	17,000
Armenians . . . . .	6,000
Franks . . . . .	4,000

In some respects, the religious is equivalent to a territorial distinction; as, for instance, the Maronites, Druses and Metwalis inhabit distinct regions.”

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**UNITARIAN WORKS.**—We see announced as ready to be put to press in England, in one volume, thick 8vo, “Concessions of Triunitarians to the Truth of Unitarian Doctrines: selected from the writings of the most eminent Biblical critics and commentators, both Catholic and Protestant. By John Wilson,” the author of “Scriptural Illustrations of Unitarianism,” a work which has reached a second edition.—A 12mo volume has just been published in London, entitled “Nine Sermons on some of the most important and stupendous Miracles of our Lord Jesus Christ. By William James, Minister of the Gospel at Bridgewater,” where they were preached “in the ordinary course of weekly duty, as part of a series on the Life and Ministry of Christ.” The “Christian Reformer” speaks favourably of them, as “designed to give the plain, simple-minded Christian fresh confidence and satisfaction in regard to the miracles of our Lord, and exceedingly well adapted to their purpose.”

We notice also that Messrs. Hedderwick of Glasgow have issued a fifth volume of Dr. Channing’s Writings, in the same style with the four which they published a year ago; and that in Belfast, Ireland, a cheap edition of Dr. Channing’s Works is in course of publication, “in about ten monthly parts, at one shilling each. The edition is carefully and neatly printed, with a large clear type, upon fine paper, with a handsome portrait.”—Rev. Mr. Burnap’s “Lectures to Young Men,” have also been reprinted in London.

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**INFLUENCE OF THE HEBREW FAITH AND**

**INSTITUTIONS ON THE HEBREW CHARACTER.**

**THERE** seems of late to have been a tendency to undervalue the revelations and institutions of which a record is found in the Old Testament. It is with reference to this feeling, that in the following remarks we shall endeavor to show their influence on the Hebrew character. If it be right to judge of a tree by its fruit, the more we look into the Jewish institutions and their influence, especially if we compare them with the influence of any Heathen systems, the higher will be the estimate we shall put on their worth.

It ought however at the outset to be remarked, that there was nothing in the situation of the Jews, apart from their institutions, peculiarly favorable to the growth of virtue amongst them; but rather the reverse. Their ancestor, Abraham, was the patriarchal head of a pastoral tribe, which probably differed little (so wonderfully have ancient manners in those regions been preserved,) from the tribes of Bedouins which now visit the Euphrates, or pitch their tents in the desert. After a few generations his descendants emigrated to Egypt, and there were enslaved under the worst form of bondage; and, as their history in the wilderness shows, they did

not escape any of the weakness, the timidity, the depression and almost prostration of character which is always caused by slavery, nor did they any more escape the contamination of the superstitions of their Egyptian masters. Whatever slavery can do to break down the man—to break down all hope of progress in the individual or the people, it had done for the Jews during their centuries of bondage. When they entered Canaan, it was to be surrounded by tribes and nations addicted to the worst superstitions and idolatries, and to many of the worst vices of which history gives account. They were repeatedly overrun by conquest, and were all the time subject to the influence which one people exerts on another. There was nothing in which they had any advantage, except in their religious faith and institutions. If then we find among the Jews virtues such as we do not find amongst any other people of antiquity, and a value set on those virtues which we find no where else, we must attribute it mainly to the influence of their religious institutions. It is thus that we get the best idea of the value of those institutions.

Again, we judge of a nation by the character which it requires and honors in its great men. There is no more certain sign that a people is corrupt, than that its great and honored men are corrupt. Now among the Jews it was remarkably the case, that their greatest men were distinguished for their virtues. We do not mean to say that they were free from great defects of character, nor that among their rulers and chief men there were not many sunk in the worst vices; but that their great men were honored because of their virtues.

And now remembering the condition of the Hebrews, the barbarous age in which they lived and the barbarous and corrupt nations which surrounded them, let us look at some of those examples which will show how much the Hebrew character, however corrupt it may have been, was far beyond that of the Heathen world of antiquity.

We find in the history of the Jews—if we compare them with the people of antiquity—an unusual degree of *magnanimity*, of unselfish, generous consideration, in their intercourse with each other. Eastern history is almost barren of this virtue; and though there are many examples of it in Greek and Roman history, we

shall find, in proportion to the fulness and extent of their history, that it abounds far more among the Jews. And this can scarcely be attributed to any thing but their better institutions, and especially their more elevated faith in God. Faith in the goodness and justice of an overruling Providence has done more than any thing else to promote kindness and justice from man towards man. When man ceases to look up with reverential awe to an overruling Providence, he sees no being in the universe of so much importance as himself, his natural sentiments of justice and kindness, not enforced by the idea of a God who shall judge and punish his unkindness and his cruelty, become enfeebled, and selfishness crowds out the idea of brotherhood.

When we remember how in Eastern countries the deadliest enemies of rulers have always been found among their own kindred, and how even in the building of Rome the hands of one brother were embrued in the blood of the other, there is something very pleasing in the intercourse between Abraham and Lot, who was his nephew. We here go back indeed to a period prior to the Mosaic institutions, but when the great truths embodied in those institutions were acknowledged in the family of the patriarchs. The flocks and herds of both these chiefs—for such they were—had increased till the land could no longer bear them, and a strife arose between the herdsmen of Abraham and those of Lot. What was the course which Abraham took? Did he according to the custom of his age, and alas! of our own, decide their claim to the soil by battle and blood? or did he think that nothing was to be considered but possessions and power? Not at all. Abraham said to Lot, "Let there be no strife between me and thee, and my herdsmen and thy herdsmen, for we are brethren." Let us observe the reason. 'For we are *brethren*.' In his view, something more was to be lost by strife than a mere title to the soil. There was something in this moral view of contention altogether beyond the rude age in which every difficulty was decided by the sword; and beyond ours too, when for the sake of a few acres, more or less, nations are plunged into war, and the bonds of amity broken and every fierce and fiendish passion let loose. And Abraham took Lot to one of the summits that overlooked the land, and commanded him to choose for himself all at the left, or the right. And Lot lifted up

his eyes and beheld all the plain of Jordan well-watered every where, like the land of Egypt, like the garden of God. And this Lot chose, and here pitched his tent. Here, certainly, were the manifestations in Abraham of a large and generous nature.

Another incident connected with Lot shows the same character. The five cities of the Plain and the region where Lot dwelt had been subject for some time to a king from the borders of Persia. They finally rebelled. But Chedorlaomer with three confederate kings again, and successfully, attempted to subdue them. In a battle the cities were defeated, and afterwards plundered; and among others, Lot with all his possessions was carried away captive by the invaders. As soon as Abraham heard of it from one of the fugitives, he armed those of his own household or tribe, to the number of three hundred and eighteen, and pursued the conquerors. Coming up with them in the night, when they were encumbered with spoil and in the disorder and insecurity of a return from a successful inroad, he attacked them and gained a complete victory, and recovered all their plunder and prisoners. All this was in accordance with the spirit of the time. But that which followed was not in accordance with the spirit of an age when every prisoner was put to death or held as a slave, and all plunder became the property of the plunderer. On his return the kings of Sodom and of Salem, whose territories had been overrun, came out to meet him, hoping probably to make some compromise. "And the king of Sodom said unto Abram, Give me the persons, and take thou all the goods to thyself. But Abram said to the king of Sodom, I have lifted up my hand to the Most High God that I will not take from a thread even to a shoe latchet—that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten and the portion of the men"—his confederates—"that went with him, Aner, Eschol and Mamre, let them take their portion." He had pursued the invaders of his friends, not for pay, or plunder, or prisoners, but to deliver the enslaved and to right the wronged, and he would not tarnish an act like this by receiving any personal advantage from it.

The life of David is full of examples of a similar kind. Did we read of David for the first time in any book but the Bible, we should

regard him as one of the most wonderful men of whom history speaks. He started from the shepherd's tent, and died at the head of an empire which reached from the Mediterranean to the Euphrates. He found Israel a few loosely compacted tribes, discouraged by defeat and overrun by conquerors; he built it up into one of the most powerful Eastern monarchies. Till his old age, when he sunk for a time into the habits and some of the vices of Oriental rulers, every turn exhibits some new and wonderful feature of character. Minstrel and bard, he knew how to charm down the fierce and gloomy spirit of Saul; the fond and tender friend; the heroic and fearless champion; the patriot; while a hunted warrior knowing how to attract and control the boldest spirits of the time; a wise lawgiver; a conqueror; yet mingling the highest devotion with the rude warlike qualities of his age, as the mildest sunset light mingles with the black and drifting masses of the thunder-cloud; if guilty of crime, by a word of rebuke brought to himself and humbled like a child in deepest penitence; in camps and wars retiring apart to commune with God in the silence of his soul, and pouring forth those unpremeditated hymns, which are chanted now in all the churches of Christendom as the best models of a sublime devotion;—what man of history shall we place before him in various and wonderful endowments. But here we can refer but to one or two things to illustrate the point under consideration.

The story is often told of one who stands preeminent in the history of chivalry, that being wounded and some one bringing him water, he turned round and seeing a common soldier wounded and faint and dying, he took the draught from his own lips and gave it to him. It was a beautiful act. There is an act in the life of David of a similar nature. While he was lying in the cave of Adullam, near his home, persecuted by Saul, beleaguered by the Philistines and an outcast from his country, the wish came over his spirit to drink of the water of his own, sweet, native spring in Bethlehem. Scarcely was the wish expressed, when three of his chief captains left him and broke through the ranks of the enemy and procured the water of the spring for which he had pined. But when it was brought, he could not taste it. It had been purchased at too great a price. It was too precious and too sacred. “ Shall



I drink," are his words, "the blood of these men that have put their lives in jeopardy,—for with the jeopardy of their lives they brought it." It had become sacred as a symbol of their devotion, and as the only fitting use for it, he poured it out as a sacrifice to the Lord.

During the time that Saul was in his jealousy pursuing him for the purpose of destroying him, his life was twice at the mercy of David. Saul had pursued David and his followers to the wilderness of Engedi. While here, the king went to rest in a cave within whose capacious sides David and his companions were hid. His friends urged him to take the life of his remorseless enemy. But David rebuked them and said, "The Lord forbid that I should stretch forth my hand against the Lord's anointed." He however cut a piece from his robe, that he might prove to Saul the injustice of his suspicions, and after he left the cave, David followed him and showed him, that while he slept he had stood at his side and yet suffered him to depart unharmed. And Saul was overcome, "and lifted up his voice and wept, and said, Thou art more righteous than I, for thou hast rewarded me good while I have rewarded thee evil." And again, when the jealousy and hate of Saul were kindled and he was pursuing the life of David, David with a single follower penetrated by night into the unguarded camp, and as he lay sleeping amidst his followers, took his spear and water-cruise from his bed's head, and though urged to slay him by his unhesitating follower, left him unharmed.

Where among the warriors of antiquity do we find a magnanimity and generosity like this? Cæsar wept indeed over the fate of Pompey; but it was not till he had destroyed his power, and he had been wounded on the beach of Egypt and his dismembered head was brought to the victor.

And it is to be observed that the sacred writers, in narrating acts like these, in no instance lavish terms of praise upon them, as if they were peculiar and not to be expected. They simply record the fact as a part of history, leaving to the reader to censure or honor.

Again, in the history of the Jews, the *affections* occupy a place, such as they do in the history of no Heathen people of the ancient world. And this arose in part from their social institutions, and in

part from the influence of religion, which gave a more spiritual and sacred character to the affections.

In all ancient history there is nothing which can be compared with the account of Joseph and his brethren in Egypt,—an account so touching that even Voltaire said he could never read it without tears. His brethren, jealous of the affection of their father for Joseph, had done what the whole history of the East might furnish examples of—sold him into slavery. But this had not destroyed their remorse, nor extinguished his affection. Many years passed and they came to Egypt, and after ascertaining by a long trial their feelings, he discloses himself. How touching is the scene. When he could no longer restrain himself—so did he pine for their love—he sent out all but his brethren and made himself known to them. “And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said to his brethren, Come near to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.”

Take, again, the case of Ruth. There is nothing like it in the literature of the Heathen world. But the thing which ought chiefly to be observed is this,—that it shows a high state of the moral feelings and a high estimate set on the affections, when the history of a people takes cognizance of the affections. The virtues or the vices of a people appear in its literature. When history stoops to record the trials of the affections in humble scenes, we may be sure that the state of society is such that many can sympathize with the narration. When we consider this, what a beautiful light does it throw on the condition and domestic character of the Jews at that early time. The self-denying, self-forgetting affections of Ruth give a new meaning to her words, when she is about to leave her native land to accompany her mother-in-law, that she may in her poverty be her support and comfort. “And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge;

thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

The friendship of David and Jonathan furnishes another illustration of the same topic. Not that there have not always been friendships where there have been men, but that relation is always modified by other influences. It is almost needless to recall how close and long-continued this friendship was,—the more remarkable because they were in a manner rivals for the Hebrew throne; nor how it survived the death of Jonathan and reached to his children. We refer to it mainly for the purpose of placing it side by side with one of the most celebrated passages of the Iliad—the lamentation of Achilles over the dead body of Patroclus. In the case of the Greek it seems to be a kind of physical grief, instead of, as it is with David, the mourning of the tenderest affections. When Achilles, heard of the death of his friend,

A sudden horror shot through all the chief,  
And wrapt his senses in a cloud of grief.  
Cast on the ground, with furious hands he spread  
The scorching ashes o'er his graceful head.  
His purple garments and his golden hairs,  
Those he deforms with dust and these he tears:  
On the hard soil his groaning breast he threw,  
And rolled and grovelled, as to earth he grew.  
The virgin captives, with disordered charms,  
(Won by his own or by Patroclus' arms,)  
Rushed from the tents with cries; and gathering round,  
Beat their white breasts, and fainted on the ground.  
While Nestor's son sustains a manlier part,  
And mourns the warrior with a warrior's heart,  
Hangs on his arm, amidst his frantic woe,  
And oft prevents the meditated blow.

It is scarcely possible to feel any sympathy with this. But the lamentation of David on the death of Saul and Jonathan penetrates to every heart and reveals all the tenderness of the soul. "And David lamented with this lamentation over Saul and over Jonathan his son. The beauty of Israel is slain upon thy high places: how are the mighty fallen! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings:

For there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet and other delights, who put on ornaments of gold on your apparel. How are the mighty fallen in the midst of the battle! Oh Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

So with *patriotism*. This was the great and crowning and all-absorbing, and almost sole, virtue among the Greeks and Romans. Yet there were as signal examples of it among the Jews, and with them it took a sacred character and was in some degree elevated and hallowed by religion. We need only refer to many among the Judges; to Esther, and to Judith; and to the whole race of Prophets, for their political influence was hardly less important than their religious. The history of the Maccabean family is a history of patriotism so connected with religious faith, that even war is made to lose something of its horrors, from the character and purpose of those who were engaged in it. Judas, when his country was overrun by merciless conquerors and oppressors, had with thousands to do battle with tens of thousands. But he infused into his countrymen the spirit of martyrs. He exhorted them not to fear the multitude of the Heathen who came wrongfully against them. "They," he said, "trust in their weapons and boldness; but our confidence is in Almighty God, who at a beck can cast down both them that come against us and also all the world." Thus he made them, we are told, bold and ready to die for their laws and their country. The immense and disciplined army of the foe is described,—their glittering armor, the furious beasts, the preparations of chains to carry away slaves,—and on the other hand, the small band of Jews defending their homes and sanctuary, and spending the time previous to the battle in reading the book of the Law and in prayer. How sublime and affecting

the different manner of the two people in making the attack. "Then Nicanor and they that were with him came forward with trumpets and songs ; but Judas and his company encountered their enemies with invocation and prayer ; so that fighting with their hands and praying to God with their hearts, they were greatly cheered."

Perhaps the life of Moses ought not to be spoken of in this connexion, but in his service of his country there was a wonderful self-forgetfulness. At the outset he shrunk from the high office for which he had been raised up, because of his self-distrust. And he took care that neither he, nor any of his own family, should derive any worldly advantage from his situation. He had children and grand-children, but they seem never to have received the smallest office of trust and power. He was permitted to see, but not to enter, the Promised Land. His death was like his life. And as if to prevent any peculiar honor being showed to his burial-place, it was left unknown. He died in Moab, "but no man knoweth of his sepulchre."

When he, who from the scourge of wrong  
Aroused the Hebrew tribes to fly,  
Saw the fair region promised long,  
And bowed him on the hills to die,  
God made his grave, to men unknown,  
Where Moab's rocks a vale enclose,  
And laid the aged seer alone,  
To slumber there in long repose.

In what sad but sublime strains are the Hebrew's pining for his native land and his religious feelings mingled together, in the lament of the captive tribes. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song ; and they that wasted our land required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land ? If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy." This union of patriotism with the religious sentiment has made it

lasting. And it burns in the soul of the Hebrew now, as it did when his forefathers sat by the rivers of Babylon and wept for the desolation of Zion.

Again, we find among the Jews a *religious devotion*, a spiritual worship, such as we find among no other people of antiquity. How full are the Jewish Scriptures of the sublimest spirit of devotion. The hymns of Moses, the psalms of Asaph and David, the book of Job, the devout aspirations of the Prophets—we find nothing resembling them in Heathen antiquity. Amongst the Heathens a spiritual worship was wanting. Their worship was not a thing of the spirit, but of form. It was confined to games, festivals, offerings and gifts hung about the temples, and it was by these forms, and not by a virtuous life, that they hoped to secure the favor and avert the displeasure of their deities. Nor could it be otherwise. There was no room for devotion—for a pure spiritual worship, when their gods were such as Venus and Mars, Apollo and Neptune and Mercury and Jupiter, when according to the popular faith theft and war and licentiousness had their deities, who ranked amongst the chief of the gods of Olympus, and whose favor was to be secured, not by practising the virtues which they were supposed to hold in contempt, but rather by offering that highest homage, imitation. The Jews were indeed forgetful of God, and their annals are black with corruptions. But still amongst them were multitudes of devout and holy men, whose souls echoed back the strains of the Psalmist and the Prophets. In this they were in advance of all the world. For this, if for nothing else, their history is one of deepest interest. What triumphs of art, what conquests in arms, are to be for a moment compared with the awakening and right direction of the religious sentiment?

The last and most striking feature to which we shall refer in the character of the Jews, was their *sensibility to moral rebuke*. By this it is not meant that they were far from great vices and corruptions, nor that among other people might not be found eminent virtues; but, even when they did not obey it, there was a sensibility of conscience among them such as we find among no other people of antiquity. As an illustration of this we need but recall to mind the lives of the Patriarchs and of Moses, the quick penitence of Aaron, the confession of Samuel, the bitter remorse of David, and

finally all the Prophets, whose words, whether they be a sad warning over the degeneracy of their countrymen, or a denunciation of their vices, or an exhortation to reform, all turn around the idea of duty, moral obligation, accountability to God. No matter how corrupt they might be, as far down as the Old Testament brings their history, their hopes and their fears, their prosperity and their reverses revolved around this idea of moral obligation. They perpetually violated it—they often tried to evade it, but they always recognised its existence as the first and great law. Now among the Heathen nations of antiquity we find comparatively nothing of this. We find speculations half philosophical, half poetical, on the nature and nobleness of virtue, and satires on reigning vices. But it was as a secondary thing. The sentiment of moral obligation in its high all-embracing sense, seems hardly to have been awakened in them. Striking exceptions we know there were to this—Plato in his imaginary republic and laws makes justice the foundation and life of the commonwealth—but here we speak of the general tone of their literature, laws, history, biography, philosophy. The only place where it appears to be viewed as of authority was in the duty of patriotism—of fidelity to the interests of one's country; and here it was so warped and corrupted that, while it recognises the existence of a right and a wrong, it made the standard of right national utility and glory. The great characteristic of the Jews on the other hand, was the recognition of a stern unyielding moral obligation, reaching to all human actions—not to be changed by the caprices or momentary interests of men, and reaching up from the human soul to God the righteous Judge, the Approver of all right and the Avenger of all wrong.

And this fundamental difference is easily accounted for. The Heathen religions were almost entirely, both in theory and practice separated from morals. The religious sentiment was disconnected from the moral sentiment. Their religions did not require virtue in order to secure the favor of God, and afforded no sanctions to enforce the practice of virtue. How indeed could they, when their very Gods were guilty of every crime, and the grossest vices were under the patronage of especial deities. Thus virtue, cast off from the heavens, found to enforce it only earthly motives—convenience, pleasure, utility ; and the sentiment of moral obligation, as

this instinct had been destroyed, was hardly recognised as a principle having any authority. But with the Jews, their Law, their institutions, and all the revelations made to them were based on the idea of moral accountability to God, the righteous Judge. And though, as with the Christian world, they always fell below their duty, and were often for long intervals rebellious and faithless, we nevertheless through the whole of the Old Testament history see the power of this principle, and the sensibility, even when they did not repent, of the Jews to moral rebuke. Their institutions fostered this sentiment. And when Christ came, the revelations of Divine truth which he made had for their great object the still higher developement of the same sentiment, till it should, finally, entirely rule in and over the man. It is owing, more than to any thing else, to this higher developement of the feeling of moral obligation—of accountability to a righteous God, that modern civilization is of a more elevated and permanent character than that of the ancient world. As far as it exists actively, it connects civilization with the everlasting laws of God, and gives to it something of their perpetuity. As far as it is built up on the idea of right, it has a principle in it which is vital and indestructible.

Of course we are uttering no eulogium on the Jews as a people. Far from it. From the beginning they were hard and stiff-necked and rebellious and unworthy. Their apostacies, their corruptions, their vices are recorded, and the record is black with them. But through all this blackness of darkness shine many examples of highest virtue and holiness. We find among them virtues held in honor of which the most polished nations of antiquity hardly took any account, and which were least of all regarded by the people of the East who surrounded them. We find too a higher principle of action recognized, when its authority was disobeyed. We find that there existed amongst them the sublimest ideas of God—ideas whose very existence implies in those who entertained them a high moral and religious spirit—ideas so elevated, that when we would express our highest conceptions of Deity, we find no language better fitted for our use than that employed by devout Hebrews of old. We find a religion whose great object was to enforce the practice of duty—obedience to conscience and God, in heart and in life. And throughout their history, even in the darkest times, when the



Prophet in his cave despaired, we find multitudes of devout and holy men, who lived near to God and sought his will. And these things are to be traced not to any advantage of position, but to those institutions which God established for their government. In these results we see the proper fruits of their institutions, and the contemplation of these fruits will give us more just ideas of the value of the Jewish dispensation.

E. P.


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### STANISLAUS OF POLAND.

AN EXTRACT FROM AN UNPUBLISHED BOOK.

WE cannot in this connection omit a slight sketch of the character of Stanislaus, king of Poland. He was the son of a Polish nobleman, and at an early age was sent ambassador, in the year 1704, by the assembly of Warsaw to Charles XII of Sweden, who had conquered Poland. The monarch became wholly captivated with the frankness and sincerity of his deportment, and so much charmed by the peculiar sweetness and dignity of his countenance and manners, that he offered him the crown of Poland. It was not till Stanislaus had well considered the results and the influences that his acceptance might have upon the welfare of the nation, that he yielded to the proposition, and was proclaimed king. In 1709 Charles being defeated by Peter the Great, Stanislaus was compelled to quit Poland. He took refuge in Alsace, where he was protected by the "graceless" Regent (Duke of Orleans.) Augustus, who had ascended the throne of Poland, complained to the Regent, and even sent an envoy to demand the withdrawal of his protection. The Regent, who was sometimes generous, nobly replied, "France has always been the asylum of unfortunate princes."

Stanislaus lived contented in this obscurity, devoting himself to science and philosophy, and deeply engaged in the education of his daughter, who gave the bright promise of his own virtues. He one day, after having quietly pursued his usual course of instruction, said caressingly to her, "My dear child, we have found it easy to bear misfortune, it has not robbed us of any thing that deserved the name of happiness; but a new trial awaits us, we must now learn



to bear prosperity with equal composure." "O heavens," she exclaimed, "you are then restored to the throne of Poland." "No, my child," he replied, "it is not that; *you* are chosen to be Queen of France." Maria Leckinsky had shared his exile and his wanderings, and had found repose in this quiet home; with filial duty she had remained constant by his side, though her beauty and gentleness had attracted admirers. The Duke of Bourbon, then Regent and successor to the Duke of Orleans, had selected her for the wife of Louis XV, not doubting that one raised from exile and poverty would be wholly subservient to his views. Fleury, the favorite confessor and instructor of the king, approved the choice, and in 1725 the marriage took place.

Upon the death of king Augustus, Stanislaus, invited by a large party, returned to Poland. But a new competitor appeared in the young Elector of Saxony, who, supported by the Empress of Russia, was chosen king in opposition to the majority. Once more Stanislaus was obliged to quit Poland, and wander in disguise, a price being set upon his head by the Russians. In 1736 peace was concluded between this nation and the French, and Louis XV stipulated that his father-in-law should be invested with the empty title of king of Poland and Lithuania, and be put in the peaceable possession of the Duchies of Lorraine and Bar; and that after the death of Stanislaus, they should be united to the crown of France. From this time he led a life conformed to his taste, and his subjects found all the virtues of their ancient sovereigns revived in him. He made useful establishments, founded colleges, and built hospitals. Few men have left behind them more records of active benevolence. In his youth he had accustomed himself to fatigue, and rejected those luxuries which often become habitual to men in high rank. He lay on a hard mattress, and waited on himself. He was extremely temperate, even to abstemiousness, self-denying, gentle, affable, compassionate and affectionate. Though literary, he never suffered books to interfere with active duties. His revenues were small, but he required so little for himself and for the purposes of ostentation, that he was enabled to deposit large sums of money with the magistrates, for the purpose of purchasing grain when it was abundant, to be reserved for the poor, and sold at a moderate price when it should become scarce. Eighteen thousand crowns

of this money are said to be still increasing, and the good effects to be still felt.\* We cannot but revert to Louis XIV, surrounded by the men of his "glorious age," poring over grain and studying in the splendid halls of Versailles how he should best and most effectually deceive the famishing multitude into submission.

Stanislaus took pleasure in encouraging the fine arts. A young painter offered him a picture which the courtiers criticised severely. The Prince immediately pointed out the beauties of the performance, purchased the picture, and when the young man retired turned to the critics and said, "Do ye not see, gentlemen, that this poor man must provide for his family by his profession? If you discourage and dishearten him, he is undone."

He wrote several works on philosophy, politics, and morality, which were collected and published in France under the title of "*Œuvres du Philosophe Bienfaisant*." In one of them he draws the picture of a philosopher which his subjects applied to himself.

"The true philosopher ought to be free from prejudices, and to know the value of reason: he ought neither to think the higher ranks of life of more value than they are, nor to treat the lower orders of mankind with greater contempt than they deserve: he ought to enjoy pleasures without being a slave to them, riches without being attached to them, honors without pride or vanity: he ought to support disgraces without either fearing or courting them: he ought to reckon what he possesses sufficient for him, and regard what he has not as useless: he ought to be equal in every fortune, always tranquil, even gay: he ought to love order, and to observe it in all his actions: he ought to be severe to himself, but indulgent to others: he ought to be frank and ingenuous without rudeness, polite without falsehood, complaisant without baseness: he ought to have the courage to disregard every kind of glory (accruing from his own success,) and to reckon even philosophy itself as nothing."

In this short sentence we see all the elements of greatness and goodness. But one trait he has omitted, perhaps the most difficult to practise, for a mind filled with the importance of its object and a just sense of the short period human life affords for its accomplishment; we mean the due proportion of labour and rest. He was in the habit of greatly encroaching on the hours of sleep, and often continued writing or reading till exhausted nature asserted its rights. On one of these occasions, when sleep could no longer be

\* *Encyclopedie Historique*.

resisted, his night-gown took fire, and before it could be extinguished he was severely burnt. From this accident he never recovered, but died on the 23d of February 1766. When on his death bed, one of the courtiers requested some directions as to his funeral obsequies. He replied with a smile, "You are welcome to what you can keep with you. I care not where nor how the worthless dust is deposited. God will take care of the soul." H. F. L.

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## SPIRITUAL EXISTENCES.

A SERMON, BY REV. JOHN H. MORISON.

GENESIS XXVIII. 12, 16, 17. And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven, and, behold, the angels of God ascending and descending on it. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

WE read the common history of the world and perceive only what may meet the eye. Men and physical agents are the sole actors that come before us, and if in the mighty stream of events we sometimes feel that there must be higher powers,—an infinite presence to control and direct, still we cannot see it. Men come and go, nations rise and fall through the darkness or light of centuries, and all seem encompassed and urged forward by some blind and mysterious fate. We open the Scriptures, and there at once a new order of agencies appears. The hand of God and spiritual beings are every where mingling with men, leaving them free, but superintending all human affairs. Now the question often arises, whether these beings in their connection with man are always present, or whether they were confined to the age and the men of whom we read in the Scriptures?

It is difficult I know to conceive of such beings in the midst of us. We live the life of the senses, and forget that there can be any other than material existences around us. God acts on us so much through matter, that we forget that spiritual beings may also be employed as his ministers. Once in many centuries the curtain is

withdrawn, and man permitted to look in as with a new sense and behold something of the mysteries of the spiritual world. With such types and shadows as human language and human experience may supply he unfolds the vision to others. Some doubt, some believe for a season; but most learn to regard it as something which *has* been, and its seemingly miraculous character throws it out of the pale of human interests. It is to us as if when the opening veil were closed upon the prophet's eye, all the spiritual realities which he saw were struck out of being or banished from the world. Angels, the unseen ministers and retributions of God, the Divine presence itself, like sunset clouds, shine for a moment upon the inspired beholder, and then not only vanish away from human sight, but go off into some remote part of the universe. But is this wise? Is it true? Is it not more consistent with reason, to suppose that the visions which appeared to Jacob as he went out from his father, to Moses in the plain of Midian, and above all to the disciples on the mountain of transfiguration, were but momentary and partial exhibitions of that spiritual world which is always around us? The revelation was given to be placed on record not merely as a memento of what is past, but as a perpetual memorial of what is—a lasting token of the spiritual aid and presence which are always near. I cannot think of spiritual beings as gathered together in one innumerable army at the centre of the universe, from which once in a thousand years a solitary angel or a little band of heavenly creatures should come off in their far wanderings to visit for a time this speck of earth, to strengthen a single man, and then withdraw; still less can I think of God as concentrating himself within any space, and thence pouring out in floods the light of his infinite intelligence, and permitting us to enjoy only a single intermittent reflected ray once or twice in a hundred generations. His light is always with us, and here as much as anywhere is the centre of his being. The same mysterious influences of which momentary glimpses have been vouchsafed to Prophets are at all times in the midst of us. The righteous retributions of God are every hour passing to and fro over the earth. The messengers of his mercy are always active. His angels now, not less than when the Patriarch slept upon the plains of Syria, are ascending and descending, and God, though we know it not, is present now not less than


1. This life in the senses is but a dark and narrow existence, compassed, like the dull and heavy earth in the sunbeams, by atmosphere of spiritual light. Wherever we go, we are surrounded by unseen spirits. Every place may be to us the house of God and the gate of heaven. We seem to ourselves alone ; we lie down in sadness on the stony pillow of trial ; the land seems desolate, and the heavens silent and void : but God is with us, though we know it not, and angels, ascending and descending, are carrying out for us his wise and merciful designs.

Is there anything improbable in this ? All the most important agencies that are at work even upon matter are beyond the comprehension of the senses. We see only results—the plant that is sown—the body that contains the mind ; we see that changes of place, that things grow, and decay ; but in no instance can we discover the cause. The heart does not beat, the plant does not grow, the earth does not turn round, of itself ; there must be some cause. This cause may be an active principle, which God has impressed on matter ; it may be, that intelligent agents are employed by him, or that these infinitely diversified results are wrought about by the direct influence of his own will ; but however it may be, the entire world of causes is beyond our knowledge. We know that they exist, that they are the foundation and support of all that we see. Now the fact, that here is a class of agencies all about the midst of us—in the grass—the trees—in our heads—our hearts—sending the blood through our veins, cleansing and repairing our wasted organs,—the fact that these agencies are, that they are so intimately connected with us, and yet without any possibility of our detecting what they are, should make us slow to deny the possibility of a world of life and intelligence, of which, as we now are, nothing can be known. If these causes, acting upon matter, acting upon matter—producing all the changes that we witness—are yet themselves forever veiled from our sight, surely spiritual beings, as intimately connected with our minds as they with our bodies, may exist, and yet we have no knowledge of their nature or presence.

Or, to view the subject in a different aspect, suppose that man had been created without the sense of hearing or of sight. He would be struck by the waterfall ; the wild magnificence of the surrounding scene, the rainbow softness and repose blended with its energy, the

deep and awful harmony of its tones uttering themselves in the solitude of nature, are there ; but to him all is silence and darkness. He goes out as the gray dawn feebly spreads itself over the east, ray after ray shooting up into the darkness of night, till the whole horizon is glowing and the sun comes forth amid a general burst of song from field and grove. Still to him all is darkness and silence, —no voice, no light, and no intimation that such things are. A tradition there may be, like our traditions from prophets, that to some of his race in distant ages strange revelations respecting these things were made ; but they soon faded out—the light (he supposes) shone but for a day, and ever after a universal blank overshadowed the earth. But suddenly his ears are opened, and unimagined sensations throng upon him. Melodies which seem from heaven—all harmonious sounds of winds and birds and flowing streams—break in upon the silence of centuries. Then his eyes are opened, and a new creation is before him ; earth and sky, with all the changes that pass over them—the approach of morning and evening, of spring and summer—and not less than these, the human face on which are imprinted, like passing lights and shadows, the various emotions of the soul—all these, amid which he has lived from childhood, come out as a new order of being.

Now is it unreasonable to suppose, that a new sense added to what we now have might reveal to us qualities and beings as much brighter than any we now witness as the revelations of sight are brighter than objects of touch ? For example, we now see only effects—the plant, the tree, the man, and the coarse materials out of which they are formed. But why might not a sense be given, to see the causes which we know must exist ? And what a revelation would this be ?—to see all the secret causes that are at work in matter, producing the marvellous revolutions that are now in every living thing taking place upon the earth ? But suppose this faculty so enlarged as to take in the causes that act, not only on matter, but on mind. Might it not be that spiritual influences would be revealed, surrounding us, going through our lives, coming when we least suspect it, like songs and sunbeams upon the blind and deaf, and lingering with a more exquisite beauty and melody around what seem to us the most lonely, dark and disconsolate hours ? Might we not then see, that they who had seemed lost are



still around us ; that Jesus, that the wise and good of all times, who lived and died for man, did not close their ministry with their lives, but are still with unseen counsels helping forward the great purposes of God ?

But without insisting upon what seems to me most consistent with Scripture, and by no means inconsistent with reason,—that we are surrounded by spiritual beings, this much is certain, that God, the soul and centre of all existence, is everywhere present. The Lord is here in the midst of us,—in this place, in every place, act, event,—though we know it not.

But why does he not more distinctly reveal himself ? Why are we not permitted to live in the perpetual consciousness of this wonderful presence, whose manifestations are ever coming out, but which is never itself unveiled ? And if various orders of spiritual beings are round us, why are we not permitted to behold them ? Because our mortal natures would sink down oppressed by the greatness of the vision. We could afterwards take no interest in the society of man or the duties of life. If we could see the different orders of intelligence around us, in glittering ranks filling up the vast perspective of the universe, our minds, awed and overcome, would fall down and pay to them—created beings—the homage which is due only to the Eternal. We are prone now to worship man and the world, but how much more ready should we then be to fall down and worship them ?

And if God appeared to us in all his real majesty, it would overwhelm us with awe. Our devotion now is often cold and careless, but then it would be painfully broken down by the intensity of our emotions. And in like manner, all our faculties would be crushed, and the present purposes of discipline and instruction lost. In nothing is the kindness of God more manifest, than in the care with which he adjusts our circumstances to our wants ; so that our weakness may not be overcome by trials beyond our strength. The plant is not called out from the sheltering earth, till its strength and organs are fitted for the climate to which it shall be introduced. The eye is not opened, till its complex, frail and delicate structure is fitted to bear and to use the light. So in respect to our minds. The intellect is not placed where the first trembling perception of truth would be overpowered and extin-



guished by the insufferable blaze of the Infinite Intelligence. It is mercifully sheltered in its own blindness. It reaches out its faculties little by little, and as through personal effort and experience it gains strength, skill and the habit of self-reliance, new light dawns in upon it, and new efforts are required. Thus through instruments almost as frail as itself it advances from subject to subject, it penetrates the secrets of the universe and the laws of its own being, it dares even to inquire into the nature of spiritual existences and the Supreme Mind. Were it permitted at once to associate with them, it would be overawed and paralysed by the authority of its teachers. It would not dare to think, to reason, to question for itself; but would ask from them with submissive reverence all the knowledge it might need. It could not act with freedom, since their superior intelligence would be constantly revealing to it the littleness and poverty of its greatest and richest thoughts, which would stand out among them like a taper at noonday, whose brightest rays instead of giving light only cast a shadow in the sun.

So also with our moral constitution. Its perceptive faculties are to be quickened by the habit of deciding in doubtful cases, and its active powers strengthened by choosing the right and voluntarily sacrificing to it our selfish interests. But if all the secrets of the spiritual world were before us, there could be no possibility of exercising our moral powers. Interest and duty would be so plainly one, that all the virtues which come through self-sacrifice would be lost. Perfect selfishness would be entirely coincident with perfect rectitude. Who in the presence of the most pure and venerable men would dare openly to perform an act of meanness or crime? And if we saw ourselves surrounded by the august assemblages of heaven—if we had the same consciousness of the Divine presence that we now have of the presence of man—if all the terrible enginery of retribution that belongs to the spiritual world were brought out full and distinct before us, we should sink down appalled at the bare thought of sin. Virtue would no longer be the magnanimous choice of a free, disinterested agent; moral freedom would be annihilated; nothing short of madness would suffer us to do wrong. As the prisoner hemmed in by a double wall of bayonets seems to go forward by the voluntary action of his own limbs, so we, hemmed in on either side by this terrible system of retribution,

while we saw the severe justice of God and superior beings turned upon us, might seem to go forward of our own free will, yet nothing but utter madness would allow us to turn aside. Thus all the purposes of moral, not less than intellectual, discipline would be defeated.

Then the whole sphere of social duties and dependences, with the pleasure and improvement drawn from them, would be swallowed up in the majesty of this higher presence; life and all that pertains to it—its enjoyments and duties, its friendships, distinctions and gains—would seem to us low and tasteless. As when after a long voyage seamen come within sight of home and see upon the shore the faces of their friends, they no longer have eyes, hands or heart for the ship, but every thought is fixed elsewhere; so in this voyage of life if we could see always the world to which we are going—the beings who are there, with all the beauty, intelligence and joy that surround them, we should have no heart or soul for the duties or pleasures that are now before us.

More wisely and more kindly than this has our Father provided for us. He has “wrapt the cloud of infancy around us,” which conceals from us the spiritual beings that watch over our ignorance and our weakness. As our faculties gain strength, the cloud retires, wider and wider visions open before us, and when time for maturing has been given, the veil of mortality is entirely withdrawn, and we are permitted to see even as we are seen. Such are the merciful dispensations of Providence in life and in death, revealing what it is needful for us to know and hiding that which is too much for our present strength.

The concealment of objects really with us, but which it is better for us not to see, is by no means confined to the particular subject we are now considering. It runs through the whole discipline of our being; as if the great plan of life had been founded on the maxim, that the best system of instruction conceals from us both in our books and teachers that which is greatly in advance of our present attainments. The child cannot see the fulness of his father's or instructor's mind, or the importance of the duties belonging to the man. He may see enough of their superiority to engage his respect, but not enough to discourage him or to make his own pursuits seem tame. He learns his lessons, plays with his

toys, goes through his mimic shows, without a suspicion that these things are not (what they really are to him) the most important things in the world. If the great distance that separates him from the man were realized, he would be disheartened ; and if the full importance of maturer duties were felt, the childish plays and studies through which alone he can become a man would be tasteless, and he would remain always in mind a child with the feelings of a man, instead of growing up through the talk, understanding and thought of a child into the strength and stature of manhood. So in our spiritual advancement we are not permitted to see at once all that is really before us. There must in the healthy mind be some proportion between our attainments and our conceptions of duty. We are always indeed to aim at perfection ; but that which seems to us perfect now will at some future period fall vastly below our standard. God in his mercy has not permitted the whole Christian life to lie stretched out before us like one straight, narrow, endless pathway, reaching through the skies—all seen at once, while ages on ages will be needed to pass over it. We can see but short distances ; we are enlivened by hope, and drawn forward by a constant succession of new prospects rising one beyond another as we advance. Otherwise our hearts would die within us. Thus what is greatly beyond us is always concealed, or seen as through the darkness of a veil. The child does not understand the man, nor the importance of manly pursuits. The great interests which occupy the world—the business, the laws, the political efforts, the higher studies of man—are to him as much veiled in darkness as are the different orders of spiritual beings to us. As we enter upon a new science or a Christian life, truths which shall one day rise with all the distinctness of living realities, and which now are living, lie before us as dim, unreal, and non-existent as the unseen companies of angels. Now, it is a part of this same plan, that while we enjoy the protection of superior beings, we should not ourselves be conscious of their presence ; lest, gazing upon attainments so vastly beyond our own, and seeing the almost endless distance that separates us from them, we should start back appalled, disheartened and overcome.

These are among the reasons why we are not permitted to see all that is round us. Such is the ~~whole order~~ of God's providence.

The little germ is not permitted to push itself forth into the air, till under the earth it has gained strength; the embryo bird is not permitted to burst the shell and see the parent whose watchful kindness is preparing it for life, till its soft materials have gained consistency enough to bear the exposure; the eye is veiled in darkness, till strong enough to endure the light; and the mind, enclosed in a material frame, is screened from the brightness of the spiritual world, until, confirmed by time and effort, it may receive, unharmed, higher revelations, and be admitted to a closer, purer and more exciting intercourse than is here vouchsafed to man.

But though we see them not, God and spiritual beings are with us. Enough through faith, though not by sight, may we know of them, to strengthen our weakness, to encourage us to virtuous effort, to cheer our dark and disconsolate hours. Our spirits are not here alone. In looking back at some future day, we may see that where we seemed most deserted, cut off from the society of man, laying our heads at night-fall in a strange and dreary place upon the hard pillow of trial and sorrow, angels were all the while ascending and descending before us, and the Lord was in the place, though we knew it not. Spiritual beings are with us. There is not the distance we have sometimes supposed between the living and the dead. The soul, as it leaves the body, is not obliged to wing its long, painful, dark and solitary flight through regions of unimagined space, before it can join its kindred spirits. The dying man looks out upon the evening sky, and lo! earth and heaven, the trees upon the summit of the distant hill, the clouds and sunset glow, intermingling each with all, are blended in one sweet and beautiful vision. So at the close of our day life is blended with immortality, the spirits of earth by no uneasy transition are joined with the spirits of heaven, while the great spirit of our Father, like the circling heavens, embraces all within his kind and paternal care. Then shall we see even as we are seen, and mingle, not as strangers, with those who have long watched over us through the darkness, the discouragements, the fears, the dangers, (greatest often when unseen by us,) the joys and sorrows of this mortal life. Then shall we know that the Lord was indeed in this place, and that it was to us "none other but the house of God and the gate of heaven."

## MUSINGS.

A holy calm steals o'er my soul,  
 And musings sweet, yet solemn, fill  
 Each fleeting hour with nameless joys.  
 The scenes of life unheeded pass,  
 Its cares and joys alike unfelt ;  
 E'en labor seems not wearisome,  
 While in deep musings tranc'd, I leave  
 The outward world, to dwell awhile  
 'Mid visions bright that fill my soul.

Whence comes this sweet delirium ?  
 This day-dream of my waking sense ?  
 It softens every feeling harsh,  
 Subdues the passions fierce and wild,  
 Soothes every pang that wounds my breast,  
 And breathes upon my heart a soft,  
 Refining influence, hallowing  
 Each thought to vestal purity ;  
 And each fair image it creates  
 Adorning with transcendant charms,  
 It makes existence seem a dream—  
 Ideal dreams realities.

And are they dreams, that thus bedeck  
 The rough-hewn path of life with flowers  
 Of brightest, loveliest hue, and blend  
 Fair visions of the pure—the good—  
 The beautiful—with all the woes  
 And sad experiences of life ?  
 Oh ! no—not dreams—not dreams—are they :  
 But dawnings, dim and faintly seen,  
 From that bright "spirit's land"—our home ;  
 Communings with the Holy One,  
 The Everlasting and the Good,  
 That dwelleth in eternal light.

With bliss full fraught are these day-dreams  
 To weary soul,—as beacon-light  
 To mariner, when danger lurks  
 Around his bark and darkness shrouds  
 The face of Heaven ; as welcome as  
 The brook to thirsty traveller—

The falling shower to parching earth—  
Or ray of joy to troubled heart.  
Then come ! ye heav'nly visitants ;  
With me awhile oft deign to dwell.  
Give me pure thoughts, affections warm,  
And aspirations high, for all  
That's noble, fair, and beautiful :  
And cause imagination's fire  
Burn bright within my glowing breast.  
Existence let me dream away,  
In Heaven-sent " musings " fondly rapt.  
And let fair visions round my brow  
The sun-lit wreathes that fancy weaves  
In bands of glorious hue entwine—  
Like halo of ethereal fire ;  
And there—till sad reality  
Their lustre dim—they shall remain,  
To shed a brightness on the rough  
And darksome way of life I tread,  
Like sunbeams on a stormy sea.

H. L.

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#### PROPER USE OF THE FACTS OF THE GOSPEL.

THE end of Christian theology is Christian culture—the thorough furnishing of the man of God unto all good works. As the object of a profession specially consecrated to the purpose of religious instruction, it embraces the loftiest aims that human beings can propose,—an acquaintance with the character and will of God and the principles and sanctions of human duty. The deeper the teacher penetrates into divine truth, the more able will he be to cause Christian culture to flourish in his own soul and in the souls of those entrusted to his care. Other things being equal, the most learned divine will be the most successful preacher and pastor. His private labours and public discourses will be most edifying. He will feed the flock with the richest food and most abundantly strengthen their souls with the waters of salvation. He will render the great truths and facts of the Gospel most familiar to his hearers,

and illustrate them by various and extensive learning. He will most easily elevate their devotions and quicken their religious feelings. He will most successfully defend the truth against gain-sayers, and cause its light to shine in minds darkened by doubts, and its life-giving energy to be felt in hearts deadened by sin. In a word, he will seek the results of his studies and efforts only in connexion with personal holiness.


These are some of the advantages which the learned theologian possesses over the ignorant pretender. They should be appreciated by those who propose to assume the office of religious teachers; for this age demands scribes well instructed—learned, as well as pious, expositors of the holy oracles. Ignorant zeal will speedily be exposed by the sharp collisions of life, and react upon the cause which it professes to sustain. At no time, probably, was there more pressing need of accomplished theologians than at the present day. A crust of indifference has grown over the minds and hearts of Christians, which can be broken up only by the sword of the spirit, wielded by those who have long been familiar with the use of the armour of God. Religious feeling and an interest in Divine things have well-nigh died out of the souls of many, who once had a name to live; which need to be revived, and to acquire that precedence which their importance demands. Unbelief attacks the foundation on which faith in God reposes. Fanaticism kindles false fires, which consume the holiest affections of the heart. Ambition and avarice and sensuality render men averse to the practical character of the Gospel, and arm them against its spirit. It is evidently no time for easy indifference or ignorant effort on the part of the ministers of the Gospel. If they would bring the truth home to the consciences of men, that they may be sanctified by it, they must be deeply interested in it themselves, and be competent to administer it with the demonstration of the spirit and with power.

Whatever may be their fitness for the office in other respects, no preparation can dispense with a minute and thorough acquaintance with the sacred oracles, especially the Christian Scriptures. Christianity as delineated in the Gospel consists of great truths embodied in facts occurring in the history of Christ, and of facts illustrated by ideas of **origin**. A special interposition of **God in the affairs** necessarily supposes a series of

truths of the highest character, immediately affecting the spiritual condition and prospects of mankind. We become acquainted with the truths only through the history ; and the history owes its chief value to the ideas which it involves, and the correspondent feelings which it awakens. The history alone might excite curiosity, or become the subject of learned inquiry ; but unless the truths are incorporated with the affections, they have no influence upon the life. Hence belief in the mere historical truth of the Gospel is not reckoned as righteousness by the sacred writers. The ideas alone have no value as abstractions. It is the beautiful union of the ideal and the actual, which gives to Christianity its importance as a Divine revelation, and its power as an all-conquering faith. Examples of wise and good men existed before Christ. Inspired teachers of Judea and Greece had unfolded and illustrated the ideas of truth and goodness. Christ was the union of perfect wisdom and virtue. The Stoics had indeed imagined a perfect man ; but the idea was a barren abstraction, till Christ gave it a concrete form, converted it into fact, and exhibited to the world a character which malice itself cannot censure. The world was not ignorant of the idea of salvation, proceeding from innocence and purity ; but the idea never possessed the charm of reality and subdued the souls of men, till it was illustrated in the birth of Christ. The idea of a Divine interposition in the affairs of men was sufficiently familiar ; but Christ was such an interposition, fulfilling all its necessary conditions ; God was manifested in the flesh, that men might behold his glory. The idea of a spiritual union with the Divinity formed an important speculation of the schools of science ; but Christ realized the doctrine ; he was one with God. Socrates could form an adequate idea of the necessity of a divine teacher specially qualified to reveal the Divine counsels, and could pray for his advent ; but with him the idea produced no beneficent results. The appearance of such a teacher in the person of Christ forms an era in the fortunes of men. Here was a teacher answering in all points to the ideal of Socrates, and imbued with a spirit that led him to devote all his powers to the service of mankind. The idea of a spiritual salvation—a salvation from the love and dominion of sin, and of a restoration of man to the image and favour of God—was by no means a novelty in the history of opinions ; but by Christ—



the living, visible, personal Redeemer, the idea was realized, the restoration was accomplished. The uncertain hope of a future immortal life was the solace of devout men before the coming of Christ; he showed how the true immortality of man might be commenced on earth, and would be continued in heaven. With him heaven had a present as well as real existence. He was already in it,—in the bosom of the Father,—in the conscious possession of truth and rectitude. The idea of disinterested benevolence and self-sacrificing virtue had been the theme of philosophical speculation, but produced no beneficent practical results; Christ exhibited the perfection of virtue in a voluntary death for the good of his enemies, and ennobled, if it were possible, even that death by the manner of its endurance. Thus the word and spirit—the doctrine and example coincided to teach the world the great lesson of disinterested virtue. Philosophers had speculated upon the sufficiency of virtue to happiness; but Christ first showed mankind, that a life of energetic usefulness, though passed in the midst of dangers and sufferings, was the passport to enjoyment—that active effort for the good of men was the only mode of filling up the measure of felicity. The idea of a God had dwelt, as it still oftentimes dwells, in the minds of men in that indistinct, indefinite manner which does not discriminate the idea from the object,—or rather supposes them to be the same—an unconscious pantheism; without attempting to define the Divine nature, or to speculate upon its attributes, Christ uniformly speaks of God as an independent, self-conscious, personal being—a real existence—a creating, ruling, watchful spirit—the Father and final Judge of men. Which of these conceptions of the Divine nature is capable of exerting a specific and beneficent influence upon conduct and life, is sufficiently evident. He who would bring himself into harmony with God must first believe that *He is*; must cherish a profound faith in Him as the Ruler of the physical and moral universe,—a God, whom we can know, love and trust. The idea of Divine influence was not a novelty with man in the time of Christ, but it was, in general, either the influence of a local Deity, or the pervading and indwelling presence of God in matter; the Christian Scriptures alone teach a doctrine upon this subject of practical applicability,—the doctrine of God's real presence in the human soul, the source of spiritual light and strength.



Christianity has realized and embodied in the personal history and in the character of the Redeemer many truths of the utmost importance, which had long been known to the world, but which had existed as abstractions. To those truths, some of which are above adduced, it has thus given a quickening power, and presented them in vivid light to the imagination and the heart. He who would rightly administer divine truth, and save his own soul and the souls of those who hear him, should endeavour to understand them in this connexion,—to view them in their relations to Him by whom they were thus presented to the world as distinct, living realities. The simplest class of readers might perhaps be satisfied with the facts. The philosopher is mainly concerned with the ideas. The theologian, whose business is to reconcile reason and faith, authority and freedom, and to give to each its rights and influence, looks at the union of both in the history and the character of Christ, and from it derives lessons of practical wisdom for the regulation of life. He does not undervalue philosophical inquiry; he does not object to weighing the truths of God in the balances of human reason; he knows that both the one and the other are necessary; but his inquiries are conducted in a religious spirit, and he consecrates his labours and their results to the cause of holiness, and brings the richest fruits of his toil to the altar of God.

Christianity exists in the world. As an historical fact, it has existed these eighteen hundred years. It is undeniably connected with the increased civilization and refinement of our race. The Church is here with its ministry and ordinances. Christianity and its institutions modify the whole condition and character of society and social life. The theologian traces the connections between these facts and the Gospel of Christ. What has given to Christianity its importance as a world-religion; or has enabled it to subdue savage races, and to bring the worst passions of the human heart into obedience to the will of God? Not the influence of the abstract ideas of God, redemption, and immortality. These had long been proved inoperative. It was divine truth embodied in the Gospel history, and illustrated in a living, dying, risen Redeemer. The Evangelical history considered as a series of real occurrences, natural and miraculous, furnishing a vehicle for truths of celestial origin, forms a basis on which the Church securely rests, and suffi-

ciently accounts for the existence of institutions now inseparable from the fates and fortunes of mankind. It is not reasonable to suppose that a great religious community, destined to influence the characters of men and the condition of the world for ages, could either be built upon the abstract ideas of truth and goodness, self-sacrifice and immortality, or could derive from them a life-sustaining nourishment. It is not in the nature of the human mind to be thus affected. We are conscious of the added power which example gives to precept. And those instances of Christian preaching which have had the most striking effect upon the hearts and lives of men, were instances in which the facts accompanying the life and especially the death of Christ were most vividly exhibited in connection with the truths they illustrate.

We would call the attention of theological students and younger preachers to this view of the subject. They are to be thoroughly familiar with the Gospel narrative, as the source whence the topics of their public instructions are to be drawn. This is indispensable. Ignorance on this point might perhaps be venial in a minister, if his hearers counted their prayers or listened to services in an unknown tongue. But an intelligent people can sustain no administration of religion, but that which appeals to their higher faculties, and brings the truths of the Gospel to bear upon conscience and life. The preacher will be successful in finding his way to the affections of his people in proportion to his power and skill to wield the armour of God. And where shall that armour be found, but in the records of the planting of the Church of Christ?

Every one sees that two quite distinct styles of preaching prevail, showing a radical difference in intellectual culture and in the nature of the effect desired. The one is the dry, skeleton mode of exhibiting the leading facts of the Gospel in a systematical order, with but few references to higher truths or appeals to the spiritual nature. The other seldom exhibits the facts; it has a laudable desire to develope and quicken the spiritual nature—to bring into healthy activity the powers that slumber in the inner man. Does not observation teach us, that this mode of preaching, unless guided by singular wisdom, is in great danger of degenerating into vapid sentimentalism? Is not this danger frequently realized? And does it not prove the bane of religious culture? Might not preach-

ers, who seek the edification of their hearers, strive to unite whatever excellencies each method may contain, and by exhibiting facts and ideas—history and philosophy—the word and the spirit, excite the attention and edify the minds and enkindle the affections of those to whom they minister? As good stewards of the Divine mysteries, they will not overlook the historical purport of the Gospel, nor be unmindful of its appeals to the loftiest faculties of the soul. If they have the spirit of Christ—the love of souls—the love of goodness, they will baptize all their gifts and acquisitions in this spirit, and consecrate them and themselves to the service of God in the ministry of his Son. They will preach Christ in his life and death, in his all-conquering benevolence and his love of sinners, in his devotion to duty and to the will of God. They will awaken all that is excellent in the human soul, and bring it into healthful activity, and make the hearts of men fit dwelling-places for the Divine Spirit.

J. M. M.

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## RECOLLECTIONS OF A SUNDAY SCHOOL TEACHER. NO. I.

### THE DEATH OF MY FIRST SUNDAY SCHOOL SCHOLAR, LUCY LEE.

It was one of those sweet days in June, when every thing looks bright, and death seems like an intruder in this beautiful world. The Sabbath before I had gone out just at the close of day with my class. They were full of life—their young minds open to every delightful impression. Not a leaf, flower, or bird seemed to escape their notice. As the sun went down, and the songs of the birds became more pensive, and the shadows began to deepen over the landscape, a corresponding solemnity came over our own minds, and we talked of the close of life, the union of the spirit with its Father, the reunion of friends, the hopes and employments of eternity.

Among them was one little girl—now more interesting perhaps because death has embalmed her memory, and made her clear complexion, large blue eyes and flowing hair rather the image of

an angel than of any thing mortal. She wore that seal of peculiar beauty which seemed to mark her for an early grave ; so it seemed now, but we did not think of it then. She had her weaknesses and her trials. Sometimes she yielded to temptation, but her conscience gave her no rest till she had confessed her fault. Once, I remember she had done something which she was afraid to acknowledge, and being questioned about it, told that which was not strictly true. I saw that she looked agitated. She went away, returned again—asked singular questions—looked pale and unhappy—and at last without any apparent cause began to weep. She left the room for a short time—sent for me to go to her—with many tears confessed her fault ; and never I believe after that was guilty of falsehood.

This evening however during our walk she was in unusual spirits—almost screaming with gladness, when we came suddenly upon a new prospect, or found some unexpected flower. And when our conversation became more serious, she entered into it with not less earnestness ; and expressed a strong desire to be with Jesus, that he might take her into his arms and bless her. The evening passed by. Nothing remarkable occurred in our walk or conversation. It was an hour which leaves a pleasant and salutary impression upon the mind, though nothing can be said about it.

On Friday of the same week I was called to her house. Lucy—for that was her name—had been seized by a severe illness. Little hope was entertained of her life. She felt that she must die. She referred to our Sunday evening walk—wished to hear more of death, of living again, of Jesus and of God. She feared. She “knew that God was merciful and good ; but she had been a thoughtless, sinful child. Would he forgive her ? She could not even pray as she ought. Her thoughts were wandering.” She desired me to pray for her. I kneeled by her bed, and prayed that my coldness and remissness might not be visited on her ; that she might be prepared for whatever was before her—for life or death—that she might feel in her heart a Saviour’s love, and lean with entire trust upon the Divine mercy and forgiveness. She was too feeble to speak. A slight smile told however that she was conscious, and I left her promising to call again in the evening.

I called. She cheerfully welcomed me—said she had felt much more comfortable. The weight had left her mind. She knew that

loved her ; it was wrong for her ever to doubt it ; and she that God had forgiven the sins which she had confessed with such sorrow. "Do," she said taking my hand in both hers with an expression which I can never forget, "do let my dear mates know how I feel. I would not for all the hopes of life up what I now enjoy. God is with me. I know he is

She turned back exhausted, but serene and happy. I sat with her through the night. At times she suffered severely, but her sufferings were made known only by the smile which she came out from them. So she continued with intermission of rest till morning. She had before this disposed of all the gifts and messages for her friends. "Take these," were the words she had dictated, "take these as a keepsake from your friend, and remember that you must soon follow me."

The morning came. Nature had worn herself out. Her parents and sister were called. A smile of recognition—a word of hope—no voice which we could not hear,—and the body lay lifeless in our arms.

Many and solemn were the reflections which pressed upon me. What had I done all which I should have done to prepare this child for death ? Had I held up to her as I ought the beauty of a Saviour's love—his tenderness—his love ? Had she been suddenly torn away, would I have been at peace ? Could I feel that all my duties had been discharged ? I found relief only in prayer, and the resolution that whatever I might have been heretofore, I now would be faithful to my charge. Since then I have engaged in these duties with a feeling of responsibility, and at the same time with more courage and hope.

M.

## MY CENTRE TABLE.—SECOND SITTING.

### THE CAUSE OF PEACE.

I take up the "Advocate of Peace," and, as I turn over its leaves, wonder that so good a periodical and so great a cause should be languidly supported. A very few persons give their souls wholly to this mighty interest, but the majority of those who

approve it stand by as idle lookers-on ; they hope and expect wars will by and bye cease, but think that nothing need be done in order to bring on that day. As if a work of such difficulty could be accomplished without effort or means.

The December number of this journal (which is the one before me,) is a very good one ; it sets forth the measures and purposes of the friends of Peace in a manner to convince any that they are all rational, feasible and hopeful. It is not difficult to believe that if the things they propose were done, the end they aim at would be accomplished. If all the ministers of religion in Christendom would preach on the subject once in the year, many hundreds now do by formal engagement ; if publicists and agents were actively sent abroad to enlighten and excite the community ; if by petitions and other measures the subject were kept before the minds of the political leaders and governors of nations, the Congresses and Parliaments, with a view to introduce other methods of settling national controversies in place of appeal to arms ; and thus at length a Congress of Nations should be instituted,—the result on which the friends of Peace have their eyes steadily fixed ;—it is clear, that war would at length become an obsolete barbarism, and the nobler principles of brotherly love bear rule. It only needs that Christians should engage in these measures with a calm and persevering determination, and this must be the conclusion. The Gospel cannot otherwise universally prevail.

Yet observe how sluggishly the great cause is supported. "Every other cause," says the Advocate, "has its annual and monthly contributions, and why not the cause of Peace?" Men and money are needed for the support of laborers in the cause, and for the publication of the necessary books and tracts. "Our tracts are exhausted, and we have no means of publishing any more." It then follows this very significant paragraph.

"Shall we be left to struggle along without means, when our professed friends could, without sacrifice, with scarce an effort furnish all we need? We hear little or no complaint of the burdens in this country ; but look at what we are paying this year for the war system. Massachusetts gives her volunteer companies \$50,000 as an annual reward for their services in fighting ; the completion of the Bunker Hill Monument, a war memorial ;

expensive must have cost, in money, time, and temporary suspension of business, not less than \$200,000 more; our share of the national expenses for war purposes, during this year of peace, will probably exceed \$1,000,000; and will the friends of peace through the land let it be said, that they are all unable or unwilling to give for this cause little more than a thousandth part of what a single State has so cheerfully spent for War?"

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#### THEOLOGICAL TEXT BOOKS.

Here is the annual catalogue of the "General Theological Seminary of the Protestant Episcopal Church of the United States, located in the city of New York." It seems that the Board of Trustees consists of all the Bishops, besides one trustee from each Diocese, and one additional for every eight clergymen, and one for every two thousand dollars of money contributed. There are five professors, and the foundation of a sixth is about being laid. The number of students last year was 75. What particularly attracts my attention at the present moment is, that I find among the "Text-books on Systematic Divinity" the two following works:—"Horsley's Tracts on Unitarianism," and "Magee on Atonement and Sacrifice;"—two of the most unfair and scurrilous books in controversial divinity. One can hardly credit it, that such works should be put into the hands of young men as *text-books* in a course of theological education;—fitted, as they are, to engender the bitterest party spirit, and embitter with unexamined prejudices, and instead of opening the mind to fair investigation, to close it effectually. It is little consistent with the magnanimity of a Church professing to honor truth and scholarship, that it employs such means of sending its ministers to her altar.

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#### BEGGARY AND CHARITY.

The "New World" newspaper, a few weeks ago, contained a sermon from Dr. Dewey, on Beggary, well worth reading. I am much, as I now give it perusal, with his assertion, which he says is



founded on satisfactory data, that the gifts to the poor in New York, "in the forms of public provision and private charity, amount every year to considerably more than a million of dollars." This is a vast sum, and the fact speaks well for the charitable habits of the people. The more indeed one has the opportunity to obtain exact information, the more reason he finds to be surprised at the amount which is done for the relief of the needy. I could myself relate instances, if it were proper, of most generous bounty poured out freely from sources which are little suspected of flowing in that direction ; instances which, if known, would call up a blush of shame to the faces of many who are accustomed to revile the rich without discrimination, as selfish and niggardly. There are such among the rich, and let shame and condemnation be upon them. But also let all honor be given to those warm-hearted and open-handed men, who are ready at every call of philanthropy. The amount of their benefactions, if it could be known, would amaze those who have had no opportunities of observing it. Multitudes fancy that if they could peep behind the curtain, they should see nothing in the expenditures of the wealthy but self-indulgence and idle pleasure ; but I can truly say that so far as I have had that peep, I have found reason to be surprised that so much simplicity and self-denial are able to live amongst the terrible temptations to which they are exposed ; and that so much is done in various ways for the less favored.

What is mortifying and blameable is, that still so many *are* utterly selfish, and do nothing for others ; and yet more, that some who talk plausibly like philanthropists are yet narrow in all their actions ;\* and that those who give, so often do it without plan and discrimination. This last is the fault at which Dr. Dewey's discourse is

\* We read an anecdote the other day, which may be of doubtful value as a statement of fact, but which presents a good illustration of the inconsistency that often appears between profession and practice.

"A mere lad who attended a religious anniversary in one of our churches remarked to one of his family, that Mr. ———, a very wealthy member of the church, gave a nod when the collection-box was presented to him, but sang as loudly as any one present,

' Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny ? ' "

imed,—and well aimed. He gives reasons for believing that our *alms-giving* might be reduced one half, and do a great deal more good, and leave the other half for the promotion of other public objects. In order to do this he proposes, first “a grand Commission on Pauperism,” to be established in every city;—something like what exists in Boston under the title of “*The Visitors of the Poor*.” I can imagine nothing more admirable than such an institution properly conducted. He proposes next, that the more prosperous should have the habit of visiting the poor at their dwellings, and taking a personal friendly interest in their well-being. On this point he says,

“But now I fear I shall be told, that all this is easier to say than to do; that it may be a beautiful theory, but that it is impracticable; that there is no sufficient time on the part of the better classes, for the visitation of the poor; and that, in fine, the mass of evils summed up under that dreadful word *pauperism*, is not—is never—can be removed.

“For the time requisite, I will only say, the Sabbath is a time. One hour on each Sunday will suffice for all the visiting I have proposed. No one will deny that he has that hour, and I trust it will at length be found, that the Sabbath was made for beneficence as well as for worship; that it was made, not for idleness, nor for religious dissipation alone—nor alone for true and Divine worship; but also for doing good. This day, *rightly used*, might indeed save the world.”

More we might quote, but we hope the sermon has been generally read. If any one, moved with a desire to exercise charity in this way, would know where to find some of the wisest practical directions ever given, let him look into the chapter of Jacob Abbott’s “*Way to do Good*,” on this subject. I do not know of anything on the subject to be compared to it.

Let no man however look into that book, who pins his faith on the Oxford Tracts and New York Review; for they have pronounced the writings of Mr. Abbott to be full of “*disguised Unitarianism and potential Infidelity*.”

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A SCRUPULOUS KEEPER OF PROMISES.

Open Boswell’s Johnson at the page in which is found his character of the Duke of Devonshire.

“He was not a man of superior abilities, but he was a man strictly faithful to his word. If, for instance, he had promised you an acorn, and none had grown that year in his woods, he would not have contented himself with that excuse; he would have sent to Denmark for it. So unconditional was he in keeping his word; so high as to the point of honour.”

What a eulogy is this! and how does it contrast with the carelessness which characterises so many amongst us! Many a person is there, esteeming himself and esteemed by others a very good Christian, who yet is addicted to a strange negligence in this particular. They excuse themselves easily for the breach of small engagements, and think it compensated by any small apology. How slow we are to learn the truth of that pithy saying of the old writer, “He that despiseth small things shall perish little by little.”

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TRACTS FOR THE RICH.

Why not? Do they not need instruction and excitement as well as others? Are they not, as a class, exposed to as imminent dangers, and in as much peril of moral shipwreck, as others? We furnish tracts to the poor, because they are peculiarly exposed,—so are the rich;—because they have little time for religious reading,—so have the rich;—because they are by many causes likely to be kept from church and out of the reach of religious influences,—and it is just so with the rich. *They* are very likely to stay away from church; either the weather, or company, or fashionable habit detains them at home. Indeed there are many very comfortable pews of wealthy persons left empty every Sunday afternoon. Why not send them tracts, suited to their condition? Why not address to them the teachings, reasonings, and warnings which they evidently so much need?

A worthy country minister, observing that for several weeks a certain member of his congregation had absented himself from public worship, gave notice on Sunday afternoon that as 'Squire So-and-so did not find it convenient to come to meeting, he would appoint a Lecture at his house on Wednesday evening, which the neighbors were requested to attend. Now it would not be easy in

ay to reach all our fashionable delinquents ; but perhaps a  
le series of tracts might answer as good an end.

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P O E T I C A L   S C R A P S .

often do we meet with a verse, or a line, which we should  
d to lay up in our memory, or our heart, though the rest of  
age on which it is found offer nothing that seems to us  
larly worthy of remembrance. In a late number of the  
tian Reformer" are some verses written by a parent to his little  
ing in the insensibility which precedes death. They breathe  
er spirit, and are all of them above the common-place poetry  
f ; but the last verse strikes us as closing with a very  
ul thought.

" Sorrow all but love o'er powers—  
Dearest, when thou least art ours :  
*Thou a sadder earth hast given,*  
*But hast made a dearer heaven."*

e, again, in a poetic address to the sky-lark, which we find in  
hristian Pioneer," is one of the choicest fruits of the imagina-  
culty.

" Oh ! marvellous ! that thou, a thing so small,  
The air should'st flood  
With sound so affluent and musical !  
*Most tiny cloud*  
*In the blue sky, raining o'er earth's green hall*  
*Music aloud !"*

e another example, less delicate, but not less expressive  
magery. We found it in a newspaper, where it was said to  
tracted from an English book, entitled " Poetry for the  
,"

" Heart of the People ! Working men !  
Marrow and nerve of human powers ;  
*Who on your sturdy backs sustain*  
*Through streaming time this world of ours."*

NOTICES OF RECENT PUBLICATIONS.

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EMANCIPATION. *By William E. Channing.* Boston: E. P. Peabody. 1840. pp. 111, 12mo.

THIS tract was suggested by John Joseph Gurney's work on West Indian Emancipation. It begins with copious extracts from that work, showing the safe and happy result of the experiment of emancipation in the British Islands. Mr. Gurney's book is one of great interest; and Dr. Channing considers it entitled to entire credit as authentic and candid.

Dr. Channing's views of slavery are well known. He has published before on the subject, and though he touches some of the same topics as before, he cannot be said to have repeated himself now. The work is such as would be expected by those who are acquainted with the author's other moral writings. He passes by with scorn all the minor difficulties of the subject, all collateral questions, and takes his stand at once on the broad, eternal principles of humanity and of right. There he is immoveable. He will not be seduced from it by the fact that some slaves, or many, are well-treated and happy, or that some masters are good, honorable and Christian men. He cares not whether more or less sugar, coffee and cotton be produced by slave labor than by free labor; although he presents some striking views of this question. He cares only for the rights and the happiness of the human family, of which the negro is a member. He cares for men more than for money, or convenience, or prescription, or any immediate policy. He holds that immeasurable moral evil, both to master and slave, is the necessary accompaniment and product of slavery. He is assured by reason and by fact that it is not, and cannot, be otherwise. Thus he takes his position, and feels that he stands firm in it,—that emancipation, by some means, in some way, to be devised by those concerned, is a *practicable duty*, not to be overlooked or evaded by a Christian people. Of course our author deals in no

abuse or vituperation. There is nothing that ought to irritate the slave-holder. It is a strong and uncompromising, yet a respectful and dispassionate, appeal to his intelligence and his moral nature.

It is matter of regret, that such works by such writers should be stripped of half their power for good, by the manner in which the subject of slavery has been treated of late years. We refer to the organized movement,—the Abolition Societies. We have no doubt that this organization has greatly retarded the cause of emancipation in this country. It has irritated and alarmed the South. They have regarded it as a conspiracy, a combined effort and purpose to do their work—to put down slavery for them, and at all hazards. They have accordingly braced themselves up as against external assault. They have taken stronger ground for slavery. They defend the institution, as they did not formerly. They have ceased to be candid in listening to the merits of the case. Any Northern writer for emancipation (and unhappily there are no Southern ones now) is ignorantly or wilfully identified with the Societies—the conspiracy, and is made responsible for all their acts and words,—regarded as one of them. Of course he can get no candid hearing, not even a reception at the South, nor at the North either with the multitudes who are principled, or prejudiced, against the combined movement. Individuals best qualified to treat the subject with effect are thus silenced. And they may as well be silent. Dr. Channing himself has not a tithe of the influence he would have had, had there been no organization. Protest as he may, he will be identified with the organized mass. We presume he has not a hundredth part of the candid readers at the South, or readers there of any sort, that his celebrity would have obtained for him, but for the Societies. And humble individuals are struck quite dumb, or else do really come out under the auspices of some Society, and so had better be dumb.

Dr. Channing says in the work before us, that individuals of any standing or influence at the North ought to speak out fully and decidedly against slavery. We tell him it is of no use under the circumstances. The late combined movement must wholly subside, nay, the very odor of it must have time to pass quite away, before any thing can be done to advantage. Dr. C. says that the Societies are going down, and therefore individuals should be stirring. Very

well ; when they are gone down, and it is fully *understood* throughout the land that they are extinct, then something may be done to good purpose, and in a legitimate way, by individuals ; but not sooner. And that time has not arrived. We wish we could believe it near. The greatest fault we have to find with our author is, that he does not fully appreciate and distinctly state the mischiefs that have arisen, and that from the nature of the case must arise, from the Anti-slavery combinations. He is not satisfied with their doings, he tells them plainly some of their faults ; but he so admires some of the men, and their motives, (and no doubt some of the best men living or dead are among them,) that he overlooks and spares the vice of the principle. He warns us abundantly, and how justly ! against tolerating the principle of slavery, because there are excellent men who uphold it. It appears to us that he needs to be warned against allowing the characters of some Abolitionists to blind him to the mischiefs of Abolition Societies. He does not take the decided ground with respect to them that his own principles seem to us to require him to take.

Dr. Channing has some striking, and to us new, views on the point of political non-interference with the institution of slavery. We know not how they will appear to statesmen, but to us they seem sound and important. In contrasting the conduct of the British nation in reference to slavery with that of this country, we believe that he does more than justice to England. He does not make due allowance for the different circumstances in the two cases.

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REMINISCENCES OF THE BEST HOURS OF LIFE FOR THE HOUR OF DEATH. *From the German of Jean Paul Richter.* Boston : Joseph Dowe. 1840. pp. 52, 18mo.

THERE are readers whom this effusion of a poetical and devotional mind will please, and to whom it may be a source of comfort or improvement. But we confess it is not to our taste. A great many better chapters, having the same end in view, might have been extracted from old English writers, and the labour of trans-

lation have been saved. Still we ought perhaps to speak with great distrust of our own judgment, for we observe that two translations have appeared at the same time in different parts of our country ; one in the form now before us, and the other in the *Western Messenger*. At first we supposed one was a reprint of the other ; but upon comparing them throughout we are satisfied that they must have proceeded from different hands. In one or two instances that from Cincinnati may give a more exact representation of the original, but the Boston publisher has presented the more graceful translation.

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**THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST.** *By Edwin Chapman.* London : J. Green. 1840. pp. 134, 24mo.

It is pleasant to notice the coincidence of sentiment and activity between the Unitarians of our own country and of Great Britain. A proof of this we find in the little book before us, similar in design to "*The Pathway of the Saviour*," which was noticed in the last number of the *Miscellany*. It seems to us a fault in Mr. Chapman's plan, that he chose to confine himself almost wholly to the incidents of our Lord's ministry ; which prevented his introducing portions of discourses that might have been interwoven with the narrative, as they are in the Evangelical histories, naturally, and to the reciprocal illustration of incident and discourse. The plan which he adopted he has well executed. If the book to which we have just referred had not supplied a want felt among us, we should have wished for the republication of Mr. Chapman's volume.

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**FAMOUS OLD PEOPLE :** *being the Second Epoch of Grandfather's Chair.* *By Nathaniel Hawthorne, Author of Twice-Told Tales.* Boston : E. P. Peabody. 1841. pp. 158, 18mo.

WE must commend this series of little true histories. No child or young reader can take them up without profit ; no reader of any age without a pleasant interest. We have seen a boy of



seven years old absorbed in the narrative, and though much older ourselves we confess a similar delight. The air of the whole is so natural, there is such freshness and life given to facts however antiquated and familiar, that we wish these little annuals to be better known than we fear they yet are. This 'second epoch' includes the prominent events and characters of our Colonial history, from Phips to Hutchinson. Among others, we have portraits of Master Cheever, Cotton Mather, and Governor Belcher, and succinct accounts of the witchcraft delusion and the Acadian exiles. And while the leading facts of the French and Indian wars are given, a clear impression is communicated against all wars. If the author can sustain and deepen this impression in giving another number, as he promises, to the history of our Revolution, he will do a good service to the young and to society.

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**TWO SERMONS**, *Preached at the Second Church in Boston; the one Thanksgiving Day, and the other in November last; occasional to the Times.* By Chandler Robbins. Boston: S. G. Simpkins. 1840. pp. 16 and 16, 8vo.

THESE two Sermons, as is stated in a note by the author, have no connexion with each other; but were published at the request of many who have wished to read them, and who judged rightly in thinking they would be useful, not only, as the author modestly says, "to the members of his own parish," but to all who may give them perusal. The first Sermon is entitled "A Feature of the Times." Our Lord's question, in Luke vii. 31, "Whereto shall I liken this generation," suggests some judicious introductory remarks upon the "difficulty of a wise reading of the indications of an age, and the little value that ought to be attached to the crude speculations and partial verdicts which meet us wherever we turn." The Christian however "occasionally finds himself impelled to attempt a survey of society immediately about him," and Mr. Robbins in taking such a survey is struck by the feature of the times on which he proceeds to discourse, viz., "*a spirit of subserviency on the part of the individual to the many.*" The evils of this "too ready

nowledgment of the authority of numbers," with examples in stration of his meaning, are presented with distinctness and e,—in one or two instances perhaps with a vividness bordering exaggeration. It is not merely the undue influence of public ion—that one large tribunal—upon individual judgment which aments, but the interference of "an almost uncounted number esser tribunals, composed of the smaller bands of moral reform- or religionists, or intellectual philosophers, falsely so called." ring pointed out the injustice and mischief of this dictation, ther of the many or the few, he concludes his discourse with a sound and weighty remarks on the principles which should le us in deciding the practical question, how far we may defer e spirit of the times without compromising our integrity—how may "reconcile personal independence of thought, feeling and on with a generous consideration of the opinions of others."

he second Sermon, preached on Thanksgiving day, is strictly ropriate to the occasion, and derives its arrangement of topics n an equally appropriate text, taken from the Book of Esther, 19, 22, "A day of gladness, and feasting, and a good day; of sending portions to one another, and gifts to the poor." It ritten with much beauty of expression, and overflows with a it of love—love to God and love to man. Mr. Robbins shows our annual festival should be "a day of gladness," even to the aved, for they have causes of rejoicing enough left in which y may sympathize with the rest of the community—a thousand mon blessings, and particularly the condition of our country, the character of our religious faith, which reveals so much, suggests yet more for our comfort in the time of sorrow. ing up the second topic offered in the text—"a day of feasting" Mr. R. maintains the innocence and propriety of a grateful use he bounties of a liberal Providence. Some persons may think though the design of the remarks under this head was good, effect was likely to be different from what the preacher would re. Finally, the day should be given to offices of affection ng kindred and friends, and of beneficence to the poor.

both these discourses we observe a common excellence. They e from the heart. They are honest and free expressions of writer's feelings. Is not this one of the chief excellencies of ching?

VOICES OF THE DEAD. *A Sermon, preached before the Jamaica Plain Parish, Sunday Morning, Dec. 20, 1840. By its Junior Pastor, George Whitney.* Boston: 1840. pp. 16, 8vo.

Mr. Whitney takes as his text the words of the writer to the Hebrews concerning Abel, Hebrews xi. 4, "He being dead yet speaketh;" and following out the idea which these words suggest, invites us to "consider through what mediums it may be that those we have loved are still addressing us." First, "in the recollection that is vivid to us of all we have enjoyed or suffered with them;" secondly, "in their characters;" thirdly, "from the final hour, the scene when the spirit took its leave of us and of earth, and went to join the innumerable company on high;" and lastly "from their present abodes." Under these heads he offers remarks suited to elevate and console the bereaved heart. We might have been better pleased if he had avoided what seems to us a redundancy of ornament in the style. We question whether it be not a frequent mistake with preachers, when delivering sermons of this kind, to fall into a poetical style of expression, which does not appear to us to comport wholly with the simplicity either of genuine grief or of true sympathy. Mr. Whitney's discourse however is so pervaded with a spirit of sympathy for the mourner, that it must have borne comfort to those by whom it was heard.

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THE NEW BIRTH. *A Sermon, preached at the Bulfinch Street Church, Sunday Morning, Jan. 10, 1841. By its Pastor, Frederick T. Gray.* Boston: S. G. Simpkins. 1841. pp. 16, 12mo.

THIS is one of the best sermons we have ever read upon that much used, and much abused, text—"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God," John iii, 3. It gives a clear and sound exposition of the doctrine contained in this passage, both in its original and in its present application. We often meet with clear exposition that is unsound, and sometimes with sound exposition that is not clearly

expressed ; here we have both clearness and soundness. Mr. Gray first considers the meaning which our Lord intended to convey to the mind of Nicodemus, and then shows in what sense regeneration "is necessary to all mankind." The process is described in a few words, the means by which it is effected are declared to be human and Divine agency in cooperation, the question whether it is "a sudden or a gradual thing" is considered, and in conclusion the tests by which we may ascertain whether we have been renewed in the spirit of our minds are pointed out. We recommend the discourse as a very useful tract.

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**THE LOWELL OFFERING ; *A Repository of Original Articles on various Subjects. Written by Factory Operatives. Nos. 1, 2, 3, written wholly by Females employed in the Mills.*** Lowell, Mass. Oct. Nov. Dec. 1840. Each No. containing 16 pp. 4to.

WHY is not this what a friend the other day called it,—the most remarkable production of the age? Remarkable it certainly is, whether we consider the quarter from which it comes or the contents which it offers to our perusal. With all our knowledge of the correct standard of character maintained in our manufacturing establishments, we had not supposed that intellectual culture was sought beyond the elementary instruction of the school. But here we have evidence of culture voluntarily and successfully pursued after the period of childhood has been passed ; most successfully pursued, for the authors of some of the pieces before us need not fear a comparison of their efforts with the current matter of periodicals of much higher pretension than this modest "Offering." We have been glad to learn that copies have been sent to England, but we should not be surprised to hear that they have there met with readers incredulous in respect to their origin. It will hardly be believed in Great Britain that operatives in cotton mills, nay, that female operatives, have actually written, and do every month write, both prose and poetry, that would not disgrace a gowned collegian. It was an excellent plan to issue such a publication, and we hope it will not fail from the lack either of purchasers or of contributors, after the novelty of its appearance has ceased.

## INTELLIGENCE.

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**ORDINATION AT CHARLESTON, S. C.**—Rev. Daniel B. Parkhurst, late of the Theological School at Cambridge, was ordained as an Evangelist, in the Unitarian church in Charleston, S. C. on Sunday afternoon, December 6, 1840. Mr. Parkhurst was on his way to supply the pulpit of the Unitarian Society at Savannah, Geo. It was his intention to have received ordination before he left New England, and arrangements were made for this purpose; but illness prevented their being carried into effect. On his arrival at Charleston, Rev. Dr. Gilman, knowing that the people at Savannah would be very much disappointed if their expected clergyman could neither administer baptism nor the Lord's Supper nor celebrate marriage, proposed to him to remain a Sabbath and receive ordination in his church, to which Mr. Parkhurst acceded. Rev. Dr. Gilman, having secured the concurrence of the deacons and wardens of his church, announced to his people the circumstances under which Mr. Parkhurst appeared among them, and proceeded to offer the Prayer of Invocation. He then read passages from the Epistles to Timothy and Titus, both as a Scriptural Lesson and a Charge to the Candidate; Mr. Parkhurst then preached a Sermon, written for the occasion; a hymn was sung; Dr. Gilman then made the Ordaining Prayer, and gave the Right Hand of Fellowship. The church was filled, and appropriate anthems were sung by the choir.

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**HARVARD UNIVERSITY.**—At the semi-annual meeting of the Board of Overseers of the University, January 21, 1841, certain resolutions of the Corporation were offered for concurrence, by which it was provided, that at the close of the Freshman year liberty should be given to those undergraduates who should pass a satisfactory examination in the Classical studies of that year to pursue such studies during the two next years or to substitute other branches in the place of Latin and Greek, according to their preference with the consent of their parents or guardians; in other words, by which the study of the ancient languages after the first year should be voluntary instead of compulsory. The resolutions were referred to a Committee of the Board, who reported in their favour, and after two adjournments and considerable discussion the resolutions were

"concurred in," by the vote of a large majority. Similar liberty of choice in regard to the prosecution of the Mathematical studies after the Freshman year had been granted by previous votes of the Corporation and Overseers. The effect of this change in the system adopted at Cambridge, it is believed by its friends, will be, to raise the standard of both Classical and Mathematical learning in the University.

From an article in the "American Quarterly Register"—a very valuable publication, issued by the American Education Society, and conducted by Rev. Drs. Edwards and Cogswell,—we copy the following statistics founded on the last Triennial Catalogue of Harvard University. Number of graduates in 198 years, 5,599; number of graduates who have entered the ministry, 1,407. "Of those who have graduated, 23 have been Presidents or Vice Presidents of Colleges; 71 have been Professors in Colleges or Theological Seminaries; 41 have been Governors or Lieutenant Governors; 72 Judges of Supreme Courts; 17 Senators in Congress; 94 Representatives in Congress; 2 Presidents, and 1 Vice President, of the United States."

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REV. DR. WALKER'S LECTURES.—As many persons as could be crowded into the Odeon, the largest building used for lectures in Boston, have listened, apparently with high satisfaction evening after evening, to the course delivered by Rev. Dr. Walker of Cambridge as one of the courses provided this winter by the Trustee of the Lowell Institute. The general subject committed to Dr. Walker was Natural Religion. In the present course he confined himself to one branch of the evidence from natural religion for the being of God, viz. the psychological argument, as deducible from the history of the developement of the religious sentiment in the individual and in the race. The religious sentiment he treated as belonging to human nature; the primary idea of God he traced to the intuitive suggestions of the reason; and by a consideration of different theories of atheism on the one hand, and of the forms under which the religious sentiment manifests itself, from fetichism through polytheism to monotheism, as man advances in general improvement, he established his position, that man is a religious being. The existence of both skepticism and atheism was shown to be reconcilable with this truth, which an analysis of human nature and the testimony of history concur in establishing. The last stage in the developement of the religious sentiment—the passage from polytheism to pure theism was described as a result of Christianity, which evokes the religious sentiment, and thus shows the reciprocal dependence of natural and revealed religion.

These lectures were distinguished by ability and candour. Dr. Walker's perfect fairness, with his power of analysis and remarkable clearness of style, makes him one of the most instructive of public teachers. To us, however, the spectacle of the audience was scarcely less attractive than the discourse of the lecturer. It seems to us worthy, not only of notice, but of record, that for twelve evenings in mid-winter the largest building that could be obtained in Boston for the purpose was filled with an auditory, whose attention did not appear to flag during any part of the discussions into which the speaker was led, however philosophical in their character or remote from the usual business of life. The audience too was composed of persons from all classes in society; and all listened with a common interest. If they showed their appreciation of the lecturer, they also exhibited a thirst for knowledge honourable to themselves.

We are glad to make use of this opportunity to correct an error in our account of Dr. Walker's Address before the Alumni of the Cambridge Theological School, of which we attempted to give an abstract in the number of our Journal for last August, (Vol. III. p. 113.) On listening again to the same course of remark we perceived the incorrectness of our statement, that Dr. W. in that Address "acknowledged that some opposition to philosophy is natural in this community." We misunderstood, and therefore misrepresented, his words. We should have said, that he maintained, that the opposition which philosophy has encountered would in this community be considered a recommendation rather than discreditable to it; for it has been opposed as the friend of liberty, of Christianity, and of Protestantism.

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**BOSTON THURSDAY LECTURE.**—This lecture has been continued for more than two centuries. At the close of the second century from its establishment the Pastor of the First Church, where it has always been preached, delivered a discourse, afterwards printed at the request of the Boston Association of Congregational Ministers, in which he gave an outline of its history, and gathered around this "shade of the past," as he not inaptly styled it, associations of dignity and solemnity with which the minds of the present generation have not been prone to invest it. He traced its origin even to the shores of Great Britain. "The Thursday Lecture," says he, "does not only carry us back to the days of the first settlement of the country, but to the native land of our forefathers. It is connected with the Old World, as well as with old times. It was preached in the English Boston by the same fervent ministry that brought

it to ours. The grandson of Mr. Cotton assures us, that his famous ancestor kept 'his ordinary Lecture every Thursday,' while he was under the directions of the Bishop of Lincoln." In the "American Quarterly Register" we find some notices of this institution which may be welcomed by those who have not, or even by those who have, seen the discourse to which we have referred. These notices were furnished by Rev. Samuel Sewall, of Burlington in this State, the accuracy of whose antiquarian researches far exceeds any praise we could bestow.

"Of all the religious lectures planted by the first settlers of New England, and watered by their posterity for several generations, the Boston "Thursday," or "Fifth Day Lecture," has been the most noted. This lecture is spoken of by Gov. Winthrop in his History, March 4, 1633-4, as being then established. Originally, and for several years after other churches were gathered in the town, it was under the control and management of First Church alone; and among the ministers of this church it seems to have been regarded as the province of the *teacher*, rather than of the *pastor*, to conduct its exercises. During this time Mr. Cotton, the teacher at its establishment, went through in course at this Lecture, "the whole first and second Epistles of John; the whole Book of Solomon's Song; the Parables of our Saviour to the seventeenth chapter of Matthew." And Mr. Norton, his successor, lectured in like manner upon the whole of the Epistle to the Ephesians, and upon a large part of that to the Hebrews. But, Aug. 5, 1679, it was voted by First Church, "upon an *order* and *advice* of the magistrates, that *all* the elders of this town might jointly carry on the 5th day lecture." Henceforth, in pursuance of this vote, all the Congregational ministers of Boston officiated at the Lecture in turn, and preaching from the Scriptures in course now ceased in it, if it had not before. From the instance just quoted, and from others that might be adduced, of the interference of the magistrates in the regulation of the Lecture, it is plain that they considered it as an institution of public concern. And great was the interest which the public took in it at that time, and for many years afterward. The inhabitants of Boston resorted to it in great numbers; and pious people seem to have made it a matter of conscience to attend it, when in their power. Magistrates, ministers and gentlemen in the vicinity were in the habit of repairing to it weekly; and some came to it not infrequently even from distant towns. And in one instance upon record, the governor went to it with great pomp and display, as it would now be considered on any common occasion. "1721 April 6. The Gov'r (Shute) goes to Lecture with *Halberts* before him. Mr. Colman preaches from Ephes. 6. 2. *Honour*. Vast Assembly." In consequence of the popularity of the Lecture, and the habit of public men from abroad as well as in town of attending it, it became common to make Thursday in Boston a day for the transaction of public business. If State affairs required the Council to be summoned, or if ministers were to be convened to debate any question of moment to the churches, numerous were the instances, in which the time appointed for their meeting was *immediately after Thursday Lecture*. The Lecture furnished also an inviting opportunity for devotions and preaching



adapted to special occasions, which was not often overlooked. If drought, or excessive wet, or any mortal sickness prevailed, the Thursday Lecture was many times happily improved, as a season of fasting and prayer to God for the removal of the calamity, and of ministering timely admonition to the people. When persons of distinguished piety and usefulness in society, whether in town or country, were removed by death, their virtues were frequently commemorated, and their loss deplored in a funeral discourse at the Thursday Lecture. And finally if a convict was to be executed in Boston, the day appointed for the awful transaction was in many instances Thursday, that the criminal himself might be brought to the Lecture, and have opportunity of listening to the earnest seasonable prayers and exhortations of the preacher, before he left the world; and that a deeper salutary impression might be made on the minds of the community. "1713. 7r. 24. Very vast assembly. Mr. Colman preaches excellently. Ps. 51. *Deliver me from blood guiltiness.* Condemned Wallis present.—About 3 or 4 p. m. Wallis is executed." This venerated Lecture alone, of all its numerous kindred, yet survives; but in a languishing condition."

The Thursday lecture is still preached in the First Church in Chauncy Place, at 11 o'clock A. M., and is sustained by the services of the ministers of the Boston Association, each of whom, unless he have been excused by special vote, is expected to take his turn in its delivery. The order is determined by the date of College graduation. The names of those who at present officiate, arranged in this order, are as follows. Dr. Channing, Dr. Lowell and Mr. Motte have been excused on account of feeble health.

Rev. T. Gray D. D.

" J. Pierce D. D.

" J. Pierpont

" F. Parkman D. D.

" N. L. Frothingham D. D.

" H. Ware jr. D. D.

" F. W. P. Greenwood D. D.

" S. Barrett

" E. S. Gannett

" A. Young

" F. T. Gray

" W. P. Lunt

" G. Ripley

" G. Whitney

Rev. H. Alger

" F. Cunningham

" S. K. Lothrop

" G. Putnam

" J. T. Sargent

" J. Angier

" C. Robbins

" S. D. Robbins

" N. Hall

" C. A. Bartol

" T. Parker

" G. E. Ellis

" R. C. Waterston

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SACRAMENTAL LECTURES.—Rev. Mr. Sewall, in the remarks from which we just made an extract relating to the Thursday Lecture, speaks

kly religious lectures which were established in many other  
des Boston very soon after the arrival of the Puritans. He  
eds to speak of the Sacramental or Preparatory Lecture—an  
which is still maintained in many of our churches.

lectures, it is evident, were not the same as those, which it is  
stom of many churches to have, shortly before the adminis-  
he Lord's Supper, and which are now almost exclusively  
by the name; but were designed for the more general  
instructing the people in the knowledge of the Bible, and in  
g articles of Christian faith and practice. Sacramental, or  
y Lectures, it is believed, are of much later date; and when  
uced into Boston, were held on a different day of the week,  
erent intervals of time from its celebrated Thursday Lecture.  
st notice that has been observed, of a Sacramental Lecture in  
a vote of First Church, Feb. 14, 1719-20, to comply with an  
of the Church in Brattle Street to hold such a lecture unitedly  
; the communion in each church being on the first Lord's  
h month. This lecture was to be on the Friday afternoon  
communion; and to be preached at the meeting-house in  
et by the minister of each church alternately. About this  
t long after, a Sacramental Lecture on Friday appears to have  
o at the New North Church. An Evening Lecture before the  
n was established in the New Brick Church March 15, 1741.  
outh Church appears to have been destitute of a lecture of  
ption till about the same period."

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CONVENTION SERMON.—The origin of the custom which has long  
n this Commonwealth, of an annual Sermon before the Con-  
Congregational ministers, is thus related by Mr. Sewall in  
from which we have already quoted so much. We omit his  
from old documents, and bring together the principal facts.

istom of an annual sermon before the Convention of Congre-  
ministers in Massachusetts commenced in 1720. From the  
of this State as a Colony, its General Court frequently  
its ministers in the framing of laws, and in affairs of great  
ortance; and continued to do so, even till since the granting  
vince Charter, in 1692. This intimate connection of the clergy  
overnment of the Colony naturally gave rise to a customary  
eeting of the former at Boston, at the time of the General

Accordingly, Mather bears testimony in 1698 to "a *general*  
*of all the ministers* in each colony, once a year, at the town,  
me of the General Court for elections of magistrates in the

But he says nothing here of a Convention Sermon at "this  
pearance" of ministers. Rev. Mr. Sherman of Watertown, it  
eached before the Convention in 1682. But according to the  
eachers on that occasion, given in the "Historical Sketch of  
ention," he was the only one till Dr. Cotton Mather in 1722.

In 1720 it was determined by the ministers to have a sermon constantly at their annual Convention. The vote respecting the sermon was carried into effect in 1721. The Convention Sermon that year was preached at a *private dwelling house*, by Dr. Increase Mather; as was that in 1722, by Dr. Cotton Mather: and this continued apparently to be the practice, till 1729. The custom of a collection at the Convention for religious charities commenced in 1731."

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EVANGELISTS.—Once more we avail ourselves of the information furnished by Mr. Sewall, who thus speaks of the comparatively recent introduction of an order of Evangelists into the New England churches:

"The office of an Evangelist was almost, if not wholly, unknown in New England for a century from the commencement of its settlement. Our fathers who first came here from England regarded it as an office, which, like that of the Apostles, had expired with the primitive age of the church. Hence our early ancestors in this country ordained no Evangelists. They allowed ordained ministers to quit their people occasionally for a short season, and to do the work of Evangelists by preaching to the aborigines: as in the cases of Rev. Messrs. Eliot and Thomas Mayhew. A person too that had not received ordination, might, with their approbation, preach to Indians or other infidels, gather his converts into a church, and then, being chosen by them, be ordained as their pastor; as in the instance of Rev. Richard Bourne. But, it is believed, they neither approved nor practised ordaining preachers, as Evangelists, to go among unconverted Indians; and much less to go among their own remote, destitute churches, without a call from them to the pastoral office, for the sake of empowering them to administer the ordinances of the Gospel, when occasion should offer; as the custom now is. \* \* It was objected to the Puritans, that their principles respecting ordinations of ministers at large (among whom Evangelists are to be reckoned) tended to prevent all efforts for the conversion of the heathen. This objection was felt by the descendants of those Puritans who first came to this country, to have weight. Accordingly, an Ecclesiastical Council assembled on the occasion, having given their consent and approbation, Mr. Stephen Parker, Mr. Ebenezer Hinsdell and Mr. Joseph Seccombe were ordained as Evangelists at Boston, Dec. 12, 1733, "to carry the Gospel to the Aboriginal Natives on the Borders of New England." These gentlemen had been chosen for this purpose by "the Commissioners to the Honourable Society for Propagating Christian Knowledge, at Edinburgh;" and had been already "Ministring in the Places assigned them more than a Year." This is the first known instance of ordination of Evangelists in New England. Rev. Dr. Colman, in his Address to the audience on the occasion, before he proceeded to remind the Missionaries elect of their Instructions, to offer the Prayer of Consecration, and to give the Charge, calls it "*a rare and singular Occurrence in the Providence of God.*" \* \* In process of time, the principle of ordaining Evangelists to the heathen was extended to gentlemen, who expected to settle over distant churches and congregations in our own land, or to labor among them constantly

for an indefinite period of time. \* \* But it is believed, that till the commencement of the present century, ordinations of Evangelists and ministers without a particular charge were very rare in New England, except of such as were engaged to labor at some Missionary station, or in Christian congregations under such circumstances as that just named."

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**NEW SOCIETY IN BOSTON.**—Rev. James F. Clarke, late Pastor of the Unitarian church, in Louisville, Ky., has delivered three lectures in this city with a view of gathering a new congregation, and so meeting the demand created by the increase of our population. These lectures were well attended, and the immediate consequence has been the union of several gentlemen who have hired a hall for regular worship on Sunday mornings and evenings. We cannot entertain a doubt of Mr. Clarke's success in the work he has undertaken.

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**NEW JOURNAL.**—We hail the appearance of a new sheet, devoted to the ministry-at-large. The minister of the Warren Street Chapel, Rev. C. T. Barnard, introduces the first number with this brief Prospectus.

"In preparing to establish a periodical under the title of the Journal of the Ministry-at-large, the Editor hopes that the objects to which this ministry is understood to be devoted will explain the purpose he has in view with sufficient fulness and precision. In other words, this paper will aim to promote the general interests of civilization and Christianity, especially in large towns. And the subscriber would solicit the indulgence of his friends in proceeding to issue a few numbers, that may afford a practical illustration alike of the course to be pursued, and of the object to be accomplished."

The Journal is published in large octavo form, giving sixteen pages to a number. The present number is filled mainly with original articles of suitable character.

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**CONVERTED CHINESE YOUTH.**—From a communication made to the "Recorder" by a preceptor of the Leicester Academy in this State we learn, that four or five years ago a youth, who had left China without the knowledge of his father from a curiosity to see the world, was found in the street in Philadelphia by some benevolent persons who placed him in both the weekly and Sabbath schools, where he remained a year, and where he embraced Christianity. After preparing himself for

college at Leicester Academy, he entered Williams College, but in the course of a few months receiving a letter from his father requiring his immediate return to his native land, he sailed for China. He has written to America since his arrival among his friends, who welcomed him home, but were much displeased at his change of religion. He adheres however to his Christian faith, and is now in the Morrison School, under the care of Rev. Dr. Brown.

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PROTESTANTISM IN FRANCE.—The “Christian Reformer” just received contains intelligence from Paris which we have read with pleasure. It appears that the Liberal Protestants in France have established a weekly religious newspaper, under the title of *Le Lien, Journal des Eglises Réformées de France*, the publication of which was commenced with the present year. The most prominent individual among the clergy of this portion of the French Protestants is M. Coquerel, formerly of Amsterdam, but for several years past one of the associate preachers at the Oratoire in Paris. We presume that the paper from which we are about to quote is from his pen. It is contained in the first number of *Le Lien*, and is in the form of an “Epistle from certain ministers of the Reformed Consistories of Paris and Lyons to their Brethren throughout the Kingdom.” We have seen this Epistle only in the translation given in the Reformer, from which we make our extracts. The Editor of the Reformer remarks,—“it will be seen that our French brethren expound the doctrine of religious liberty in the same manner as the English Presbyterians, and assert it with as much firmness and zeal; and that in their faith they are equally remote from the Roman Catholics, the doctrinal Calvinists (or as they are called in France and Switzerland the English Methodists,) and the German Anti-Supernaturalists of the several schools.” The subscription price of the French journal is twelve francs (\$2,25) a year, to be paid in advance. We are told that its conductors “appeal to like-minded foreigners for aid,” and we shall rejoice to transmit subscribers’ names from this country. The Publishers of the Miscellany will make arrangements for the regular receipt of the numbers.

In their introductory Epistle the Pastors of the Consistorial Churches of Paris and Lyons “distinguish but three different systems which divide the Christian people and their pastors,”—confining themselves of course in their remarks to the state of the Reformed Churches.

“First. *The ancient Orthodoxy*, improperly styled Methodism, and which is the theology of the time immediately succeeding the Reformation, the interpretation of the Word of God such as the knowledge

fifteenth century could afford. \* \* \* Secondly, *the intermediate* *Orthodoxy*. This system rejects the most rigorous points of ancient *Orthodoxy*, or at least softens them and loosens the logical chain by which they are connected; purposely leaves them somewhat vague, whilst depriving them of the consistency of precise reasoning, and robs them likewise of the terrible severity of their consequences. Thirdly, *the modern Orthodoxy*, which, by its respect for sincerity and its profound love of peace, by its lively grief at every evincement of an exclusive spirit in the Protestant church, is the natural enemy of the intermediate *Orthodoxy*; but it has made a much greater error,—that of believing that the Reformers have laid down a principle which they have not been able to deduce all its conclusions; that of believing that they have but commenced the Reformation, which will still go on; that of believing that by availing themselves of the right which *they* exercised, and conforming our faith to the Scriptures, we are more true to the spirit of the Reformation than we servilely adopted all their opinions; that of believing that the means to which, during three centuries, so many men of religion, of genius and of genius have devoted themselves, have afforded the means for understanding the sense of Scripture, the only authority in religion of faith; that of believing, in fine, that the intermediate *Orthodoxy* is not the last advance that is possible; that Christianity, whose mission is to be ever attentive to the signs of the times and the teaching of the Holy Spirit, has not uttered its last word, and that the sun of righteousness, which sometimes dazzles even to blinding, has rays which have become apparent to every eye."

Epistle then goes on to remark, that while the ancient and the intermediate *Orthodoxy* have each its advantages, the modern *Orthodoxy* needs some exposition, by which it may "show, not by loud assertions, but by convincing proofs, that our orthodoxy is as remote from the *terrestria* of Paulus and the *mythes* of Strauss, as from the trinity of Arius, the grace of Augustin, and the predestination of Gomar." It says that "a full and collective representation of their opinions" is required of them by their duty to themselves, their churches and their countries, to their country, "which eagerly *feels after* a religion represented by reason and conscience as the weak yet faithful echoes of the inspired volume," to God their Father, and to his Divine Son their Lord, they present "a brief abstract of the doctrines which their consciences will explain and defend." This abstract we now copy, with names appended to it.

It is our belief, and our periodical work, the organ of modern *Orthodoxy*, will give as its first principle—that the holy Scripture, the inspired book, contains a direct and positive revelation of the Spirit of God; a revelation all-sufficient for every individual; but that this revelation is not in the words, and that consequently a strictly literal interpretation of the Bible is always in danger of setting it in contradiction with reason, conscience and history, and above all in contradiction with itself.

On this basis, the solidity of which we shall take every opportunity pointing out, is raised the whole edifice of our faith.

We believe the miracles of the Old and of the New Testament, after having previously examined, according to the just rules of sacred criticism, whether certain facts ought to come under that denomination.

We believe the prophecies, without admitting that the Old Testament is one continued oracle and a perpetual type of the New.

We believe that man is incapable of justifying himself before God and of meriting salvation.

We believe the insufficiency and imperfection of his efforts; not an absolute and radical incapacity for striving after truth, the love of God and the practice of virtue.

We believe the necessity of the help of divine grace; repelling, at the same time, every doctrine which directly or indirectly amounts to a denial or a wresting of the moral liberty of man.

We believe that the salvation of man, that is to say, his conversion and sanctification, his reconciliation to God and his eternal happiness, is a work in which man must necessarily act his part in obtaining, by faith and obedience, the assistance of divine grace.

We believe that the origin of this work is the mercy of God, and the means by which it is brought about, the whole of the divine mission of Christ; namely, his word, his life, his sacrifice, his voluntary death and his glorious resurrection.

We believe the divinity of Jesus Christ, as the only-begotten Son of God and the only mediator between God and men, whilst we reject the Athanasian idea of the Trinity, and consider that our faith on this point should be limited by the words of our Lord himself—"No man knows the Son, but the Father."

Lastly, with respect to the church: after having thus given our confession of faith, we declare ourselves inimical to the imposition of creeds—persuaded that it is impossible to compose any confession of faith which will not do violence to some conscience, and thereby occasion a schism—we are convinced that the unity essential to the church has been established by our Lord on the Gospel, which it becomes not us to displace by a unity fashioned by the hand of man; and that the duty of the Christian consists in praying and holding communion with all "those who call on the Lord out of a pure heart."

Such are our principles: we undertake to explain and to defend them in a spirit of piety, charity and peace, praying with confidence for the divine assistance in our labours which the Lord never withholds from those works of zeal and sincerity whose only object is the advancement of his kingdom.

Your very devoted brethren in Jesus Christ,

*The Pastors of the Consistorial Church of Paris,—Athanasius Coquerel, Martin-Paschoud, A. L. Montandon, Nelson Vors (de Versailles,) E. Juventin (des Ajeux.)*

*The Pastors of the Consistorial Church of Lyons,—E. Buisson, President of the Consistory, Eschmann, Illaire, Duminy (de Ferney,) J. Viguier (de Clermont-Ferrand,) H. Courin (de St. Etienne.)*

## UTILITY.

A very correct view of the progress of individuals and nations may be obtained by observing their general idea of utility. Wherever this word is used to include only those objects and pursuits which relate to man as an animal, we may safely infer that men are there not much above the animal creation. Wherever it is used to include every thing which relates to man as an intellectual, moral, social and religious being, we may with equal safety conclude that those who so use it have arrived at the highest point of civilization. Look at the Indian. What does he want, to what does he attach most value ;—in other words, what is his idea of utility? A dog, gun, knife, blanket, and those few articles which are necessary to him as a hunter or warrior. As we ascend the scale of civilization we find this list increased by new articles. Men have new wants, and their idea of utility is extended. They want a greater variety of food and clothing, better dwellings, some kind of political and social institutions to protect them from one another and secure to them the profits of their industry. Then as their social nature is recognised and developed, they want society. When they enter into society, they become possessed of the spirit of rivalry or emulation. Each tries to live in a little



better style than his neighbors, or to surround himself with a many comforts and luxuries as he can command. This quickens the inventive powers and leads to the discovery of what are termed the useful arts. Then men want the light of science, that they may explore the interior of the earth and bring forth its coals and minerals, that they may gain dominion over all the elements of nature and make them subservient to the great purpose of increasing their wealth, or multiplying articles of comfort, luxury and fashion.

In this state of society the intellect is recognised and cultivated not on its own account, but because men see that they are to succeed by worldly wisdom and not by physical force,—that one individual, in almost any department of life, with the aid of science and knowledge can accomplish more than masses of men without this aid. This idea of physical utility is made the standard of education. The parent observes that educated children have an advantage in life over those who are uneducated; that the intelligent always gain some kind of ascendancy over the ignorant; and hence he wants books, schools, and other means of education. He desires that his children should know how to read, write and cypher, that they may thus be enabled to do business correctly, keep their accounts, and be protected from the deceptions to which they would otherwise often be liable, from those who have these attainments. Or he desires to have them attend to the higher branches of education, that they may thereby gain professional distinction and take a higher place in society. He therefore patronises seminaries of learning merely as means of worldly success. He wants moral and religious institutions not on his own account particularly, but because he thinks they are good for society, have a good influence upon the young, keep the people in order, and thus give security to property. When men have advanced no farther than this, every thing they want every thing that they regard as really useful, is included in the idea of wealth or distinction.

Now, with all our boasted civilization, how far as a nation have we advanced beyond this point? Why do we study the physical sciences, but to apply them to the mechanic arts, by which physical conveniences and luxuries are increased? What

included our general idea of education, but the means of success in our different occupations and professions—the instruction and discipline which we need to make us good farmers, mechanics, merchants, lawyers, preachers, physicians and statesmen? Why do we speak of the higher branches of learning as ornamental in distinction from the useful—as mere accomplishments, if our idea of utility includes any more than what belongs to the intellectual and physical nature of man? With all our progress we are yet trying to “live on bread alone.” Outward physical good is yet of paramount importance. Other matters interest us only as we perceive their connection with this. So common is this low standard of utility that all objects and pursuits are constantly judged by it. He who proposes any plan by which worldly advantages may be more easily attained is every where called the useful man, the public benefactor. This idea is carried so far, that many people have begun to question the utility of giving so much for the support of moral and religious institutions. They are however coming to the conclusion, that morality is a good thing for society and the state, because it gives stability to social and political institutions and affords the only security for industry and property. Their ideas on this point are generally embodied in the common saying, that “honesty is the best policy.” Religion too is useful. They regard it as an excellent thing for the poor, unfortunate, bereaved, and dying. It will, they think, be an unfailing refuge for them when they have exhausted all the sources of worldly profit and pleasure. And besides, if there is in the future world a hell prepared for all who are irreligious here, how much better it will be to get religion—be on the safe side, and escape its infinite torments. Thus they carry their idea of outward physical utility into the eternal world, and make even religion a calculation of interest—a means of safety.

Whenever such ideas are common, whenever men want nothing but physical good in this world and nothing but freedom from physical evil in the next, it is very evident that only a small part of their nature is recognised and developed. Were it all in an active and healthy state, they would have many wants which this kind of good could not satisfy. They would see that all the objects and pursuits which they now term useful are so only as means,

and not as ends,—that physical and even intellectual attainments are useful only as they tend to develop our higher spiritual capacities. If their object in life was to unfold all the powers peculiar to man, to become true men, instead of successful artisans, merchants, manufacturers and farmers, they would soon have a new standard of utility. They would not seek in education the means of getting a respectable living, or of rising to distinction, but the means of personal progress and happiness. They would study the physical sciences, that through a knowledge of nature they might obtain higher conceptions of its infinite Author and Governor. They would crave truth and righteousness as the only food that could satisfy their souls. They would seek religion not as a means of escaping future torments, but as a gratification to their religious feelings,—not as a means of future blessedness, but as a source of the purest present enjoyment—as the only means of gratifying the deepest wants of their nature. They would want virtue and piety for the soul as much as they now want bread for the body. When too their theories of education, morality and religion thus recognise the whole nature of man, poetry, music, painting and all the fine arts will be thought as useful as the mechanic arts. Men will think as much of gratifying their sense of beauty as their sense of hunger.

As a nation we are yet far from this point. We too generally judge of the value or utility of all objects and pursuits by their relation to our physical wants and pleasures. Go through our country and see how little attention is given to matters of taste. Men build their houses without the least regard to any order of architecture, without any idea of the beauty and grace which might arise from the harmony of their different proportions. Often do we see the dwellings even of those who have wealth and leisure without any shrubbery or flowers or trees around them, placed within a few feet of some noisy dusty highway, with not so much as a grass plot before them, or any thing either around or within them which a man of cultivated taste could view with pleasure. How few of our farmers think of any thing in relation to their farms or dwellings but convenience and profit. A stranger would infer from the appearance of their possessions that they were exceedingly indolent. But such is not the case. They have time—

means, and activity enough to improve the appearance of every thing around them. The true reason why they do not give more attention to these matters is, that they consider them of little or no consequence. If their houses are comfortable and their lands profitable, they ask what difference it makes how they look. It does not make any difference to them while they are thus indifferent—while they thus separate matters of taste from matters of utility. But this is not the way to view the question. The present appearance of things around them may not affect their present enjoyment, because those faculties of their minds which order, symmetry and beauty alone can satisfy are not yet developed. But the true question is, whether, if these faculties were developed, were in full activity, their means of progress and happiness would not be greatly increased.

We think there can be no doubt on this point. He who sees things only in their relation to his bodily wants sees nothing in its true light. His world is indeed small and barren. He who has developed only a part of his nature is only a part of a man, and of course can receive but a part of the enjoyment which human life is capable of affording. He who cannot see and appreciate the difference between order and disorder, harmony and discord, beauty and deformity is really an object of pity, though he may not be conscious of any loss on this account. The graceful forms, the cheering sounds, the sublime and lovely scenes of nature are all unnoticed by him, are indeed no more to him than they are to the flocks which graze upon the hills. He merely exists. He has not yet begun to live. He cannot even conceive of true life. To him who is not alive to the beauties of art and of nature this infinite and ever glorious universe is a blank, is less than his farm or his workshop. He is deprived of life's purest and most exalted pleasures. The man who has lost any of his bodily senses receives our tender compassion, but is not he in a more deplorable condition, who through inaction has palsied any of the higher faculties of his mind?—who having eyes cannot see, having ears cannot hear, and understanding yet cannot perceive the truths which all nature around him is so constantly and eloquently teaching?

Those who sneer at matters of taste as useless little think what reflections they are casting upon the Creator of the world; for He

has himself paid special attention to them, and given them a great and good mission. All the physical purposes of the world could have been accomplished as well without as with them. Nature might have been endowed at large with all that life requires, though unadorned with such enchantment.

“ Wherefore then her form  
 So exquisitely fair? her breath perfum'd  
 With such ethereal sweetness? whence her voice  
 Informed at will to raise or to repress  
 The impassion'd soul? and whence the robes of light  
 Which thus invest her with more lovely pomp  
 Than fancy can describe? Whence but from thee,  
 Oh! Source Divine of ever-flowing love,  
 And thy unmeasur'd goodness? Not content  
 With every food of life to nourish man,  
 By kind illusions of the wondering sense  
 Thou mak'st all nature beauty to his eye,  
 Or music to his ear.”

It was the Divine intention, in thus endowing all the scenes of nature around us with such order, harmony and beauty, to produce corresponding moral qualities in our souls. God has thus made what many sneeringly term mere matters of taste, matters of the greatest utility. They are, to all who will give them their attention, to all who have developed the faculties which they address, most important means of improvement and happiness. What an inexhaustible source of pure enjoyment does the poet find in poetry, the musician in music, the architect in drawings, the painter in the harmony and expression of colours, the sculptor in the grace and beauty of forms. Now we might each of us partake of all this enjoyment, might share the pleasures of all these artists, if we would develop the powers which we all possess in common with them. None of us perhaps could excel in all, or any, of these arts as they do; but we could exercise our powers, we could cultivate our tastes, we could learn to criticise and appreciate them, and in these mental efforts we should receive those exalted pleasures which all these arts can so liberally diffuse. As they unfold the different faculties which they address, each will introduce us as it were into a new world; it will be like the acquisition of a new

ense, or a new language. If we cannot all be musicians, we can all so cultivate our musical taste as to appreciate and highly enjoy music. If we cannot be poets, we can learn to view all things in a poetical light. If we cannot be artists, we can learn to see all things with the artist's eye. We can all be infinitely more than either. We can all be men ; and hence can partake of all the pleasures which God hath opened to man.

The man of refined tastes is often accused of pride and vanity, because he lives in better style than others. They cannot see why he attends so much to appearances, if it be not to exhibit his possessions to the world. But this is not the reason. He wants things around him as they are for his own gratification. His own feelings are pleasantly affected by them. If he be ever so poor, he will satisfy such wants as far as he is able. They are as real wants to him as any others. He will cheerfully deny himself physical luxuries to gratify his mental tastes. He may derive as exquisite pleasure from the architecture of his dwelling or his furniture, from the cultivation of shrubbery and flowers, as the musician ever does from the sublime harmonies of Mozart or Handel. Such persons know the true value and true uses of the world in which they live. They know that their minds are benefited or injured according to the scenes and objects which they contemplate, and they would make every thing around them a means of spiritual progress. All matters of taste are important to them as means of mental and moral refinement ; and it is evident from the attention which the Creator has given them in his works, that he would have us all so regard them. Those therefore who in this spirit put all their possessions in order, adorn their dwellings, plant trees by the way-side or diffuse around them any of the graceful and beautiful productions of nature or of art, are not after all engaged in so humble or useless a work. They not only bless themselves, but they are a blessing to any community in which they live. They are indeed fellow-labourers with Him who is constantly speaking to our souls through the harmonious, sublime and ever-beautiful scenes of nature. If those are public benefactors who increase our physical comforts and luxuries, how much more do they deserve the appellation, who in this ignorant and suffering world multiply to men the

sources of spiritual improvement and happiness, who awaken any of the dormant powers of the immortal mind, and thereby enable us to appreciate and enjoy blessings to which we were before insensible?

W. H. K.

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## RECOLLECTIONS OF A SUNDAY SCHOOL TEACHER. NO. II.

### THE GRAVE OF LUCY LEE.

SEVEN years had passed by after the death of my little Sabbath school scholar. In the meantime I had been taken away by what we usually call the more serious duties of life into a distant part of the country. Some of my readers may have known what it is to leave parents and the old fire-side for a new home with a new protector and new responsibilities. However warm the love and strong the trust that lead her away, it cannot prevent the young bride from shedding many a parting tear. I had no misgivings; I was full of hope; I knew that the same kind hand which had given me life and enabled me to enjoy so much with parents, brothers and sisters, would go with me to my new home. Still on the morning that I left, I found myself almost clinging to every familiar object. The old clock that had measured out my life from childhood—the old secretary where I had so often sat—the old family bible which my grandfather and then my father had used in our devotions,—each claimed a tear, and it was hard to tear myself from them.

But the last day at church was almost the hardest of all. There stood—and to me for the last time—the venerable pastor—his long white locks—his mild blue eye. He had been to us all a father, and never before had his prayer and his words of love fallen upon my heart so full of meaning as then. My class in the Sabbath school had been with me five years, during which time I had hardly missed a day. They were now from ten to thirteen years old. The hour of parting had come. We talked to each other of the changes of life—the vicissitudes of home—the changes without, the

changes within,—which make this world so fleeting and inconstant ; and young as they were, they had already experienced enough to know well what these things meant. Their tears were too much ; I turned away unable to bid them farewell, and took my way home along by the river side. The beauty of September in one of its richest days was around me, and how entirely did it harmonise with my own feelings. Nor did I pass without a look at the grave of the little girl whose history I have told.

But why dwell on these things ? I left my home ; and for four years was not permitted to see it. New cares came upon me. Other objects of interest gathered round me. The new home had begun to supply the place of the old. Though still I would often wander out by myself amid the freshness of nature to muse, and sometimes to weep, over the recollections of childhood. I loved to give way to such feelings. They did me good. They kept up the warmth and enthusiasm of my early nature. I did not love my husband or my children less, but more, when I felt still the ties that bound me to the world of love in which I had lived before.

At the end of four years I returned to the little country village where I was born. It was a moment of intense emotion when I first came in view of the spot. There was the same maple tree—the same well-sweep with its iron-bound bucket. But enough of this. That day was a reward for all that I had suffered.

The next day was the Sabbath. The kind old man was no longer able to break the bread of life. A young voice supplied his place. Elsewhere I should have been pleased and improved ; but there ——— ! The closing prayer however was from the lips which I had been accustomed to hear ; and every heart-string vibrated its tremulous notes. Warm greetings with my many friends had been exchanged. In the Sabbath school I found my former pupils. But they were no longer children. The grace of childhood was gone. Two met me with frankness ; the rest were shy and reserved. All were changed. Though perhaps better, they were not what they had been and what I had hoped to meet.

The service was over. It was in June. Making some excuse to my friends, I wandered alone through a little grove by the banks of the stream, till I came to the grave of Lucy Lee. It had always been my favorite haunt. What must it be now ? She who had



died in childhood was the only one of them all, who remained unchanged. By the side of the grave were two rose-bushes which I had myself planted, and then they were in full bloom; strewing their leaves, shedding around their sweetness and fragrance. On the grave-stone was this simple inscription, "Sacred to the memory of Lucy Lee, daughter of William and Sarah Lee, who departed this life June 20, 1825, aged 7 years. 'For their angels do always behold the face of my Father who is in heaven.'"

I could not leave the spot; but remained bound to it till the evening song of the birds was over, and only the still solemn murmurings of the stream were left to harmonise with the gathering shadows of night.

Sweet child! sleep on. Blessed indeed has been thy ministry to me. Sleep on, silent dust. The storms of winter shall not harm thee. And thou, spirit in heaven! wilt thou not now, a guardian angel, watch over her, who was once thy teacher here. M.

## CHRIST FORMED IN THE DISCIPLE.

A SERMON, BY REV. CONVERS FRANCIS, D. D. \*

GALATIANS IV. 19. Until Christ be formed in you.

THE good man's love is a plain dealing, plain spoken sentiment, because it looks directly at the blessings of truth and righteousness, as the highest, the only real good. In its earnestness to secure these, it stops not to think of the poor forms of ceremony. Such was Paul's love in dealing with his brethren of the church in Galatia. They had been moved from the steadfast simplicity of the large Christian faith by the enticements of Judaizing teachers, who had sought to mingle with the Gospel a servile submission to the rites of the old Law, and perhaps even esteemed these external things, these shadows, as of more worth than the doctrine of Christ.

\* Preached at the Ordination of Mr. George M. Rice, as an Evangelist, at Watertown, Mass. November 11, 1840.

saw at once to what a departure from the spiritual life this like must lead. So, with an affectionate heart, he spoke the to them honestly. He expostulated, rebuked, exhorted, as a friend will. "I fear concerning you," says he, "lest I have sowed my labour in vain." Then he uses in a moral sense, as scriptural writers often do, the striking imagery borrowed from parental relation. He had been their spiritual parent once; and that they had gone astray, he must be so again, until Christ should be formed in them,—until they should acquire the trust- by stability of the Christian faith and Christian character. Until Christ be formed in you." This expresses the result, at h the processes of faith, the institutions of religion, the means hristian improvement, and especially the labors of the ministry, ld aim. As our young brother is now about to receive ordina- as an Evangelist, in the usual form, from these messengers of churches, I have thought the words of my text might suggest a ble subject for our reflections, as containing a brief statement at which, we trust, he will make the great end of his ministry. ow shall Christ be formed in the disciple? I answer, in brief, this must be effected by the establishment and the growth of spiritual power in our inward being, which made Jesus what was distinctly from all the other masters of wisdom who have eared in the world. We are to consider how it is, that moral rgy in one being may quicken and fertilize the soul of another. n, we say, influences and operates upon his fellow-man. That, ightly understood, is a great truth. But it is not done by trans- ing to one mind the thoughts and views of another, as a dead ession passively received. It is done, if at all effectually, by arting a stimulating energy, which, though it comes from abroad, ll be absorbed by the self-action of our own spiritual faculties, l so shall cause our own inward life to kindle, glow, and expand o larger and brighter manifestations. It has been well said, t "no very important truth can be transplanted in full maturity n one mind to another; it must be sown, strike root, and go ough the whole process of vegetation, before it can have a living nection with the new soil, and flourish in complete vigour and elopement." The individual stands here amidst a whole uni- se of influences. But he may be sleepy, passive, or sluggish

among them all ; and then his soul shall receive from them no forming power. They come to him from far and near, from the remotest agencies, and from the most common scenes. The heavens and the earth, other worlds and our own world, day and night, the voices of all wisdom and truth, the various forms of God's presence with us, the footsteps of Providence in its ceaseless march, the discipline of our joys and sorrows, that unrolling of humanity which we call history, the ever sounding inspiration of the Scriptures through the ages of progress,—these are all at work to form the individual soul ; these are every one's tuition ; amidst these he is put to school, and if he be a faithful pupil, he becomes a living man. Of such agencies the most immediately quickening are those, of which man is made the instrument to his fellows. Individuals perpetually arise who have a mission to perform for others. One represents the idea of freedom, another the idea of science, a third the idea of moral truth. This man embodies for you the application of nature's laws to actual uses ; and that man gives forth a spiritual power to the world by reflecting to others what comes to him from the Fountain of truth. All these influences constitute the great elements of the world's culture. We stand in the midst of them ; but only so much of them do we receive, as enters into the growth of the soul's life ; only so much of them shall be ours, as is taken up into the processes of our spiritual being ; only so much is formed in us, as becomes part and parcel of our self-striving and self-progress. Here man is placed, as in some vast temple of the Infinite Spirit, around which ever roll the voices of wisdom, of truth, of goodness. But unless he have a soul that accords with these voices, that strikes answering notes to them, they reach not his central being,—they have for him little, if any, meaning,—he might as well be deaf to the heaven-sent utterance.

Thus stands the case with those means of culture, which come from nature, from man, from Providence, in their usual courses. Now my purpose is to remark, that the same is true of that culture which comes from Christ. It must be a life-kindling power in the soul, if Christ is to be formed within us. What is the significance of Jesus to us now ? Surely it is not merely a historical name,—not simply a profession of belief,—not the watchword, or rallying point, for one section of the world's religion. It is a spirit, a divine

power, a present living energy of truth and holiness. These are to us the Christ; and without these the name of Jesus, however formally venerated, becomes in fact no other than one of the great names of the past. To have Christ formed in us, then, is to have that influence which Christ signifies living within as the central principle of the moral being. In the human soul Christ must reappear; and in point of fact, something of that which made him what he was does reappear in every true Christian. That Word, which was "made flesh" eighteen hundred years ago in Judea,—the Word of Divine wisdom and truth—must live again in the disciple now. That "power of God, that wisdom of God unto salvation," which constituted the deep, vital significance of the mission of Jesus, must now and ever be known to each soul in the history of its experiences, not coming upon it as a foreign power to displace or overlay its own action, but working among the springs of spiritual life, as nourishment, as excitement, as the stimulating element of divine growth. Thus shall Christ be formed in the disciple.

We are now to inquire, what are the elements of that moral manifestation which we comprehend under our view of Christ, and how these may be formed in us?

1. We look to Jesus as the model of that *union with God*, which every spiritual being should regard as the source and principle of his true life. If you consider Jesus simply as the founder of a new religion, there is, I think, a circumstance which remarkably distinguishes him from all others who have acted in that capacity,—I mean, the absence of all reference to self as such, or his entire absorption in God. No being ever lived in whom what may be called the principle of a felt union with God was so sublimely developed. You find this in particular expressions indeed; but more than in these, you find it in the whole manner in which his wisdom and his works rise and unfold themselves before your eye. When he says, "I and my Father are one," "the Father, who dwelleth in me, he doeth the works," you at once perceive that in these words there lies a deep truthfulness of meaning, in which the thought of his individual being was lost in the embrace of the Infinite Mind. When he speaks of the Son of Man, you feel that, in the calm confidence of inspiration, he is speaking of a form in which God lives and acts—of a form through which the life-giving

Spirit of the universe is manifesting the power of saving truth to the world. This ever present union with God it is, that gives to some of his own declarations, and also to some of the expressions in the Epistles of the New Testament, the lofty tone, from which the systematic doctrine of the deity of Christ, as it is called in theological writings, has been so largely deduced, but which, if understood in its true sense, has quite another—and a very rich and beautiful—meaning. To the soul of Jesus, I suppose, the thought of an equality with God, as described by the framers of creeds, would have been a quite unmeaning thing,—a thought so alien to a spirit like his, that it would signify merely an utter nullity. Not that he stood by the side of God as a coequal; but that he lived in God by the inspiration of His wisdom, that he lost self in the overshadowing presence of the Holy and the True,—is the great fact we learn from the sublime expressions to which I have alluded. Hence he became the highest model of the union of the Divine with the human,—the representative of that state of the inward life, in which the wisdom and the truth of God take possession of the soul, and move through it, as light fills the atmosphere, without noise or confusion.

In this respect, then, Christ must be formed in the true disciple; for the Christian too must come into union with God. I need not say, that the supernatural endowments which distinguished the Saviour are here out of the question. They were special in their nature, and special in their purposes. But when I speak of Jesus as the representative of the higher life of the spirit, I say that his disciples must learn from him to apprehend the meaning which lies in the great fact of the living union of the soul with God, its source. They should feel that the Father must dwell in them, because without this indwelling Spirit their being becomes a poor and disjointed thing. Of this divine life the history of piety furnishes not a few examples,—blessed be God for them; and wherever they appear, it refreshes the heart to look upon them from the midst of the low and wearisome strivings which for the most part hold us captive. The quiet harmony of the affections, the will, the intellect, the whole man, with the movements of God's Spirit,—the coalescence of the soul with that which is Divine in thought and feeling,—have been and are ~~known in~~ human experience; and in

whatever degree this condition appears, so far Christ is formed in the disciple.

How distinctly did Jesus apprehend, how finely did he set forth, this truth, when he prayed in those memorable words for his disciples,—“that they all may be one ; as thou, Father, art in me and I in thee, that they also may be one in us.” No individual can be said to have more of the true life, than he has of this union with the Highest by truth and good. For, consider what is the human soul without it? Is it not as a branch severed from the parent tree, which, though you may place it in the ground again by itself, will wither and die? Is it not as a stream separated from its fountain, which, though you may attempt in some artificial way to supply the water, will soon run dry? Is it not as a room, from which at noonday you shut out the sunlight, and then place your own dim taper in it to supply the place of that luminary? Yes ; all the history of man’s spiritual condition proves, that we must dwell in God, and God in us, by that love which is only another name for the soul’s harmony with divine truth, or we wander ever in darkness. Whenever a thought, an affection, or a moral influence of any kind takes you away from the pride of self, and brings you to the humble reception of God’s wisdom which always shines around the willing heart, then prize these as heaven-sent communications, and follow their leadings, till, according to your measure, you become “one with the Father,” as Jesus was.

2. The other great element in the manifestation of Christ was his devotedness to man, or his *union with all humanity* as such. This too was a striking peculiarity of Jesus. Unlike the world’s teachers before him, in the spirit of his instructions or in the development of his character we find nothing local or exclusive. He lived, he taught, he died, not for these or those men, but for *man* as such. Not the interests of Jerusalem, or of the Samaritan mountain, lay next his heart ; but man, the child of God, the worshipper of the Father in spirit and truth, every where. The great doctrine of human brotherhood found its expression in his words and his spirit. This absence of all exclusiveness, this lofty love of humanity in its broadest extent, must strike the impartial observer as very remarkable in one whose birth, growth, and ministry were cast among a people distinguished for narrowness and bigotry, and

upon times wholly adverse to such generous expansion of soul. Does not this fact show with what sovereignty the Divine reason, the godlike love, had taken possession of his spirit? The human being, with all his great interests, with his hopes, his fears, his sorrows, his temptations, his improvement, his everlasting destiny, was plainly the high object of which he thought, and for which he labored. And thus, as on the one hand he exemplified the union with God, so on the other he represented the union with humanity.

If then we would have Christ formed in us, we must open our hearts to the same love of man which dwelt in his breast. No one has received the true Christ, who has not learned to know, as a vital reality, the worth of the human being in those rights and interests by which all are kindred. How inadequately have human institutions as yet imbibed or represented the spirit of Jesus in this respect. How little comparatively have they regarded man as the brother of man and the child of God, having, as such, relations, tendencies, capacities of priceless value. But what institutions have failed to do, we as individuals must do, and shall do if the true Christ be formed within us. We shall see all the high interests of humanity to be, not matters of expediency to be disposed of for the passing day or year, not fit subjects of mercenary calculation like our dollars or our acres, but altogether holy and divine, growing out of principles which God has hallowed by making them the objects of his legislation and his sanctions. After conceding every just allowance to social distinctions, which it would be as foolish as it is impracticable to abolish, still we must feel that man *as such* is our brother, wherever duty calls or Providence has placed him, because he is the care and the charge of God, as we are. As you would not have your own soul invaded, so you must not invade his. If you allow yourself practically to regard him as a creature for burdens and tasks only, as one who has little, if any, higher function than to drudge and eat and sleep, like any other animal; if you think only how you may make him the tool of your present worldly purpose, the instrument of your selfish convenience; if the thought of considering him as a spiritual being with hopes and a destiny that belong to eternity has either never entered your mind, or been met as a romantic folly, a vain dream of silly philanthropy; then, be assured, Christ has not been formed in you,—that Christ

of which the love of humanity makes so large a part. This collapsing of the heart into self, under whatever refined forms it may take place, "is not of the Father, but of the world." Not till you have learned to regard the soul of your fellow-man as a germ of divine growth, and as kindred to your own soul, has Jesus entered into your spirit to take possession there.

These are the two points on which I have thought it necessary to dwell, because they seem to include all others in that process by which Christ is to be formed within us. On the one hand, the union with God, comprehending that which is holy, or the soul's life in nearness to the Father; on the other, the union with humanity, including the highest principles on which regard to man is founded.

Take to your hearts, my hearers, the full meaning of these statements. Remember that the spiritual power, from which the formation I have described results, is every where about you. When your spirit is allied to your Father, so that in Him it lives and moves and has its being; when by fellowship with divine truth and divine love you dwell with God, so that He becomes the law of your soul; when the outward world stands before you as the symbol of the Infinite One, and the inward world of thought and affection ever reveals to you the spiritual energy, which moves through all forms of holy influence; when, again, you love the high and precious interests of humanity; when you watch for your brother man in all sympathy, charity, and truthfulness, doing unto him from the heart as you would that he should do unto you; then, I say, Christ has been formed, or is forming, within you. Do not turn from all this, as if it were romantic or extravagant. It is the simple truth; and surely truth is never romantic or extravagant. Rather let it be your prayer and labor, that your whole moral being may be subdued into loving obedience to that power from on high which dwelt in Jesus as the representative of the Divine humanity.

Let me ask, in conclusion, what is the purpose of the Christian ministry, to which our brother is now to be consecrated? Is it not that the interests of the Redeemer's kingdom may be propounded and accepted in their living power? Let then both those who preach, and those who hear, labor with consenting harmony to



fulfil this blessed purpose. In one of the gorgeous visions of the Apocalypse an angel flies in the midst of heaven, having the lasting Gospel to preach unto them that dwell on the earth. Friends, that angel is abroad now, not only in the ministry of the pulpit, but in all the holy ministries of truth, which close us on every side and always speak to us of God and of goodness. Let us not so receive them, that Christ shall indeed be formed in us, "the hope of glory?"

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#### THE DYING GIRL TO HER FAMILY.

Ye dare not tell me death is in my veins!  
 Ye look upon my smiling lip with sighs;  
 When aught of hope or joy is in my words,  
 Ye sadly turn away to hide those eyes  
 Filling with tears of silent agony.  
 Ye think I know not what fierce fire it is  
 That burns upon my cheek; what 'tis that makes  
 My powerless hand so thin, so cold, so white;  
 Nor why the deep short cough doth shake me thus,  
 And the long sleepless nights, the sunny days,  
 To me alike are full of pain. Ye deem  
 That in my thoughtlessness I cling to life  
 Blindly, and full of fond delusive hope.—

Earth is most beautiful, and life is sweet,  
 And all these eyes now look upon are dear,  
 Oh! words can never tell *how* dear, to me.  
 No spirit ever lov'd with deeper joy  
 Yon pure blue skies, or the sweet breath of flowers,  
 Or the mild fanning of the western wind,  
 The voice of streams, the murmur of thick woods,  
 The song of happy birds, or aught that God  
 Hath made to deck or to endear this earth.  
 Methinks no young and clinging heart e'er yet  
 Could weave its fibres so round human props  
 As I have done round you—the kind—the good,  
 Enshrining in my inmost soul your worth,  
 Watching your virtues with an humble eye,  
 And living on your voices and your smiles.

And yet, oh! ye who shrink so from your task,

There is no need to tell me I must die.  
I knew it! Ere ye read the summons stern  
Stamp'd on the mouldering clay ye prize too well,  
I felt it in the breaking springs within,  
The failing founts of life and youthful strength,  
And in the viewless stabs of untold pain.  
And voices then did call me in the night,  
The still and starlit night. Voices there were  
In the deep murmurs of the autumn winds  
That sent the red leaves dancing round my path,  
In the fierce howling of the winter blasts  
That broke the sparkling icicles I lov'd,  
In the first breath of mild returning spring,  
Nearer and nearer calling on my name,  
And ever whispering of my early grave.

Oh yes! full well I know that I must die!  
A single, fierce, brief struggle once there was,  
When first the warning came so suddenly  
Upon a heart so full of life's best happiness!  
A starting from gay dreams—a pang—a wrench,  
And all was well.

At first I wildly fear'd  
That I had lov'd the world almost too well,  
In gayety of youth had quite forgot,  
Perhaps, that youth could die. But Thee,  
My God and Friend! I never yet forgot;  
And therefore was my spirit's shuddering brief,  
When thou didst bid me come before thy throne.

Ye marvel I should wear, through weary months  
Of pain and consciousness of coming death,  
A calm and cheerful brow, a placid lip.  
I knew what bitter grief would wring your hearts,  
How desolate ye would be, if hope were o'er;  
And therefore did I let you still dream on,  
Anxious, but hoping still, until I read  
Despair upon each well known brow, and saw  
How ye all fear'd to tell me what I knew,  
Already knew so well. For you I smil'd.  
And for myself, oh! why should I be sad?  
If earth hath prov'd so fair, what must heav'n be?

Alas! what heaven is I do but guess,  
And know I do but dimly body forth,

In the wrapt musings of my wakeful nights,  
Its ecstasy of perfect knowledge, love  
And happiness. Yet mercy whispers still,  
That in a few brief days the turf shall rest  
Upon this kindred clay, and what heav'n is  
My eager spirit then perchance may know!

Now learn ye why glad smiles and happy tones  
Are her's who dies amid her joyous youth.  
Oh! earth was dear, but heaven is dearer still;  
And life was bright and full of promise fair,  
But death withdraws the veil from brighter realms;  
And wearing sickness hath been sent to loose,  
Gently and one by one, the cords that bound  
My soul to earth, to purify my heart,  
And make me better know and love my God.  
This is thy mission, angel! Blest be thou!  
And illness hath its own peculiar joys,  
Born of enduring love in kindred hearts;—  
The eyes that light my chamber look on me  
So full of tenderness; each voice I hear  
Is so like music with its gentle tones;  
The soft cool hands that touch my burning brow,  
The forms that flit around my couch of pain  
With noiseless step, the care that brings fresh flowers  
And cooling fruits to sooth each fever'd sense,  
The half check'd tear, forc'd smile, and blessing breath'd  
With mingled pray'rs so softly o'er my head,  
When throbbing pain is lulled to seeming sleep;  
And then my dreams that bring fair angel shapes,  
With radiant brows and snowy waving plumes,  
Around my couch to murmur words of peace:—  
Oh! as for me, say, why should I be sad?

L. J. H.

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### HOME INFLUENCES.

Nothing which can exert an influence upon the moral and religious character of those around us should ever be deemed trifling, or beneath the attention of the most highly gifted intellect. Why then do we so often overlook the details of domestic life, for-

getting the active agency they exert in the formation of individual character ?

The beneficial influences proceeding from home, when sanctified by the nurture of the religious and domestic affections and the scrupulous performance of all the relative duties of life, can never be too highly estimated. Home should be rendered most eminently the nursery of all the Christian virtues, and whatever the rank or worldly condition of its inmates, might possess an inexhaustible mine of wealth, were the kind and generous affections assiduously cultivated and cordially manifested.

Those who violate the sanctity of their homes by capricious tempers, selfishness, unsocial habits, undue restraint, or equally culpable negligence, are guilty of a moral and spiritual theft. For surely if it be sinful to appropriate to ourselves another's earthly possessions, it must be a more heinous offence to destroy happiness, or to prevent the growth of virtue ; inasmuch as the moral effects of evil influences upon an immortal soul may be traced through the endless ages of eternity, while the dross of earth perishes in the using. Viewed thus by the light of religious truth does it not become one of our most important obligations, to render our abodes both happy and improving to the dwellers around our hearth-stones ?

The disunion of the graces of character from virtuous principles is one serious cause of the unsatisfactory results of effort for the moral improvement of the members even of Christian families. A distinguished female author, Mrs. Hannah Moore, says that " to be disagreeable is high treason against virtue." Would that this comprehensive sentence might be written on the door post of every dwelling, or better still, upon the hearts of the inmates. We should then find the Christian principles and graces united, and cultivated in subserviency to the spirit of religious truth, and with reference to the high object of winning souls by the loveliness of the Christian character.

Has the cultivation of a spirit of cheerfulness combined with the principles of love or benevolence been sufficiently regarded as a religious duty, peculiarly incumbent on those who would render the moral influences of home permanent and most productive of good effects on character ? We have but to look into the world

for an answer. May we not see the husband and the father, cheerful, animated and social on the exchange, in the work-shop, at a political convention, or when engaged in some one of the numerous benevolent objects of the day ; but follow him to his home, where bright faces and warm hearts await his return, and too often the cold reply or the unsympathising silence checks the warm greeting and estranges the affections so ready to gush forth at his bidding. Something may doubtless be granted to the imperfection of our nature,—to weariness of mind, or infirmity of body ; but when this has become the habit of his domestic life, whatever his professions may be, he does not possess a true Christian solicitude for the diffusion of pure and rational happiness, and exerts a paralyzing influence upon the virtues of those entrusted to his charge, by repressing the expression of the purest affections, and inducing a tone of indifference to the happiness of others ; for they look to him as to an exemplar and guide, and warm-hearted benevolence was never yet taught by precept while the character exhibited apathy and selfishness.

Does the wife and the mother consider it a religious duty to receive her husband and children not only with an affectionate heart, but with a cheerful manner ? Does she ever think that merely her own daily demeanour may be rendered an important aid in attracting and endearing them to home as a haven of rest and enjoyment, and of nurturing those religious and domestic affections which are in their turn to brighten other homes and purify other hearts ? Would woman implant the religious or domestic affections in the hearts of her family, her own character must first manifest a spirit of love combined with the grace of cheerfulness, for the holiest affections when shrouded in sadness lose much of their regenerating efficacy.

The duty of exhibiting a cheerful spirit is not incumbent upon parents and guardians alone, but daughters and sisters, sons and brothers, are equally bound by religious obligation to brighten and strengthen the chain of domestic love by kind words and gentle affections, and to aid each other in the path of moral progress by warm sympathies and active cooperation. All, of every station, are thus religiously responsible, not only for all that they do, but also for the neglect of all which they might do, to increase the enjoyment and strengthen the virtues of those around them.

There are no minor duties in religion, no duties of trifling portance ; for we are required to “do *all things* to the glory God.” Let us then cultivate sedulously all the innocent graces character, as accountable to God for the use we make of the gifts with which he has endowed us,—surely not that they may be concealed, but that we may devote them to purposes of piety and benevolence. We shall do well to consider that there is no more religion in melancholy than in levity, which should deprecate. The true Christian surely has cause for gladness ; why then veil the sober happiness of a peaceful heart in a repulsive exterior ? It is true there are trials and afflictions to be borne by all ; tears of sorrow for bereavement, and still more bitter tears of contrition for sin, and the duty of sympathising with those who are in affliction. But yet, in ordinary circumstances of comfort and peace, a cheerful spirit should be cultivated as a manifestation of gratitude for our undeserved mercies, and should proceed from a heart alive to the perception of our blessings and a Christ-like regard for the happiness and improvement of all within the circle of our domestic and social influence.

M. S. W.

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#### MACRINA—THE SISTER OF GREGORY.

The life of Gregory of Nyssa was just measured by the last half of the fourth century. He was a Christian by descent. His grandfather and both his parents had betaken themselves to the life of ascetics, under the successive persecutions of Diocletian and Maximian. For their remarkable piety the whole family have been called “a colony of saints.” Three Bishops,—himself of Nyssa, his brother Basil of Cæsarea, and another brother, Peter of Sebaste, were trained for their holy office, after their father’s death, by the affectionate care of a devoted sister and mother.

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On the southern side of the Euxine, among the deep forests of Pontus, there is a valley of wild beauty. It is divided by the foam-

ing and winding Isis, that pours itself, among the rocks and the thickly wooded plain, from a peak of the encircling mountain. From the main range high points extend themselves toward the river, and fresh streams run between them from their sources among the hills. At this time there was but a single obscure way to the sequestered retreat. Yet human footsteps had already threaded its windings, and human worshippers had gone to live the blended hymn of birds and winds and waterfalls; to live of prayer amidst the perpetually ascending incense of aromatic foliage, blossoming flowers and fragrant dews. One of those heretical dwellers compares the spot to the islands of Calypso and Echinades. But to all who repaired thither its sweetest charm was its tranquillity.

On one of the banks of the river was the abode of a society of holy women under the spiritual guidance of Emmeline, the mother and Macrina, the sister of Gregory. Basil had returned from his journeyings in the monastic regions of Egypt and the East, and had brought back the best hints he had gathered, and applied them with his excellent judgment. It was one of those institutions which seemed to be founded and sustained in the spirit of serene devotion. The foolish austerities of ascetics were not suffered to extinguish the tenderest sensibilities; nor did a stupid inactivity, engendered by a morbid enthusiasm, forbid the exercise of the delightful occupations of charity. Not only were their souls entranced by prayer and retirement within the still chambers of meditation, and by music and evening melodies; but the study of the sacred narrative of good men's works, the labor of the hands, and the interchange of friendly deeds made up the cheerful and instructive round of day's occupations.

Already Basil had gone out, bearing the message of life, and was now pleading for the sublime principles of purity, beneficence and forgiveness before the mixed populace, the noble and the vile, the thoughtful and the worldly, the fortunate and the distressed at Cæsarea,—the same crowded capital where he was, a few years previous, pleading their separate interests in the presence of the imperial tribunals. Gregory, just passed from the schools of rhetoric to be ordained as a reader in the clerical profession. The fruit of

early domestic lessons was anxiously looked for by those relatives, who from their solitude tremblingly watched his progress through the dazzling splendors of Pagan learning.

“Are these tidings from Cæsarea?” asked Macrina, as the old pilgrim who was the only bearer of news to the solitaries presented himself at the entrance to the cornobium. Her eye fell upon the well-known scroll of her brother Basil; and bestowing the usual blessing, the welcome and the reward upon the worn traveller, she carried with it to her mother’s apartment, to rejoice or to weep over its communications. “The evil god of ambition hath gained the heart of our brother,” commenced the epistle. It proceeded to relate how Gregory had left the sacred office for a return to his profane studies, and had become an instructor in oratory,—had turned away from the opening treasures of the volumes of truth to the burning pages of idolatrous orators and sages. The grief of his loving guardians was intense. It was as if he had renounced forever the name and hopes of a Christian; and their tears fell for him as for one lost from the number of the faithful. The object of tender care always becomes more endeared by the very exercise towards it of kind feelings and actions; and it is a bitter agony that invades the soul when hopes thus centered must be torn away. Perhaps the severe contemplative virtue, coupled with the ardent affection, of these noble females roused in them too quick a fear, and magnified the evidences of degeneracy.

“Did we not use to fear,” exclaimed Macrina, “when, although his childhood’s reason could but half understand the pages, the morning found him yet eagerly drinking from the unsanctified fountains of Heathen wisdom, did we not fear that the tempter was winning him in the guise of an angel?”

“At least,” replied Emmeline, “the pious example of his father and the memory of his unbroken steadfastness might have stayed his erring feet. He hath shamed us by thus breaking the profession of his public choice. As if the tongued subtleties of sophists should obscure, too, the last admonition of his grandmother Macrina—a Lois to her Timothy—as well as the high commands of his divine Master! Would that his young aspirings had never carried



him beyond the sound of our river, or that some hand had withheld him from passing the royal gate of the sanctuary.”\*

“It may be,” said Macrina, ever ready to suggest consolation to her parent’s overwhelming sorrow for the recent loss of a beautiful child, “it may be we can see that the Heavenly Father was merciful when he withdrew the pure spirit of our Naucratus from these alluring evils. We little know here, how perilous the turmoil of life may be, even to the most spotless.”

“Naucratus never admired the rules of Aristotle and Varro more than the inspired reasonings and exhortations of Paul; and his dying head, you remember, rested on the book of the lives of Jesus. But Gregory too was always amiable and of a sound judgment. Oh, better, indeed, that he slept with his meek brother! Better”—for in her strong ancestral as well as maternal feeling the mortification of wounded pride was not lost in the dread of apostasy, —“better that like that Cæsarius of whom Basil has told us, and the thousands with him at Nicæa, he should have been buried in the ruins wrought by an earthquake, while yet the fire of his love was unquenched, than thus to become a living tomb for the dead repose of unprofitable lore!”

But with the hoping and trusting Macrina some relief always came to the darkest apprehensions. “Before he went to sit as a pupil before the artful Themistius, when he yielded his whole self to the charmed words of his favorite authors—of Isocrates and Dionysius, and when we chided him for the paleness of his cheek, I well remember his reply,—‘The gathered treasures of antiquity shall all be laid at the feet of the new altar. The genius of lettered Greece shall come as an humble ministrant to the loftier spirit of the religion of the Nazarene.’—And now he may be only delaying the sacrifice, that the offering may be more worthy.”†

“May we not prevail with him through the entreaties of his zealous wife? He was wont to forego his best delights for her sake.”

\* “The ambo, or reading-desk, was within the nave of the church, and directly before the Royal and Beautiful Gates, as the Greek writers call them.”  
Bing. Ch. Antiqu.

† The use of such metaphors was not uncommon among the early Christians with all their dread of sacrificial rites. Chrysostom speaks of the Bishops as going up “to pray, to stand by the holy temple, and to offer the tremendous sacrifice for the people.”

My young sister will always be to him rather the submissive the advising companion. Convince Gregory before you can Theoselica. But, might we not plead with him in the same that his childhood listened to ; and would not some lingering ory overpower him? Might we not urge the presbyters, were just joyfully welcoming him among their number, to l with him too as with a brother? Might we not, more than all, out our prayers continually at the morning and evening con- cle, while we draw water for the gardens, when we are alone ambers, and under the awful watching of the stars, till He e ear is never unhearing should manifest his mercy?"

To prayer, then, for the mistaken wanderer! Let our love itself in accents of supplication. Pray that, having clothed elf with the saint's robe, he be not suffered to turn unto idols. that he put not the excellency of speech and the words that s wisdom teacheth above the simple but divine instructions of pirit. Pray that his faith fail not. And may He who keepeth children's way send us answers of peace!"

their intercessions and remonstrances, with the earnest argu- s of the Bishop of Nazianzum and the stern rebukes of Basil, y prevailed. The joyful hour when they learned the resolve e eloquent youth to bring his whole heart's gift to the conse- d service, was recompense enough for their weepings and odings. He seemed himself to confess from whom came the effective persuasions, by repairing immediately to the side of : gentle counsellors. His first acknowledgments were made e cherishers of his earliest religious impulses and the revivers s Christian courage. Among these influences he strengthened purposes, and prepared himself for the trying struggles into h his fresh determinations should bear him.

gregory plunged again into the stirring contests of churches, the terrors of persecutions. The blessing of his sad relatives a strong heart went with him. The great Council of Constan- le is opened, and he, at the age of thirty, is one of its active bers. He has been an efficient laborer with his elder brother esarea, cheering him in his trials, and listening with rapture to

his fervent exhortations. He has been at the head of the church at Nyssa, contending for the truth as he received it against the assaults of heathendom and heresy, and earning that honorable title, bestowed upon him in his old age—"the Father of the Fathers." He has travelled, at the order of his colleagues, into Palestine and Arabia, to still by his authority growing disturbances. He has filled his soul with reverence at the village of Bethlehem, on the Mount of Olives, and in "dark Gethsemane." The rich imagery and the harmoniousness of his eloquence were the native production of the East, and there they worked their effects. And now, when Theodosius was striving to blend together the various elements of the Christian world into one vigorous system, he was called to take part in those weighty deliberations. But in the midst of these engagements he was visited by a strange apprehension, that all was not well at the dwelling among the woods of Pontus.

Already, when in Judæa, he had been smitten down with the account of the death of his mother. The Oriental fanaticism of martyrs had not so thoroughly infused itself into his better balanced faith as to quench the sorrows of separation from such a parent. The subdued joy at her freedom from the world's burdens and exposures was tempered with the anguish of bereaved affection. He knew too the desolateness that must be felt by Macrina. Although her fortitude was equal to the trust that inspired it, although for her the morning heavens and the still night poured down consolation, yet one more tie between her and earth was now broken, and a new bond joined her with heaven.

Again we find Gregory entering the retired valley. So strongly did his presentiment affect him, that he was driven thither as if by force. When his sister embraced him, it was with emaciated arms and fevered lips. But few hours were left her to discourse of things dearest to them both. It was in that interval, cheerful at once and mournful, that they spake together of the resurrection and the life it opens. Gregory has preserved the thoughts they interchanged in his Treatise upon the Resurrection. They dwelt upon the natural love of life, its uses and its proper limits; upon the composure with which the believer ought to give himself to the last sleep; of the aid furnished to virtue,—which they called "the most beautiful thing to be seen in all this life,"—by anticipations of

the great hereafter ; and of the mode of that future being. They assured themselves that, with whatever " body they should come," they should recognise and salute each other in that " garden of delights,"\* where " the valleys are full of fruits" and there are " mountains of spices," where " the vine always flourishes" and " the pomegranates bud," where the eternal day breaks and " the shadows flee away." In such contemplations, interrupted only when the sister compelled the brother to attend the daily devotions, was spent the last breath of the dying Macrina.

The burial was attended by a long train of virgins, in uncontrollable grief for the loss of her who had counselled and blessed them. Soon after Gregory pronounced, at Constantinople, a eulogy full of fraternal affection and pathetic lamentations. He dwells upon the diligence with which, while yet in girlhood, she fulfilled the wishes of her parents ; upon the activity and grasp of her young mind in comprehending the writings of the learned, and especially " the scriptures dictated by the Divine Spirit." He kindles with the memory of the patience that bore with and cherished him and his brothers in their waywardness. He wonders at the energy that enabled her, not only to bear her own afflictions, but to uphold the fainting courage of her afflicted mother. He recalls, almost in ecstasy, the fervor of her prayers, the elevation of her thoughts, the serenity of her whole soul, in her last hours. In the simple words that follow he describes the close of the final scene. " As the twilight drew on, her mind was ready for the evening thanksgiving. Though her voice was gone, she was yet content with the heaving of the bosom, the raising of the hands, and a low whispering of her thoughts. Then she drew one deep and heavy breath,—and ceased to pray only when life departed. And now, as she lay motionless, I was not unmindful of the direction she had given me on my arrival. She had wished that my own hand might close her eyes. It trembled with my weeping, as I extended it and touched her sacred countenance. Indeed this I did, rather lest I might seem to slight her request, than because that accustomed office was now requisite. For, as if in natural sleep, her beautiful eyelids were already shut."

F. D. H.

\* Gregory regarded Solomon's Song as allegorizing the doctrines of Christianity.

## THE PARABLE OF THE UNJUST STEWARD.

LUKE XVI. 1—12.

WHEN a moral truth is to be illustrated by a story, fable, or parable, it is obvious that in addition to the circumstances in which the point of the moral lies, it will generally be necessary to introduce others, which have no relation to the truth to be taught, but which serve merely to connect the parts of the story and make up a complete picture to the imagination. According to the skill with which the parable is constructed, these accessory circumstances will be more or less numerous and prominent. In one, the parallel may be traced between almost every incident in the story and the moral it illustrates; in another, the additional incidents, though numerous, may be subordinate, so as to leave the main purpose of the parable perfectly intelligible; in a third, the additional circumstances may be so numerous as to leave the purpose of the parable obscure, or they may even seem contradictory to it. A remarkable instance of the last kind is commonly thought to be found in the parable, (Luke xviii. 1—8,) in which God's readiness to answer prayer is illustrated by the conduct of an iniquitous judge, who did an act of justice to a poor widow merely to be rid of her importunity; though it would perhaps be a more correct view of it, to consider it as an argument *à fortiori*, that is, an argument drawn from a stronger case to one less strong. In this view the meaning of that parable would be,—If men, being evil, sometimes do good from selfish motives, how much more shall your Father in heaven give good things to them that ask him?

These general remarks may afford some aid in understanding the parable of the Unjust Steward. The purport of that parable is briefly this. The steward of a rich man is accused to him of unfaithfulness in his office, and is required to render an account of his stewardship. Perceiving himself about to lose his means of living, and unwilling to take up a more humble occupation than he had been accustomed to, he looks around for some expedient for his support, when the misfortune he apprehends shall overtake him; and finally resolves to enter into a fraudulent compromise

with his master's debtors to conceal from him the full amount of his just dues, in order to make himself friends of those who were thus benefitted. And his master, when he learned the fact, looking upon the matter as a man of the world, having no very strong moral disapprobation of the fraud, and feeling less resentment at the injury done to himself than admiration at the ingenuity of the expedient, applauded the wisdom, the prudence, the forethought, with which the steward had provided for his future wants.

The moral of the parable is contained in the words, "The children of this world are in their generation wiser than the children of light." That is, men of the world are more earnest, wise and diligent in the pursuit of their objects, than the generality of professedly religious persons in the pursuit of theirs. Take a lesson from them. Be as zealous, indefatigable and prudent in providing for your eternal well-being as they in securing their temporal interests. The point of the comparison is the prudence, the forethought, the provision for the future. The circumstance that it was iniquitously exercised, is one of those accessory circumstances to which no parallel is to be sought in the truth illustrated.

Verse 9th : "I say unto you, make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations." In these words our Lord makes a particular application of the instruction of the parable to the case of those whom he was immediately addressing. Who were they ? The parable is introduced by the words, "He said also to his *disciples*." But this exhortation was little applicable to his immediate followers. They had no wealth to dispose of. They were poor men originally, and they left all the little they had to follow Jesus. The word "also" leads us back to the preceding chapter, which contains the parables of the Lost Sheep and the Prodigal Son, and these were delivered to the publicans and sinners who drew near to hear him. This parable consequently was addressed to the same audience ; and by the word "disciples," which, though commonly, is not invariably applied in the Gospels to the twelve, may be understood converts from that class of men. The publicans, or tax-gatherers, were generally rich men, and probably no small portion of their wealth was gained by injustice and oppression in their office. The meaning of the phrases "Mammon of unrighteousness"

and "unrighteous Mammon" is doubtful. They may signify either wealth unrighteously gotten, or wealth which is itself unrighteous, which cheats its possessor, fails of fulfilling his expectations, deserts him when he most depends upon it. It makes little difference which of these interpretations we adopt. It has been objected to the former, that it seems to make Jesus teach that ill-gotten riches may be consecrated by being devoted to pious uses. But the difficulty, if it is one, is not avoided by rejecting this interpretation, since there can be little doubt, that those whom he addressed had in their possession riches unjustly acquired, whether the fact is implied by these phrases or not ; and his direction for the use of them admits, as I shall show, of an explanation which leaves no difficulty to a candid mind. This wealth Jesus directs them so to use, that when they failed, that is, died, they might be received into the everlasting habitations of heaven. Their wealth, however acquired, was actually in their possession and entirely under their control ; they could use it as they chose. Jesus must be understood to direct them to use it in the way of duty, in accordance with the dictates of a tender and enlightened conscience. What those uses were he does not specify, but can we doubt what they would have been, if he had ? Even if the general spirit of the Gospel morality left any uncertainty, it would be entirely removed by the case of Zaccheus, one of this same class, whose determination respecting the appropriation of his goods after his conversion Jesus approved. The first, sacred duty of these men was scrupulous restitution of every thing they had gained by wrong doing, in every case in which restitution was possible. So long as they could look round and see a single individual who had suffered by their injustice, they had no right to indulge in the pleasure even of charity, till that just claim was satisfied. What remained they were to use, not for any purpose of selfish gratification, but as a trust placed in their hands for the benefit of others. By thus using their wealth, they would do all in their power to cancel the iniquity of its acquisition. They would secure themselves a portion in the happiness of heaven. Is there any more danger in this doctrine than in any other form in which the efficacy of repentance and reformation is asserted ? Would men be tempted to fraud and injustice by the prospect of thus finally atoning for them ?

Verse 10th: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." This general remark was probably a common proverb, quoted to introduce what follows in the eleventh verse, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" These verses may be thus paraphrased: If a man is unfaithful in a small trust, no one will commit to him a greater; so if you are unfaithful in the administration of your worldly wealth, if you are unwilling to make that use of it which I have indicated, and which is the first step of your religious progress, you can never attain to a religious character and its consequent peace and happiness, which are the true wealth of the soul. In this general sense the comparison holds good. Points in which it fails will be readily perceived. The next verse is a repetition of the same idea in a different form. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" If ye have not been faithful in the use of that wealth which can hardly be called yours, which you are not at liberty, in conscience, to use in any way you might choose, but which is a trust for which you are accountable to God, you cannot possess that holiness and peace which might emphatically be called your own, which in a high and peculiar sense are the possession of the soul, of which no outward cause can deprive you.

C. P.

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### COMMON SCHOOL EDUCATION. \*

WE presume that a comparatively small part of the people of Massachusetts are sensible of the good which has already accrued from the labours of the Board of Education, and especially of the indefatigable Secretary of the Board. The evidence of their fidel-

\* Abstract of the Massachusetts School Returns for 1839-40. Boston, Dutton & Wentworth, 1840. pp. 482, 8vo.

Fourth Annual Report of the Board of Education, together with the Fourth Annual Report of the Secretary of the Board. Boston, Dutton & Wentworth, 1840. pp. 108, 8vo.



ity and success is furnished in the Abstracts of the School Returns and in the Annual Reports prepared by the Secretary. The *Abstract* for 1839-40 is a closely (but well) printed octavo volume of nearly 500 pages, containing selections from the "Returns" of 301 out of the 307 towns in the Commonwealth. These returns embrace answers to certain questions proposed by order of the Legislature, respecting the number of children, the average of attendance, the length of the schools, the number and wages of teachers, the amount raised for the support of schools, the books used, the number of Academies or private Schools, &c. in each town, together with the remarks of the several school-committees in the reports made by them to their respective towns. Such a volume, so thorough yet various in the views it gives of the actual state of popular education, was probably never before published. It "presents a picture of the condition of the schools of the Commonwealth at this period of their history," furnished by the persons most able and likely to give a true picture of things "*quorum pars magna*" fuerunt. The volume also contains, in the extracts from the Reports of school-committees, a multitude of suggestions in regard to the improvements that might be introduced into our schools, and the opportunity of comparing suggestions of this nature coming from so many quarters is one of the circumstances which give a peculiar value to the book. Besides, many of the Reports show that attempts have been made to improve the schools in different places, and the history of such attempts, as they may have succeeded or have failed, is highly instructive intelligence for those who have the management of the interests of education in other towns. The Secretary of the Board, in a brief introduction, has expressed his sense of the value of the documents which he has here abridged and combined, and has given a rapid view of their contents, which we quote, as we should not know where to stop if we began to make selections from the *Abstract* itself.

"They abound in attestations of the value of our Common School privileges, and in a belief of the capacity of the system to work out immeasurable good, for the present and future generations.

They present full and practical details on points that are first in order, though for no other reason, first in importance;—such as the division of territory into school districts; the principles on which the taxes, raised by the town, should be distributed; the

construction and location of schoolhouses ; the disastrous effects of irregular and tardy attendance, and of a diversity of books on the same branches, in school ; the necessity of a good understanding between prudential and superintending committees ; the entire want of connection between a thorough knowledge of the studies required of the teachers of our schools, and a power of communicating that knowledge, or aptness to teach, and a capacity to govern ; the inappreciable difference between well and ill-qualified teachers ; the acceleration of progress, which may be derived from supplying the schools with suitable apparatus ; the value of School District Libraries ; the advantages which would accrue to the schools from a greater manifestation of parental interest in their welfare ; the clear policy of such liberal appropriations by the towns, as will save the children from losing, in a long vacation, all they may have acquired, during a short school ; the necessity of thoroughness in every branch pursued, especially in the elementary ones, as the indispensable condition of thoroughness in all others ; the value of moral instruction,—or rather, if I may express the idea in my own words,—the valuelessness and absolute danger of all other instruction without it ; on these, and perhaps a very few other topics, the committees have marked out very much to be done, but have left very little to be said.

On another class of subjects, second, in point of order, but of equal, if not of paramount, importance,—such as the processes and methods for communicating *real*, instead of *verbal*, knowledge ; for setting at work and for keeping at work as many minds as there are pupils in the school-room, (or as near as possible to that number,) and thus of commencing, in school, those habits of investigation, of analysis and of proving the correctness of all mental processes, by subjecting them to some acknowledged test, which will make acquisition, through all subsequent life, at once rapid and sure ; for accustoming the intellect to perceive that it cannot *make* truth, but can only *discover* it ; and for training that intellect to the discovery of those great truths, with which the material and the spiritual universe are alike filled, while the heart, at the same time, is trained to love and obey them ;—on this great department of the subject of education, scarcely any thing of detail is to be found in the reports. When the public mind shall turn its inquiries in this direction, it is believed, that far greater improvements will be realized, than any yet brought to light.”

Of the general character of the reports which he has embodied in the present Abstract, the Secretary also speaks in terms, which, as they would not have been used if they were not just, convey praise equally honorable to the authors of these reports, and gratifying to every citizen of Massachusetts.

“Of the great body of the reports themselves, from which the present selections have been made, it is hardly possible to speak in terms of exaggerated praise. The reports of the previous year, so far as they were copied into the Abstract, have received high encomiums, both at home and abroad, for their general intelligence, their sound practical views, and the high tone of philanthropy and morality, by which they are pervaded. In no respect are the reports of this year inferior to those of the last, while they surpass them in minuteness of discrimination, and in the more thorough comprehension and development of the prominent evils under which our school system is laboring. Not one of the whole number was written for personal display,—for the unworthy purpose of exhibiting the pleader, instead of advocating the cause. They are direct, clear, earnest, strong expositions of the merits of the great subject they discuss. What shows the sincerity and high principle which dictated them, and what, in these excited times, may be regarded as their most remarkable characteristic, is, that, though emanating from men of every variety and shade of religious and political opinion, there is not an expression, from beginning to end, from which it could be predicated, with any degree of certainty, to what party, political or theological, the writers belonged. To enlighten the juvenile mind, to avert vicious habits, to lead children to aspire to and to perform all those things which are honest, just, pure, lovely and of good report, seems to have been considered by all a fit and necessary preparation for the adoption of what is considered by each as higher and more advanced truth. I speak of these facts in regard to the reports, because it is an act of justice towards their authors, as well as an honor to the State, that they should be known; and because it is not probable, that any other individual, by a perusal of the entire body of the manuscripts, will ever, personally, acquire this knowledge.”

The Annual Report of the Board of Education is very short, probably because the Report of the Secretary which is appended may be considered as an expression of the views of the Board. They declare their satisfaction with the state of the Normal Schools which have lately gone into operation in this Commonwealth, under votes of the Legislature. There are three such schools,—one at Lexington, which was opened in the summer of 1839, into which females only are admitted, one at Barre, commenced in September 1839, and one at Bridgewater, which has just completed its first half-year. In the two last both sexes are received. These schools are under the care, respectively, of Messrs. Pierce, Newman and Tillinghast. It is obvious, that at least five or six years must elapse

before the effects of this "experiment of a special education for the business of teaching" can be felt in our Common Schools.

The Report of the Secretary is principally devoted to a condensed exposition of the topics presented in the three hundred Reports from which the *Abstract* was prepared. Besides the preparation of this volume and the conducting of an extensive correspondence, the Secretary attended during the last year the Common School Conventions held in the several counties of the State. He cites some facts which prove an increase of interest in the subject to which he gives the whole of his time and talents. The amount of money raised by taxes for the support of schools, for example, in 1838 was \$447,809, but in 1839 \$477,221; showing "an increase, in the appropriations, amounting in round numbers to \$30,000 in a single year." The average length of the schools has also increased; for the school year of 1837 it was six months and twenty five days, for that ending May 1, 1839 it was seven months and four days, and for that ending May 1, 1840 seven months and ten days; "exhibiting an average increase in three years, of almost a fortnight in the length of about *three thousand* schools,\* i. e. nearly fifteen hundred months, or a hundred and twenty five years in the whole." Again, there has been within the last three years an increase of the wages paid to teachers, amounting on an average to \$7,64 per month in the case of males, and \$1,37 with females. The visitation of the schools by the school committees was twice, if not three times, greater than in any one of the twelve previous years. The visits of parents also were very much increased. More schoolhouses have been erected during the last year, than for the ten years preceding

\* The number of Public Schools in the 301 towns embraced in the *Abstract* is 3,072. Besides which, there are in the same towns 78 Incorporated Academies, and 1,303 Unincorporated Academies, Private Schools, and Schools kept to prolong Common Schools. The number of Scholars in the Public Schools in summer is just below 125,000, and in winter 150,000; while the average attendance in summer is less than 93,000, and in winter less than 112,000. The number of male teachers in 1839-40 was 2,378, of female teachers 3,928. The average monthly wages, including board, paid to male teachers was \$33,03, to females \$12,75. This last item we cannot notice but with grief and a sense of shame.

1838, and generally of a much superior construction. We notice also the introduction of a new feature into the Common School system of one of our towns, which, if the example should be followed in other large towns, would be productive of vast good to the children, and of immense relief to those on whom the duty of examining the schools now devolves, and who are generally clergymen that need their time for other purposes; we refer to the appointment of a Superintendent of Schools, authorized by the town of Springfield, which has appropriated \$1,000 for his salary. —All these, we conceive, are fruits for which we are indebted to the Board of Education.

The Secretary proceeds to notice in order the subjects brought into view by the Reports of the town committees—viz. Union Schools, Schoolhouses, Inefficiency and Unproductiveness of Expenditure for Public Instruction, Schools kept to prolong Common Schools, Teachers, (under which head he recommends a more frequent employment of females,\*) Books, School Apparatus and School Libraries, Constancy and Punctuality of Attendance, Superintending (or Town) School Committees, Superintendent of Schools, Prudential (or, as we have supposed the common title to be, District) Committee, Manifestation of Parental Interest, Breaking up of Schools, Absence from Final Examination, Number and Combination of Influences necessary to a Good School." The importance, as well as variety of these topics is evident at a glance, and under each of them may be found remarks full of good sense, judicious discrimination and practical wisdom. We must copy a few passages, which being of a more general nature than some of the details discussed in the Report, will bear to be disjoined from their connexion. Of the Common School system Mr. Mann thus speaks.

"On inspecting the laws of the Commonwealth, which provide for public instruction, two grand features stand conspicuously forth,

\* "When the teacher has experience, when the district is harmonious and will frown into silence the slightest whisper of mutiny from the scholars, then a female will keep quite as good a school as a man, at two thirds of the expense, and will transfuse into the minds of her pupils purer elements, both of conduct and character, which will extend their refining and humanizing influences far outward into society, and far onward into futurity. Some of the finest schools in the State are the results of this happy combination of circumstances."

viz: that the benefits of a Common-School education shall be brought within the reach of every child in the State, however poor; and that the property of the State shall support a system of schools adequate to confer this universal education. These provisions are fundamental and organic. They have been in existence from the very infancy of the colony,—a period of about two centuries,—during all which time the statute book furnishes no instance of their repeal or modification. The mode of administration has been changed, but not the original basis of the system. The principles have reigned supreme throughout,—that the property of the citizens, whether it represented children or not, should support the schools; and that all children, whether they represented property or not, should possess the means of education.”

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“The theory of Public Instruction, in this Commonwealth, as deduced from the statute book, and as it generally exists in the minds of the people, assort or distributes that instruction, under two heads;—first, that of the Incorporated Academy, and second, that of the Common School. The general sphere or office of the incorporated academy is to prepare students for college, or to give them such specific instruction in advanced studies as qualifies for some department of educated labor. But the institutions for common education have a wider—a universal sphere of action. They are designed, like the common blessings of heaven, to encompass all; so that every child that is born amongst us shall as truly be said to be born into a world of intellectual and moral, as into a world of natural light;—not a world where a few splendid beams fall upon a few favored eyes, while others are involved in darkness, but where a broad expanse of light spreads over and glows around all. Our theory of education proceeds upon the supposition, that every child will have too many duties to perform in after-life, not to begin to prepare for them, even before he has any conception what they are to be; and that he will have too many dangers and temptations to encounter and to repel, not to begin to provide against them, even before he is apprized that they lie in ambush about his path. For these grand purposes the Common School was established, whose very name proclaims its eulogy.”

We are glad to find an express correction of a notion which with many persons is a ground of unreasonable prejudice.

“The statement has been sometimes made, that it is the object of Normal Schools to subject all teachers to one, inflexible, immutable course of instruction. Nothing could be more erroneous, for one of the great objects is, to give them a knowledge of modes, as various as the diversity of cases that may arise,—that like a skilful pilot, they may not only see the haven for which they are to steer,

but know every bend in the channel that leads to it. No one is so poor in resources for difficult emergencies as they may arise, as he whose knowledge of methods is limited to the one in which he happened to be instructed. It is in this way that rude nations go on for indefinite periods, imitating what they have seen, and teaching only as they were taught."

The testimony borne to the freedom from sectarianism which marked the reports of the school-committees is worthy to be repeated. May it never cease to be merited.

"It will ever remain an honor to the Commonwealth of Massachusetts, that, among all the reports of its school committees for the last year, so many of which were voluminous and detailed, and a majority of which probably were prepared by clergymen, belonging to all the various denominations in the State, there was not one, which advocated the introduction of sectarian instruction or sectarian books into our public schools; while, with accordant views,—as a single voice coming from a single heart,—they urge, they insist, they demand, that the great axioms of a Christian morality shall be sedulously taught, and that the teachers shall themselves be patterns of the virtues, they are required to inculcate."

Just, and not a whit too severe, censure is bestowed on what we fear is, or at least has been, a prevalent practice in our higher seminaries as well as our Common Schools,—of endeavoring to make the children appear well at a public examination, or *exhibition*, as it is sometimes and much more properly called, by means of previous concert between the teacher and the children in regard to the lessons upon which they should be "taken up."

"It sometimes happens that previous to the close of the school, in order to atone for the neglect of all the other powers of the mind, the faculty for remembering words is put on double duty. A few lessons are selected for the respective classes, on which they are daily drilled, with a tacit and mutual understanding on the part of teacher and classes, that on the day of examination these are to be displayed as specimens of the pupils' general attainments. Viewed as an intellectual exercise, the utter hollowness and mockery of such a proceeding entitle it to the severest condemnation; but regarded in a moral light, it is premeditated and egregious fraud. Under pretence of a sample, whose very name imports that it is similar to, and a part of, the main body or bulk, it palms off the most valueless of all things,—an empty form of words,—for one of the most valuable of all,—substantial knowledge. The most iniquitous part of this proceeding, however, consists in its enticing the children themselves, to become voluntary



cipators in the deception. It would be far less deplorable, the fraud practised *for* them, instead of *by* them. But though consciences would revolt at it, if it were presented in its true character and odiousness, yet, as it is presented in so disguised and pleasing a shape, they are readily seduced to become partners in conspiracy. 'The offence has the double aggravation, that, in regard to knowledge, it gives words for things; while, in regard to honesty, it teaches the thing itself.'

Our last extract, though long, we are not willing to shorten.

The explanation, and, to some extent, the excuses for the deficiencies here enumerated, are to be found in the number and complexity of the parts, whose combined and harmonious action is essential to a good school. We have no other institution, where a confluence of favorable influences is necessary to the production of the desired result; nor have we any, whose usefulness is liable to be impaired, or even destroyed, by a single adverse agency. A long train of measures is requisite to accomplish the end, and a failure in any one of the series is ruin. If the schoolhouse be bad in regard to its location or internal construction, then, not only will the improvement in the children's minds be materially retarded, but the healthiness of their bodies will be exposed to continual danger. If the house be otherwise well built, but deficient in the single requisite of ventilation, two thirds of all the intellectual power of the children will be destroyed, at the very moment when they are called upon to exercise it. In the whole range of science, not a fact is better established, than that the breathing of impure air debilitates and stupifies every faculty; and therefore, to call upon children to study, or understand, or remember, while we give them no pure air for breathing, is as absurd as to put fetters upon their legs, when we wish them to run swiftly; or to interpose an opaque body between their eyes and any object, which we wish them to see clearly. But if the schoolhouse be the best that art can build, yet, if the town grants only penurious supplies of money, the school will but just begin when the means of supporting it will be exhausted.

This is the false economy of saving in the seed, though it may be multiplied ten, or sixty, or a hundred fold be lost in the harvest. Even if the town makes liberal grants of money, in proportion to its population and census, still, if it has unwisely divided its territory into minute districts, it defeats its own liberality; for, by attempting to support so many schools with disproportionate means, it gives an efficient support to none. But with a good schoolhouse, with such large and populous districts, or union districts, and with the multiplying power of union and concert to individual effort; still, the employment of a bad teacher will vitiate the whole: and the place will have been prepared, and the money



appropriated, only to gather the children into a receptacle, where bad feelings and passions, bad language and manners will ferment into corruption ;—and, without a good prudential and superintending committee, the chance of securing the services of a good teacher becomes so small as to elude even a fractional expression. And again ; if the most perfect teacher is obtained, still the scholars must be brought within the circle of his influence in order to be benefitted ; and therefore absence, irregularity and tardiness must be prevented, or the good teacher will have been employed in vain. Let all other influences be propitious, and the single circumstance of which so little has heretofore been thought, viz., a diversity of class books for scholars of similar ages and attainments, will derange every operation of the school ; because no perseverance, no fertility of resources on the part of the teacher can carry it forward, if each pupil brings a different book. Even if all the preceding arrangements and appointments are perfect, it will yet be true, that not one half of the capabilities of the school will be developed, unless the parents breathe life into the children before they leave their own door, and send them to school hungering and thirsting after knowledge.

Now all these various agencies must work in concert, or they work in vain. When a system is so numerous in its parts, and so complex in its structure ; when the nice adjustment of each, and the harmonious working of all, are necessary to the perfection of the product ; all who are engaged in its operation must not only have a great extent of knowledge, but they must be bound together by a unity of purpose. Experience has often proved how fatally powerful one ill-disposed person can be, in destroying the value of a school ; but experience is yet to prove, what an amount of corporeal and material well-being, of social enjoyment, of intellectual dominion and majesty, of moral purity and fervor,—what an amount, in fine, of both temporal and spiritual blessedness, this institution, in the Providence of God, may be the means of conferring upon the race."

Let none of our readers think we have given undue space to this subject. It is too intimately connected with both "religion and letters," to bear exclusion from any journal that would promote the intelligence or virtue of the people. When too repeated attempts are made to destroy the confidence of the people in the usefulness of the Board, and the Officer, whose Reports we have examined, even before time has been given for a full exhibition of the good they may accomplish, it is a duty, which we gladly fulfil, to spread as widely as possible a knowledge of what has been already effected.

E. S. G.

## NOTICES OF RECENT PUBLICATIONS.

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THE LIFE AND TIMES OF THOMAS CRANMER. *By the Author of "Three Experiments of Living," "Life and Times of Martin Luther," &c.* Boston: Hilliard, Gray & Co. 1841. pp. 277, 12mo.

THOSE who should expect to find in this book a fiction founded upon history would be disappointed. Those who should expect to find in it a substitute for more elaborate history would misapprehend the purpose of the writer. The book is not intended to give new views or to state new facts, but to present, in a concise and clear form, the prominent events of one of the most interesting periods of the past; events which may be familiar to the scholar, but with which thousands are as yet unacquainted; events which will never lose their interest to a serious mind, and which are calculated to awaken even the thoughtless to profitable contemplation.

The life of Cranmer is connected with some of the most prominent movements of the Reformation, and with some of the most tragic scenes of English history. The capricious and tyrannical Henry, the youthful and virtuous Edward, the noble Lady Jane Grey, and the bigoted Mary all filled the English throne during the life of Cranmer. We have also the varied characters of Catharine, and Anne Boleyn, Wolsey, and Sir Thomas More, Ridley, and Latimer. Indeed there is no portion of history more strongly characterised by remarkable minds and stirring incidents. In it the pillars of Papal despotism were shaken, while the fagots of persecution crackled on every side. The purpose of this book is to omit all tedious detail, and to present in strong outline memorable events. It thus gives the reader a panoramic view of this wonderful age, which may induce him to go more thoroughly over the ground by the aid of Hume and Lingard, Burnet and Le Bas.

We question not the utility of such books. They fill an important place, and when written with ability, may give at a glance a more true and definite idea than more extended and stately pro-

ductions. This unpretending volume will, we believe, be widely read, and by no candid reader without profit.

We are pleased with the soberness of the book—its quiet integrity. It does not run into romance. It is not florid and exaggerated for the sake of effect. This besetting sin has been carefully avoided, and the work derives from it in our view additional value. If there is less impassioned description, there is more solid worth. This trait of the volume shows itself in the delineations of Cranmer. It would have been quite natural to have magnified his virtues, and by throwing a halo over his character to have awakened undue enthusiasm, or, on the other hand, to have blackened his errors, and thus to have held him up as the impersonation of intolerance and crime. Few characters will admit of more varied interpretation than that of the English Prelate. He has been eulogised and calumniated; considered by some a saint, by others a supple courtier and worthless apostate. In this *Life of Cranmer* there is an evident fidelity to truth. The impartiality of the writer is plainly seen, and if there be a departure from the severity of some historians, we do not perceive any desire to support a theory, or to misrepresent fact, but to look with generous kindness upon the frailties of a powerful but at times erring and misguided mind, and not to judge him too sternly who lived in a dark and tempestuous age.

This book, in connection with the *Life of Luther* from the pen of the same author, will assist many minds to understand the past, and appreciate the present. We hope the plan so far and so well prosecuted will be followed out, and that other volumes will be added to those already before the public.

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THE CHRISTIAN TEACHER: *A Theological and Literary Journal*.  
London. Nos. IX, X, XI. July, October, 1840, January, 1841.  
pp. 124, 114, 130, 8vo.

THE numbers of this valuable periodical now before us contain the same pleasant variety of good articles, for which we have before commended it. Literary taste, sound learning, and Christian sentiments find their proper exponents in the different discussions which are presented. We believe that this combination of interesting

subjects is the surest way of maintaining the life of a periodical, and of keeping its readers on the watch for its successive numbers. If we were to specify any fault in the pages of the *Christian Teacher*, we should be inclined to complain of the small space which is allotted to reviews. The teeming press of England sends out daily such a multitude of books on important subjects, that we desire at least a slight sketch of their relations and connexions as compared with our present information and opinions upon the subjects which they treat. We should be especially glad to have this service performed for us in reference to the publications which treat of the great religious interests that are now so heartily agitated in Great Britain.

In No. IX Rev. J. J. Tayler continues his discussion of the Nature and Design of Christianity as they are to be gathered from an Analysis of its Primitive Records, contained in the New Testament. This article is entitled, "The Retrospect of the Ministry of Jesus in the Gospel of John." The verses (John xx. 30. 31,) which many commentators have regarded as the original conclusion of the Gospel, serve the writer for an introduction to some classified observations upon the essential characteristics and the just interpretation of this document. He adverts to the marked peculiarities of this Gospel, cites its traditional authority, gathers from the New Testament all that can be known of the Evangelist its author, and then unfolds its plan and contents with particular reference to its exhibitions of the nature of Christ and his relation to the Father. This Gospel more than the other three is dogmatical, and while it leaves the practical characteristics of Christianity in the background, brings its spiritual features into prominent view. It is earnest and impressive in its lessons, and its narratives, which John professedly selected from a great mass that might have been written, are peculiarly touching for truthfulness and pathos.—In this number there are likewise excellent articles upon the true principles of Christian Union,—and on the essential requisites of a useful mode of Popular Education,—a beautiful tribute to the virtues and labors of Dr. Tuckerman, by Rev. Mr. Thom who sympathises with the great charity of that philanthropist,—and other religious, with a few literary, articles.

In No. X the investigation of the Nature and Design of Chris-

tianity is pursued, in an article on "The Apostolic Mission delineated in the Book of Acts." The authorship of the Acts is attributed to the writer of the third Gospel, its contents are divided into sections and analysed, and its local references are illustrated. These three inferences are then drawn from the review of the book;—that rich, populous and commercial cities formed the great centres of Christian influence at that period; that the great doctrines preached by the Apostles to their countrymen, and with slight modifications to the Gentiles, were repentance, remission of sins, the approach of the kingdom of God, the general judgment, the restoration of all things, and faith as the condition of the gifts of the Spirit; and that while the history in the Gospels is confined to the yet unbroken circle of Judaism, we have in the Acts the first process of the development, the ramification of the Christian germs of power, wisdom and love, as the influences which were to shelter and to heal all nations.—The discussion of the general subject of Popular Education is continued, with reference to the question as to what children ought chiefly to know; in answering which the writer insists particularly on self-knowledge, an acquaintance with their own mental, moral, and physical nature.—This number contains also a translation of a chapter of Constant, concerning the religion and history of the Jews,—a translation from Dr. Credner on the relationship between the first three Gospels,—a review which points out some of the blemishes of the recent translation of the text of Griesbach's New Testament by Mr. Sharp,—and several articles of Intelligence.

In No. XI we find a commendatory review of Mr. Milman's excellent History of Christianity,—some remarks on the Statutes of the University of Cambridge,—a continuation of the discussion on Popular Education, with reference to the improvements in instruction and discipline which are now called for,—a sermon on the Christian Rule of Faith, by Rev. F. Blanco White,—literary notices, &c,—together with an article in which the doctrine of the Innate Corruption of Human Nature is examined with peculiar skill, discernment and scholarship. The doctrine is driven out from its last refuge in a few garbled and perverted texts of Scripture, and is shown to be utterly at war with the spirit and the lessons of both revelations. On reading this article we were convinced of the

possibility of imparting fresh interest to each new discussion of the long controverted doctrines of religion. The progress of general improvement in society, of mutual good feeling among different sects, and particularly of more enlightened views of Scriptural interpretation, seems to present even the words as well as the sense of Scripture in new lights, and to make it more easy to draw out its doctrines to the satisfaction of all intelligent persons.—We have also in this number some Fragmentary Notices of Chinese Civilization, extracted from a MS. course of Lectures, delivered as we remember at Manchester, on the Early History of Asiatic Civilization.

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**CHRIST THE HEAD OF THE CHURCH.** *A Sermon delivered at the Installation of the Rev. Edmund H. Sears, in Lancaster, Mass., December 23, 1840. By Henry Ware jr., Parkman Professor of Pulpit Eloquence and the Pastoral Care in Harvard University. Together with the Charge, Right Hand of Fellowship, and Address.* Boston : 1841. pp. 36, 8vo.

We are bound in truth to acknowledge, that we have not had entire satisfaction in the perusal of this sermon. It has produced a mingled feeling of pleasure and disappointment. With many excellent things well said, there are other passages in which the writer, we think, has not expressed himself with sufficient precision, and as a whole the discourse is not equal in merit to Dr. Ware's usual productions. With the doctrine which he conceives to be set forth in the text, and with most of his illustrations of its extent, as also with his estimation of its importance, we entirely agree. The language of Paul to the Colossians (i. 18) is chosen as the text : "And he is the head of the body, the church ; who is the beginning, the first born from the dead, that in all things he might have the preeminence." Having spoken of our Lord's relation to the dispensations of the Divine will previous to his advent, in terms to which we could not assent without qualification, the preacher proceeds to define the relation of Christ to the new dispensation which he introduced ; and here the only word which

will suggest all the ideas that should be brought into view is that adopted by the Apostle—"the Head." Upon the language of the New Testament in regard to the supremacy of Christ, Dr. Ware makes three remarks;—that "it is to be taken in a spiritual sense, as denoting spiritual power;" "that the dominion assigned to Jesus has been exercised partly by himself in person, and partly by his Apostles and other representatives and servants;" and that this supremacy "is limited to the state of the church on earth." The next topic of discourse is "the practical bearing of all this." Upon which Dr. Ware offers these four remarks;—that "the relation of Christ to this dispensation, as Mediator and Head, is such as to render him an essential part of it; so that in receiving it, he also must be received and acknowledged as such;" that "in all questions of religious truth we are to be implicitly guided by his word," or that we must "believe in the truth of his doctrine because we trust in him;" that "not only in matters of doctrine addressed to the understanding, but in matters of precept addressed to the conscience and will his guidance is to be implicitly obeyed;" and that this preeminence of Christ enables us to "understand how it is, and why, that the New Testament demands *faith* in his followers." The sermon concludes with suitable words of application to the occasion.

The other services published with the discourse,—the Charge by Rev. Mr. Lincoln of Fitchburg, the Right Hand of Fellowship by Rev. Mr. Stebbins of Leominster, and the Address to the People by Rev. Mr. Robbins of Boston, are excellent,—full of good counsel and right feeling, and of the proper length.

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CHRISTIAN UNION. *A Discourse delivered before the Unitarian Society at Trenton, [N. Y.] in the house for worship at the "Public Square," January 10, 1841, By Edgar Buckingham.* Utica : 1841. pp. 19, 8vo.

THIS discourse will do good in the community where it was preached, and contains much that may be repeated every where to the edification of the saints, as well as in rebuke of that spirit of arrogance and alienation which would destroy the unity of the

Christian body. As one of the usual discourses of the Lord's day, it can only be spoken of with commendation,—plain, candid, and sound as it prevailingly is. As a production issued from the press, we might be obliged to speak with more qualification of its merits ; as greater compactness and more point might have been given to the discussion, and some of the remarks seem to have been made without sufficiently considering their liability to misconstruction.

“Is Christ divided?”—Paul's question in 1 Corinthians i. 13—is the text, which leads the preacher to speak in the first place of the evils that arise from sectarian divisions, to which he ascribes both the increase of infidelity and the decline of pure religion. He then proceeds to consider the kind of union which we should aim to produce ; not union in respect to forms and discipline, nor in respect to religious opinions ; “but harmony of feeling, regard for one another's integrity in seeking truth.” This is our duty, in the discharge of which we must not only feel our own liability to error, but “admit that others may have attained more of the truth than we,”—it would be only with a peculiar emphasis on the word *may* that we could assent to this statement,—and “be ready to admit that a man is honest in his religious views, if we find him honest in his dealings in the world,” on the principle that if we find one sincere, faithful and just in other matters, we ought not to suspect him of dishonesty in his religion. Mr. Buckingham then shows that in spite of all differences, there is an essential agreement among Christians, for they “agree in the all-important point—the experience of religion.” Aware however that the question may be raised,—why, if all this be true, do Unitarians worship by themselves ? Mr. B. goes on to offer some reasons why Unitarians, while they contend for Christian union, should yet maintain what they suppose to be truth ; first, because the errors which they think prevail among Christians “darken and often distress the minds” of the sincere and excellent ; because, also, “the world at large is prevented from becoming acquainted with the religion of Jesus through the influence of the same errors,” many being driven from the church, and from Christianity, by the false representations which they hear ; and because the Gospel is prevented by the same cause from exerting its proper influence in correcting the worldliness and vice of mankind. The discourse concludes with some pertinent remarks



upon the "object of the Unitarians, viz. to preach faith in the commandments, promises and warnings of Jesus," rather than to set forth speculative opinions; and upon the results which might be expected, if all would come upon this ground of union and effort.

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**THINK ON THESE THINGS.** *A Sermon delivered in the Unitarian Church, Newport, R. I. Sunday, Feb. 28, 1841. By Charles T. Brooks. Published by request. Newport: 1841. pp. 16. 18mo.*

It seems that extraordinary efforts have been made the present season to awaken the people of Newport on the subject of religion, or, in other words, to produce a revival. Mr. Brooks, like a faithful watchman, has spoken to the wants of the time. He has chosen a text, and selected topics of discourse, particularly suitable to the occasion. Paul, in his Epistle to the Philippians (iv. 8) says, "Whatsoever things are true &c., *think on these things.*" By these words we are reminded, "first, of the importance of calm thought in religious matters, and secondly, what the things are of which we should think." On the first head Mr. B. speaks at some length. Sober thinking, and not mere feeling, is indispensable to the religious character. The want of serious and earnest thought is a fruitful source of sin, as well as a hindrance to correct apprehension of Christian doctrine. Under the second head are noticed the importance of truth and the value of morality. Mr. Brooks then gives expression, in distinct but calm tones, to his views of "what are commonly called revivals of religion," against which he objects that, however sincere and earnest the efforts of those engaged in them, "they do not allow sufficient pause for permitting men to think soberly and reflect calmly and see things as they are." At the same time he pleads for "awakenings of pure and undefiled religion in the human bosom," and urges upon his hearers interest and zeal in religion.

If we were disposed to find fault with this discourse, we should only express our wish that the preacher had made use of the different clauses of his text, in illustration of the righteousness of which we are required to think.

## INTELLIGENCE.

**ORDINATION AT STERLING, MASS.**—Rev. David Fosdick Jr. was ordained as Pastor of the Congregational Church and Society in Sterling, on Wednesday, March 3, 1841. The services were as follows:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Lothrop of Boston; Sermon, by Rev. Mr. Wells of Groton; Ordaining Prayer, by Rev. Mr. Osgood, late Pastor of the Society; Charge, by Rev. Mr. Hill of Worcester; Fellowship of the Churches, by Rev. Mr. Stebbins of Leominster; Address to the People, by Rev. Mr. Loring of Andover; Concluding Prayer, by Rev. Mr. Sears of Lancaster.

The Sermon was on Regeneration, from Galatians vi. 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," or, as it was rendered, "a new creation." The preacher began with the statement, that the purpose for which Christ came was the new creation; which was defined to be, not the implanting of new faculties, but the developement of faculties already existing into new affections, the germs of which are seen in childhood—in savage life—in the midst of the deepest depravity. It was then asked, what are the agents of the new creation? And it was replied, God and the soul of man. God; so the Scriptures distinctly declare. This reason confirms, for if God's spirit pervades, it acts not arbitrarily, but according to rule—so as not to interfere with human freedom. God renews too by the events of his providence—by the joys and sorrows of life—by all that touches the heart—by sickness and disappointment—by domestic weal and wo. He renews also by his truth—the most efficient of all agents in the new creation. But what is truth? Not the dogmas of any particular sect; but what shall be discovered to each man's mind from authentic sources of knowledge. How is any truth discovered? By experiment; as is seen in the example of the savage learning in this way the means of curing his diseases. So Christian truth is discovered; which is common truth—shared among all sects—proved to be life-giving by examples from different sects, such as Fenelon, Cheverus, Mrs. Frye. It was added, that in the mode of communicating this truth God has adapted himself to the weakness of man. He did not send it in an abstract form, but "the word became flesh." From this view it is apparent what part each man has to do in the work of regeneration. He is to study, listen, receive, choose, seek by prayer the Divine impulse, yield himself to the Divine influence. Hence too we may see the work of the minister. He is to present and unfold the

truth. As the husbandman is soon to lay open the ground to the gentle influences of spring—of coming sunshine and shower, so he is the spiritual husbandman; and aided by the spirit of God, he may expect an abundant harvest.

In the Charge, it was urged upon the young minister, that if he would succeed in his new relation he must give his undivided heart to the work. He must enter the pulpit under the conviction of the need, and in the expectation of producing, great results. He must go among the people, remembering that he enjoys rare opportunities, and must seize on occasions of usefulness. In relation to his ministerial brethren, he must adhere to elevated principles and consult the interests of a common Christianity.—In the Fellowship of the Churches, he was assured of the sympathy of his brethren present; he was welcomed to a field of labor where he was no longer to be accounted a stranger, but recognised as the pastor whose sheep would hear his voice. Allusion was made to his emancipation from the thralldom of religious creeds, and he was congratulated on having arrived at more generous, enlarged, and satisfactory views in theology; the speaker having passed through a similar change.—In the Address to the People, Mr. Loring, after apologising for consenting to take that part in the service (himself almost a stranger,) in consequence of the inability of his brother who should have performed it, expressed his satisfaction in seeing the people thus united and prospered, and concluded with the usual counsels to perform their part of the contract which they had made with their minister, to attend habitually on his services, and faithfully to improve them.

We cannot conclude this notice without uttering a response to this strain of thought. We congratulate this ancient church and society on the entire unanimity and good feeling with which they have settled a minister over them. We congratulate our brother the late pastor, who having served this congregation with singular fidelity and success for more than twenty years, and having been compelled to leave them, and in a great measure the pleasing duties of the ministry, through indisposition, sees them now gathered together under another shepherd. May his last days be peaceful and tranquil, as the years of his ministry were faithfully and cheerfully devoted. We congratulate the Christian community on the brightening prospects of the times. One more society has passed through a fiery ordeal, and yet has retained its integrity. The societies of Leominster, Lancaster, and Sterling have within a few months exchanged their ministers, and yet are large and flourishing. Mr. Fosdick is from another school of divinity; he has cast from him the creeds of sects; he has for the sake of truth relinquished many of his earlier associations. We wish him the peace which fidelity to convictions of duty always brings.

**CHURCH, MINISTRY, AND SABBATH CONVENTION.**—This Convention, of which we gave some account in our last volume (Miscellany, III. 296, 357) resumed its sessions on the 30th of March, in the Chardon Street Chapel in this city, Edmund Quincy presiding. From all we have seen and heard of the proceedings, we are confirmed in the belief that no good, and some harm, will come from these meetings. The manner in which the discussion is conducted is not suited to the serious nature of the subjects under examination, and evidently produces more mirth than conviction on the part of the audience. We should suppose that they who were instrumental in calling the Convention must be satisfied that an assembly of this sort is not the place for a calm and profitable discussion of grave questions, affecting the habits of the community and the interests of religion. Still they are by no means chargeable with all the improprieties or mischiefs that have accrued. Their opponents, we fear, have shown an equal want of decorum and no less violent prejudice. Nothing could have been more unfair, as well as irrelevant, than the attempt to fix upon those with whom the Convention originated the stigma of infidelity. To call them infidels because they are dissatisfied with existing institutions or ascribe to them a human origin, and to repeat this accusation in the face of their own reiterated professions of belief in the Divine origin and authority of Christianity, is grossly unjust, and only exposes the cause whose advocates resort to such means of defence, —by raising prejudices instead of meeting arguments—to the distrust of lookers on.

The subject for discussion at the present meeting was the Ministry. A resolution was offered by a person unfriendly to the object of the Convention, that in the discussion of this question the Scriptures be received "as the paramount and only authoritative rule of religious faith and duty." The first evening was spent in debate upon this resolution, which was finally rejected by a vote of 30 to 6. We do not conceive that this vote gives any countenance to the imputation of infidelity. The resolution was opposed on the ground, that the course of argument should be left free, since the design of the Convention was to obtain an unrestricted discussion; but they by whom it was opposed expressed their entire faith in the Bible. The avowed object of its supporters was to obtain, if it should be rejected, a ground for the charge of infidelity; this we have no hesitation in pronouncing an unworthy proceeding. In the course of the debate much personality was allowed. After the resolution had been rejected, another was offered, as a means of bringing the Convention immediately to the object for which it was called, in terms to this effect,—that the order of the Ministry, *as now existing*, is anti-Scrip-

tural and of human origin. We understand that emphasis is laid upon the clause in italics, and that the design of those by whom this resolution was sustained was not to secure a formal expression of opinion so much as a general discussion. The Convention continued its sessions, morning, afternoon and evening, for three days, and then adjourned without taking any vote on the subject that had been before them.

We trust none of our readers will regard the meetings of this Convention with anxiety. It has acquired a factitious importance from the novelty of the case. The vote of which we have made mention shows how few persons actually took part in the proceedings. The debates were confined to a still smaller number. Many persons attended from curiosity, and many also, it was unhappily evident, for the sake of amusement. The Convention we have regarded from the first as a foolish and mischievous thing, but the folly far exceeds the mischief. We regret that the friends of institutions which we value, if they saw fit to enter upon the arena to which they were invited, did not carry thither better tempers and sounder arguments.

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**WORKS IN PRESS.**—It gives us great pleasure to learn that the first volume of a *Commentary on the Four Gospels*, by Rev. A. A. Livermore of Keene N. H., will be published by Messrs. Munroe & Co. in the course of the next month. This volume will contain Notes on Matthew's Gospel, and has been prepared with the view of supplying a plain and popular exposition, to meet the wants of Sunday School teachers and other members of our congregations. It will be printed in 12mo form, will contain about 350 pages, and in price will not exceed \$1.00.

Rev. T. M. Harris, D. D., of this city, has been for some time preparing a volume, now ready for the press, entitled *Biographical Memorials of James Oglethorpe, the Founder of Georgia*. It will "give an account of his early life and education, his chivalric service under the celebrated Prince Eugene of Savoy, his influence as a member of successive Parliaments in Great Britain, with extracts from his speeches, his grand undertaking in the settlement of Georgia, his defence of the Colony against the Spaniards and devotedness to its interests for eleven years, his military engagement under Marshal Wade in 1745 against the forces of the Pretender, and details of his domestic and social relations through the latter part of his long and eventful life." It will make an 8vo volume of about three hundred and fifty pages, neatly printed, and adorned with a full length portrait, a map, and other engravings.

Messrs. Little & Brown of this city will publish in the month of May

in an 8vo volume of 450 or 500 pages, *The Old Chronicles of the first Colony, in New England*; "now first collected from unpublished manuscripts, and early printed documents; illustrated with historical and geographical Notes. By Rev. Alexander Young. With a head of Edward Winslow, from an original portrait painted in 1651, and other illustrations." "The value and interest of this work will be increased by the fact, that it will contain an authentic narrative of the discovery and settlement of the Colony, written at the time by the first settlers themselves. Mr. Young has fortunately recovered the most important part of Gov. Bradford's history of the Plymouth people, and other documents written by Bradford and Winslow, some of which have never been printed, and others are wholly unknown in this country."

Lyman Coleman, of Phillips Academy, Andover, has prepared a work under the title of *Christian Antiquities*, which will be published in a few weeks. It is principally translated from Prof. J. C. W. Augustin's *Manual of Christian Archæology*, which was printed at Leipsic in 1843. It is said however, to be "not so much a translation as a condensed abridgement, and in no slight degree an original work." If well executed, it will be valuable for the light it must throw on the early history of the Church.

We look with interest for the appearance of a work, which will probably contain more accurate information respecting the topography of the Holy Land than any other that has ever been published. Messrs. Hildner & Brewster of this city have now in press *Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea*; "being a Journal of a journey made in the year 1838, undertaken in reference to Sacred Geography, by Dr. Robinson and Rev. Eli Smith; drawn up from original notes made on the spot, with historical illustrations, by Edward Robinson, D.D., Professor &c. With maps, plans of Jerusalem, Palestine, Mount Sinai, from original measurements and observations in five

3 Vols. 8vo. of between 500 and 600 pages each." The same we understand, will also be published simultaneously in England, and has been already translated into German. Dr. Robinson's name is well known in this country, both from his connexion with the Andover Academy, and from his literary labours, particularly in preparing the *Lexicon of Calmet* which appeared a few years ago. Mr. Smith has been some time in the East, as one of the missionaries, we believe, of the American Board, and possessed the advantages of an acquaintance with the people of Syria, and familiarity with the Arabic language. The two gentlemen kept separate journals, from which the work has been prepared, and the remarkable coincidence which was found to exist between

journals thus independently written must give peculiar authority to the results they afford. Dr. Robinson since his return from the East has been residing at Berlin, which may be considered at present the centre of the geographical information of the world, and therefore has enjoyed every facility for giving perfection to his work.

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**PROFESSOR ADAM.**—Most of our readers are aware that Mr. Adam, formerly of Calcutta, and for a short time Professor of Oriental Literature in Harvard University, in the course of the last summer returned to England, where he is now actively engaged in behalf of the native population of British India, with a view to the removal of those evils in the constitution and in the administration of the Indian Government, which it is believed a strong expression of British sentiment alone can reach. Mr. Adam is Secretary of the British India Society, an association of philanthropists, whose object it is to improve the moral, intellectual and political condition of the natives of British India, by compelling the East India Company and the Home Government, through the force of public opinion, to do justice to that oppressed people. Branches of this association are established in various places in England and Scotland. Mr. Adam is also the editor of the *British Indian Advocate*, a journal, of small folio size—eight pages to a number—which is at present published monthly, but if the subscription should permit, will appear at intervals of only a fortnight or a week. The first number was issued with the commencement of the present year, and bears for its motto,—“Justice to India—Prosperity to England—Freedom to the slave.” We copy a few sentences from the Prospectus.

“There are already journals in this country which devote their attention, in whole or in part, to British India; but their leading objects are to communicate news, to promote the interest of the public services in India, to support the measures of the East India Company, or to extend a knowledge of Asiatic literature; while the notice which Indian questions of the deepest importance receive from them and the principal organs of public opinion in England, is unavoidably limited, partial, and desultory. The time has arrived when the constantly growing interest felt in those questions demands a Journal, which, without encroaching on the province of any of its predecessors, shall devote its exclusive attention to the rights of India and to the duties of England; to the investigation, discussion, and diffusion of views tending to explain the grievances of the natives of India under British rule; to protect them from injustice; to promote their advancement in the arts of life, of society, and of government; to claim for them all the advantages to which their connexion with Great Britain entitles them; and to watch over the measures both of the local and home governments, in order to the due operation of public opinion upon them for the purpose of secur-

ing those results,—results which will prove not less salutary and profitable to England than to India. Such a Journal it is now proposed to establish. The contents will consist of original comments on events and measures at home and abroad bearing on the welfare of India, and of condensed reports or notices of all proceedings connected with its government, or with the state of public opinion relating to it. The acts and policy of the India Government; the progress of society, and of private and public institutions in India; the proceedings of the Court of Proprietors, of the Court of Directors, of the Board of Control, and of Parliament relating to India; the lectures that are delivered throughout the country on the subject of India; the British India Societies that have been formed, and that are in progress of formation; the various publications that touch on the affairs of India; and the schemes that are put forth professedly for its benefit;—all will come under review, and will be treated without party or sectarian bias, and with primary reference to the means of advancing the prosperity of British India, and the happiness and improvement of its people.”

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**CHURCH OF ENGLAND.**—The progress of the doctrines advocated in what are called the Oxford Tracts,—the “Tracts for the Times”—has excited general attention throughout England. “Oxfordism” and “Puseyism”—the names which have been given to the new school of Episcopalian divinity, from one of the principal writers of the tracts, and from the place whence they have proceeded—are terms which may now be met with on every page of theological literature. In regard to the character of the Puseyite opinions, we apprehend that it is not easy to do them perfect justice. Expressions and passages may be quoted which show not only a leaning towards the Church of Rome, but an adoption of some tenets which have long been considered distinctive marks of Popery. At the same time the writers declare themselves to be the true members of the Church of England, and followers of the early Reformers. Of the increase of their adherents there can be no doubt. It is said that on a recent occasion a Roman Catholic speaker asserted, that more than two thirds of the clergy of the Established Church had embraced these sentiments. This was probably an exaggeration, and at least must have been founded on a very loose calculation. That such doctrines spread in England, will surprise no one who considers the state of mind on religious subjects which prevails in the English Church. Nor do we think it strange, that the Oxford Tracts have found many admirers in the Episcopal Church in this country, though on the other hand the tenets they advance have been repudiated by some of the American Episcopal clergy, particularly by Bishop M’Ilvaine of Ohio.

The “Christian Watchman” (Baptist weekly paper) of this city has



secured the services of an English Correspondent, whose letters thus far indicate a familiar acquaintance with the aspect of religious affairs in Great Britain. We quote from one of his communications a sentence or two on this subject.

“There is at present no little commotion in the religious world here. Theological as well as ecclesiastical controversy is rife amongst us. The semi-popery of which you have doubtless heard, under the name of Puseyism, appears to be making way. Many of the undergraduates of Oxford have been infected by it. It tinctures more or less the theology of the whole High-church party, and even Evangelicals do not shrink from avowing themselves converts to some of its less obviously Popish doctrines. The Quarterly Review and the British Critic are the leading organs of this sect, to which the Morning Post also manifests a decided leaning. Its clerical advocates are men of profound professional attainments, unwearied industry, high character, and remarkable abilities. It numbers several laymen of distinguished talent amongst its defenders; and, if it succeed in re-kindling an external devotion amongst the multitude, the heads of the church will be nothing loth to award to it the ascendancy to which it so assiduously aspires.”

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**CHURCH OF SCOTLAND.**—The controversy between the Established Church of Scotland and the civil courts, sustained by the Whig Ministry of England, which we noticed in a former number, (Miscellany II. 237,) continues, and unless some terms of compromise should be found, must result in the rupture of the bonds which connect Church and State on the north of the Tweed. We have nowhere seen the real question at issue stated more clearly, or in briefer space, than in a letter from the English correspondent of the “Christian Watchman.”

“At both ends of the island, the fundamental principles of Dissent owe more at the present moment to their opponents than to their advocates. In England, Puseyism bids fair to effect what it seems beyond our power to accomplish; and in Scotland, the dominant party of the established clergy have adopted, and are promulgating a *l'outrance*, a principle with which the idea of an established church cannot possibly consist. I need not enter into a formal history of the Kirk controversy. The Scottish clergy divide themselves into Moderates and Evangelicals. The latter are much the more numerous, and are headed by the redoubtable Dr. Chalmers. They contend that all the civil authorities have to do with them is to provide them with salaries, and claim what they call “a spiritual independence.” This, however, is a claim which the courts of law refuse to recognize, and it has consequently come to this—that Dr. Chalmers and his brethren must either submit to the law or relinquish their stipends. They affect astonishment that they have not the sympathy of the Dissenters in their present struggle; but, as we have again and again told them, before we can sympathize with them, they must insist upon the “Christian people” paying their ministers as well as claim for them the right of choosing them; and also that we cannot do less than recognize the equitable right of the state to control those who receive its pay.”

**UNIVERSITIES.**—We recently (Miscellany III. 300) gave a summary of the number of students in several German Universities at the commencement of the last year. The Foreign Quarterly Review for January 1841 gives the following table of the number of students “at the recent conclusion of the academical year, and of their studies,” which the editor says he has “been at some pains to collect.” We observe in almost every instance a small increase in the number of students at the respective Universities. Some of the comparisons made by the table are curious; as, for example, the relative number of students in Theology and Jurisprudence at Halle and at Göttingen, occasioned, we suppose, by the superior attractions of the former in a particular department at one or the other place; the preponderance of Theological over any other class of students at Copenhagen is also remarkable; but particularly the provision made in the University of Berlin for instruction in Catholic and in Protestant theology. The policy of the late king of Prussia for raising the University at Berlin to the first place among European seats of learning have been crowned, we here see, with entire success. His son, the present king, is pursuing a similar wise and liberal policy.

	Theol.	Jurisprud.	Medic.	Philos.	Total.
Berlin,	396	447	404	360	1788
Copenhagen,	172*	214	122	92	627
Halle,	284†	119	128	98	629
Göttingen,	-	-	-	-	328
Königsberg,	-	-	-	-	404
Münster,	-	-	-	-	693
Prague,	402	87	115	72	676
Regensburg,	22	364	148	29	622
Vienna,	145	168	72	99	484
Wittenberg,	114	85	84	109	392
Zürich,	267	366	220	88	941
Leipzig,	-	-	-	-	287
Frankfurt,	172	413	195	584	1545
Heidelberg,	-	-	-	-	726
Stuttgart,	-	-	-	-	422
and at					
Copenhagen,	657	177	142	60	1057

\* 88 studying Catholic, and 88 Evangelical theology.

† 122 “ “ and 122 “ “

**SANDWICH ISLANDS.**—The effects of missionary labour in the Sandwich Islands, of which we took some notice in a former number of the Miscellany, (III. 180,) are among the remarkable events of the age. Notwithstanding the attempts which have been made to throw discredit upon the statements of good effected by the missionaries, we can entertain no doubt that they have been instrumental in producing a great improvement in the general condition of the natives, as well as in bringing large accessions to the Christian Church. At a late Monthly Concert in Park street church in this city it was stated by one of the Secretaries of the Board of Foreign Missions, that “the number of native churches is 19,” that “the whole number [of church members] added since the commencement of the mission is 21,379,” “the number added the last year 4,179,” “the number now belonging to the churches, and in good standing, 18,451;” that is, “there are enough church members to make 180 churches of 100 members.” Some of the churches are very large; one “numbers more than 7,000,” another 3,400. “The excommunications may be regarded as small, considering all the circumstances; the whole number is 327, of whom 136 have been restored on evidence of repentance.” Since the commencement of the mission more than 800 church members have died,—“800 immortal beings died in Christian hope, who twenty years ago were sunk in the depths of Paganism.”—Improvements have been made in houses, roads, and bridges. Meetinghouses and schoolhouses have been erected. An improvement also has taken place in the habits of industry. “Considerable quantities of sugar-cane have been cultivated, and sugar and molasses made; small quantities of cotton have been raised, and the wheel and the loom are beginning to be plied; and at some stations the plough has been introduced to great advantage.” “Nearly 200 natives, of whom 77 are females, are in a course of what may be called liberal education; in the common schools there are about 15,000, of those 11,000 are readers.” 20,000 copies of the whole Bible in the Hawaiian language have been circulated; and besides the Bible a number of other works have been printed, among them a work on Trigonometry suitable for primary schools. A new edition of laws has been published by the Government, containing improvements on former laws and usages. Here are unequivocal evidences of progress in civilization and Christianity. The missionaries disavow all interference with the action of the Government; that they should exert an indirect influence upon its character, is to be expected and desired. At present we are satisfied, that to their residence in the islands must be ascribed the elevation of the people from barbarism and irreligion.

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INDIVIDUAL RETRIBUTION.

Among the speculations of the present day the tendency of which is harmful there is one doctrine, or opinion, of wide prevalence in our region of the globe, and we know not but elsewhere likewise, which is eating out the heart of all true practical religion. It is the tendency of certain speculations about the general retribution of a future state, the common salvation of all men, to draw off attention from the solemn truth of an individual retribution. Salvation and final happiness are now almost universally spoken of as they apply to men in the mass, and each individual is tempted to fall under the general protection. The mercy of God to human frailties is regarded somewhat as if, like the smooth and equal surface of the ocean, it covered at one level all irregularities beneath,—the dark abysses and the towering pinnacles below the deep waters. There has grown up a loose, indistinct mode of thought upon this subject, a kind of easy, indifferent way of speaking about it, as if common sense and good manners and sound philosophy had concluded to merge all former distinctions. The interests formerly battled between opposing sects seem in a measure to have given way to these views of retribution in general. It would appear as if whole piles of written wisdom must now be put by as useless, because the books

of former generations dealt with men as individuals in the eye of God,—not as one promiscuous, indiscriminate mass, as they are now regarded in view of a general retribution. We shall undertake to prove this point,—that when men begin to draw out a general scheme as to the judgment of the whole race, they begin to have their thoughts withdrawn from their own individual share in it—they begin to give up all worthy or devout apprehensions of what retribution is as applied to each man. And we hope to draw from our reflections the conclusion, that as to the retribution after death our whole thoughts and our whole interest are due to what may be our own share in it.

We do not refer to the existence of any Christian sect which saves the whole world, or half of the world. The existence of such sects, their tenets or numbers, are comparatively of little importance as far as any argument for or against their belief should be based upon their numbers. It is the prevailing sentiment which is dangerous to individual character, whether those who hold it take the sentiment with them to a church named after it, or to another church, or to no church. What, if there are thousands to be classed as holding this sentiment; how many of them are *entitled* to hold any opinion about the matter, still more, so bold an opinion? Have they reached it by large and sober thought and by individual conscientiousness? If so, they may honorably and lawfully maintain it. Against such we say nothing. We speak of those who, taking up without scrutiny the doctrine of a common and easy retribution, endanger the conviction which they ought to entertain of their own individual share in it. Wherever there are men to advance the doctrine, of course there will be willing hearers of it. The bare knowledge that there is such a doctrine in the world will persuade some to receive it. If any can convince themselves of it, they are at liberty to do so. Again we say, that we speak only of those who catching the prevailing sentiment that future retribution will most probably be easy and general, are in danger of forgetting their own individual share in it. The long lines of soldiery on the field may march to defeat or triumph, and in the hot engagement they may be mingled in a promiscuous throng; but in calling over the roll each man must answer to his name, and he will feel all his wounds and none but his own wounds.

The doctrine of retribution has within the last century been presented in a wholly novel light. A prevailing sentiment concerning it is, that an individual retribution would be attended with many difficulties, as to make it wholly reasonable to suppose that it should come lightly and uniformly upon all. Whence springs this sentiment? It is a popular one, and it exists where it neither originates nor speaks.

The sentiment seems to have originated either in an opposition to fanaticism, or in a purpose of general charity and good will, or in a most marvellous interpretation of the decrees and justice of

Heaven may spring from an opposition to fanaticism. Here and there a puffed interpreter or minister of Christianity has ventured, in ignorance "what manner of spirit he is of," to consign to everlasting condemnation all Heathens, heretics and impenitent men. This has led others to construct schemes for a general retribution, to imagine some way in which God may save all men.

Again, the sentiment may originate in charity or good-will. To contemplate the numerous Christian sects making salvation depend upon some single thing which it does not depend upon, and have been anxious in charity to save some of each, or the best of all.

But we believe sincerely that the common, popular form of this sentiment, of a common and easy retribution, originates in a love of fancy, that the Almighty cannot ferret out all offenders, nor mete out impartial retribution to culprits when they come millions and millions. How willing men are to seek shelter in a crowd when any danger is near. How willing they are to build up a false security for themselves in the world of retribution, by raising a difficulty as to the manner in which the various multitudes, of whom no two are alike, can be impartially disposed of. They do it somewhat as follows :—There are already buried in graves, in the ocean, millions of men, of every shade of guilt and of wickedness in their characters. Not even God himself could mete out a just retribution without having at command a million more worlds besides a heaven and a hell. Men of every degree of vice and virtue in their hearts now live; what shall be done with them? No two have equal goodness, no two have equal guilt. If

they are together any where, all will be alike ; and the universe could not contain them, if separated one by one. It is unlikely that God will undertake to discriminate between such nice distinctions. In spite of the law and the testimony it is probable, that because hand joins in hand, the wicked being so great a multitude will go unpunished.

Now after such reflections as these is it not obvious, that he who thus reasons will decide,—I am safe, I am willing to stand my chance, if there are some above me there will be some below me, or most probably we shall all be alike ? Such reasoning we have read and heard, and the very moment it has passed with approbation through any mind, the whole tendency of it is to draw every serious thought from the conviction of the solemn accountability in which each of us stands to an individual retribution. Thus it is that the subject of final judgment and of universal salvation is now discussed as if it applied solely to great masses of men, to the whole of this or that sect, or to all the inhabitants of the globe. God's mercy was once interpreted by the strictness of Calvinism to be as capricious as the drops of water falling from heaven, of which one rests upon the surface of a stagnant pool, putrid and rank, while another caught by an open shell becomes a pearl. Now, God's mercy is interpreted, in the looseness of modern philanthropy, as a veil to cover alike all infirmities, which it is impossible to treat justly in any other way than by hiding them. The only means of avoiding the bad issues of such reasoning, is to examine the reasoning itself and detect its fallacies. The reasoning alleges, that in as much as there are such infinite degrees of culpability among men, it will be next to impossible to measure out just punishment to each—it will be next to impossible to suit a judgment, a sentence, and a place or mode of suffering proportioned to every offence ; therefore, where all have sinned, there will be no place for God's mercy but in a general pardon. Men have often been satisfied with much poorer reasoning than this ; but still that is no proof that this is good reasoning. For how will it stand the test of an application to the very life which we lead here, to the most exact and proportioned discipline of moral justice to which every human being is subject ? It will be no more difficult hereafter, than it is now, to visit upon each moral agent his just due.

And that such exact and discriminating justice is not now impossible, we know. Every day witnesses, each heart knows, that the retributions to be pursued hereafter need only to be continued from the present life to make them just. And what stronger evidence would we have, that the eye of God looks down upon every heart and finds into it one gnawing worm for each one offence against him, than life and experience afford us. We realize the truth as it applies to ourselves, we know it as it applies to our friends and neighbors, and we do not err when we say that it applies universally and in all time, in Christendom and in heathen lands, in the old and in the young. Here is a Christian who has committed a sin,—he suffers. There is another who has repeated his offence,—he suffers and fears. There is a Pagan who has sinned against that code which conscience offers to those who have no other,—he too trembles and feels his conscience in its stings and remorse. In darkness, as at noon day, each heart knows its own bitterness, and no stranger intermeddles with its private struggles. Does it relieve our own sufferings to know that we are not alone in bearing this discipline? Do we find comfort in the thought, that as all men share our imperfections and trials, therefore pain and sorrow are deprived of their torment? Can this idea of a promiscuous and easy and indiscriminate retribution hereafter draw any proof whatever from our present experience? Each hour of our life is discipline—if the last moment affects the present moment to each of us with pain or pleasure apporportioned to the character and conduct of each soul, shall the whole result of our lives so confuse us in a promiscuous throng, that justice will be merged in the mere multitude of its lawful subjects? We need not undertake to construct schemes by which mercy mingled with justice may avoid all perplexity in dealing hereafter with moral beings. If they are not here dealt with in the mass, why should they be so dealt with then? But, it will be asked, what is to be done with the Heathen, with those unnumbered millions of Pagans whose very religion is their shame? What is done with them now? They commit no sin for which they do not suffer, and if they bear hour by hour the dealings of a just discipline, they will bear it hereafter. Justice does not require that we should construct its scheme. It has a scheme now. We may employ



ourselves better in observing it, than in ingeniously contriving a way in which it may make an easy and comprehensive decision. There is not the slightest confusion in the retributions of this life, they follow quick and true, they search out the offender in a crowd or in the deepest loneliness, and never err in the place or measure of their judgments.

As we thus show the fallacy of the reasoning to which we have adverted by exhibiting its utter inconsistency with the impartial discipline meted to each living being, we may for a moment inquire what would be the character and aspect of the present life, if the common and easy judgment expected hereafter were experienced now. Civil and social laws recognise the difficulty, the great difficulty, of proportioning rewards and punishments by the strictest justice ; but does this difficulty lead us to merge all distinctions—to adopt but one rule, in order to avoid the perplexity of many rules? Far otherwise. Variety of circumstances leads only to varieties in the law. When such a state of things prevails in any government that offenders cannot be punished because they are so numerous, or because their guilt differs by so many shades, we recognise one of the most deplorable conditions into which a multitude of human beings could by any calamity be reduced.

It is not surprising that those who admit the doctrine of a like condition to all men hereafter make this their chief doctrine, around which they gather all the tenets of their creed and all their opinions concerning religion. If the doctrine were true, it would needs be a leading doctrine—guiding all thought—influencing all conduct. It leads to the loosest use of language, to the most strange perversion and confusion of all moral distinctions.

No one can maintain such a doctrine without having his serious thoughts withdrawn from his own individual accountability in the general retribution. This was the point which we placed before us to be proved, and the line of our argument leads us directly to admit it. In treating this subject we would never aim at any one of the doctrines concerning future retribution which divide Christians. Here are the disciples of Jesus Christ professing to find in the same New Testament the three most opposite doctrines,—of the eternal separation of the good and the bad—of the immediate happiness of all men at death—and of the final restoration of all

for ages of discipline to rest and bliss. We may say of each and all of these three doctrines, that there is one above them all which is worthy of our supreme care and thought, that is, that "each man must give account of himself unto God." This is a matter on which we should reflect first, that He to whom the whole human race is accountable will judge them impartially, and secondly, that we have only to answer for ourselves, and therefore that we should feel no concern about others, but work out our own salvation. No theological speculations should lead us away from applying to ourselves all the admonitions of Scripture concerning retribution. When the trial shall come, the Judge of all the earth will do right. To him may be committed the just awards of justice. Our speculations cannot condemn a part of the world, or save the whole of it; our conduct or our penitence can save ourselves. No Christian minister has authority to shut or open the gates of heaven. All that he can do is to expound the Scripture—giving the sense of its words, and the meaning of its instructions, and then illustrating it from experience, from the heart and the life of man. The conclusions thus gained each man will estimate according to the degree of authority which he allows to Scripture, and to such illustrations of its truth. And the whole force of Scripture authority, as well as its illustration in our hearts and lives, is exerted to draw off our speculations from the fate of the race, or of men in the mass, and to concentrate our thoughts and care upon ourselves. It was not strange that when Jesus Christ was teaching upon earth the solemn doctrines of responsibility and accountability, a chance hearer of his doctrine should put to him the question—"Lord, are there few that be saved." That question has been taken from the mouth of him that first uttered it, and has served as the text for some of the most impressive sermons which have ever been delivered by Christian ministers. We are told of the sad and serious silence which came over the French monarch and that crowded audience of the noble and the gay, when Masillon preached upon "the small number of the saved." We are told of the deep groans and loud sobbings which agitated the multitude in the fields, when Whitefield preached upon the same subject, to those who were not nobles but common men, with common hearts. Yet in rousing the fear and anguish of those to whom they preached, both of those fervent ministers went beyond their mission; they discoursed and argued as if

Christ had answered to the question—"Yes—but a few, a very few are saved." They pleaded and implored their hearers as if a few, a very few could be saved, and would secure for every sinner before them an admission into that small and glorified company. Yet the effect of their discourses, if not more overwhelming, would have been nearer to Scripture, had they made the Saviour's reply the sole basis of their assertions, exhortations and arguments. He did not answer to him that put the question—"Yes—but few, a very few shall be saved." But he turned back upon the inquirer and upon all who heard him the whole interest of the question as concentrated upon each soul—"Strive ye to enter in at the strait gate," make your own salvation your thought and care.

Are we not then warranted in our conclusion, that the prevalent speculations concerning a general retribution tend to withdraw men's thoughts from their own individual share in it; and that if the question has any interest, its most impressive answer consists in its solemn application to every human soul? Every man shall give account of himself unto God. We are giving that account now, and we know that we are forced to speak every word, and that if our wickedness has a thousand shapes and degrees, so the account is followed by ten thousand penalties. It is enough for man to convince himself of this absolute justice. No one has a right to speculate upon the difficulties involved in an individual retribution,—to predict eternal woe for some, or eternal happiness for all. The fact that different sects find these very different doctrines in the New Testament is satisfactory proof, it seems to us, that Christianity does not insist upon either of the doctrines. It does not gather its solemn lessons about either of those two interpretations of the retribution. It makes no man's doom hopeless, it does not make the same promise alike to all. It speaks to each man as if no other man existed besides himself. The whole authority of Christianity deters us from taking upon ourselves to usurp the office of Judge, or to speak his sentence for him. The possessors of the one, the two, and the five talents come forward one by one. Neither hears the sentence passed upon the other. Here is yet another of the innumerable proofs which Christianity affords, that it is not a religion to be played with by man's ingenuity, but to be applied to his conscience and his heart. How crimes and culprits are to be disposed of, is not the question for us to decide;

our concern is with our own preparation to answer. The wisdom which sees fit to leave the majority of men to the light of their own breasts, will be followed out with the justice which demands only according to what is given. The alternative which the Gospel offers to those who live under its light is,—be innocent, or be penitent. Either abstain wholly from sin, or if it has been committed, repent of it in dust and ashes in the secrecy of your own heart, and God will be merciful to you. His mercy appears not in an eye averted from the offender, or confused as it gazes upon the multitude of offenders; but in arms outstretched in love to receive the penitents, whom his ever watchful eyes have seen while yet a great way off retracing their steps to the once deserted home.

How far more impressive is the truth that we must have a share in the retribution, than the unauthorised speculations about judgment of the mass of men. What will befall the multitude after death is no concern of ours. Our opinion cannot award the sentence nor alter it. Christianity gives us no authority to busy our thoughts about the matter for one moment. All that is written or said about it one way or another is like chaff given to the winds. If the doctrine of retribution belongs to Christianity in any shape at all, it is in the shape of a solemn counsel to every heart that beats with life. To speak that counsel to each of us, it follows us in the crowd, and seizes upon us in our loneliness. On every action that we perform it writes the word, *account*. Upon all our feelings, intentions and habits it leaves the impression of responsibility. We cannot look back upon a year or a week of our lives without being convinced, that the whole energy of God's solemn retribution is wrought into our own individual experience, as if there was no other being living to feel it.

G. E. E.

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#### WHITEFIELD.

THE cause of Whitefield's celebrity has always appeared to us a subject for inquiry, and still more since some of his printed sermons have fallen into our hands. The following observations from a French paper have appeared striking enough to be translated.

“The opposers of Whitefield agree with his friends in acknowledging the excellence of his character and the eminence of his oratorical talents. His popularity began with his preaching, even before he had been accustomed to the pulpit and while his theological views were incomplete, and during a ministry of thirty-four years he never ceased to enjoy that popularity. He went among the villages of England as well as to its capital; and also visited the cities of Ireland, Scotland, and America. Everywhere he found the same success among his auditors, whatever was their rank or education. The learned and the ignorant took the greatest pleasure in listening to him, and even those who rejected his opinions could not help admiring him. The largest churches were too small to contain the multitude that thronged to them, and Whitefield was obliged to preach in the open air, in fields, in vallies and on the mountains. Often ten, twenty, and even thirty thousand persons assembled round him, and it frequently happened that during his long ministry he returned to the same places, and always found the same reception.

It certainly must be acknowledged that Whitefield had contemporaries more remarkable than himself for strength of intellect and ability in composition, but no one seems to have obtained an equal degree of popularity. It is interesting to inquire what were the apparent causes of this success.

He possessed a great many of the natural gifts which form a powerful orator. We do not mean exclusively those of manner, of voice, gesture, or countenance. He had remarkable tact, which enabled him to distinguish what parts of his discourses and what allusions produced the greatest effect; his eye seemed to comprehend every individual in its range: he carefully treasured up these impressions, for a good memory was among his natural gifts, and he never considered unimportant any thing that might aid him in his great work. This habit accounts for the remark of Franklin:— ‘By hearing Whitefield attentively I am able to distinguish with ease those discourses which he has recently composed, and those which he has preached often in the course of his travels. The delivery of the last is so remarkable, every accent, every inflexion of voice, agree so entirely with what he says, that it is impossible not to take pleasure in his discourse, even if we do not love the

subject.' It must not be supposed that there was any regular system in repeating what he perceived had produced most effect elsewhere; his object was to make the strongest impression, and for this purpose he used the weapons which he had found most successful. In this application of them there was no appearance of affectation. Whitefield studied the tones and gestures which produced success, as a man who writes for the public seeks to be correct in his language. No person can give himself a melodious voice or an agreeable exterior, but every one can correct his defects of pronunciation or manner, which are often serious obstacles to usefulness and hurt his reception among the best disposed auditors.

The style of Whitefield is distinguished for its simplicity; he appears to be exclusively occupied by the subject upon which he treats; he generally uses the words best adapted to this purpose, and places them in the order which best transmits his idea, considering his discourse only as a transparent glass which may aid his hearers the better to discover the truth. The simplicity of his style was in accordance with that of his object. His great desire was to infuse his own feelings into his hearers, to make himself understood by every one. When he preached, all his faculties, all his affections were in exercise, his admirable tact enabled him to perceive which passages in his discourses were endowed with peculiar unction, and which had been heard with indifference. The last he afterwards omitted and substituted the former in their place. He thus united the advantages of memory and judgment with the ardor and vivacity of an *improvisatore*. Probably, however, the great secret of his success lay in his fervor and sincerity; yet if he had been merely pious, he would not have produced the same effect. 'To speak well on the subject of religion a man must be devout; but let him be ever so devout, he must speak well to produce correspondent effect.'

Most people who visit Savannah are interested in seeking out the very spots which Whitefield made the scenes of his labor. He arrived at Savannah in May 1738, with the intention of building an asylum for poor children, that were to be fed and clothed by charitable subscriptions. He did not commence the building till 1740, and his zeal seems to have been unremitting in the cause. He made several voyages, and travelled through the British Empire

collecting money for this object. The house was built and furnished with every convenience, and supplied with a good library. Thirty years afterwards it was burned to the ground. Whitefield did not live to see the destruction of the Orphan House. Lady Huntingdon had supplied large funds for building it, and sent over her portrait to be placed in it. This is still to be seen in the establishment for the education of children, to which the funds that Whitefield brought over are appropriated. It is a full length picture, the painting and canvass much injured; over the top is printed on a gilt tablet, "Selina Countess of Huntingdon." She is dressed in a dark loose garment, with a white girdle tied in folds round her waist; in one hand she holds part of her drapery, and the other rests on a table upon which stands a flower-pot containing the leaves of the palmetto. In 1839 the face was in very tolerable preservation; it is solemn, and does not express vivacity or intellect.

Franklin's testimony to Whitefield's character is highly honorable. He says in a letter, "I knew him intimately upwards of thirty years; his integrity, disinterestedness, and zeal in prosecuting every good work I never saw equalled, and shall never see excelled."

On the Sabbath morning of 1770, a day when crowds at Newburyport were anxiously expecting to hear him, he suddenly expired. His remains were buried under the desk from which he was to have addressed the people. In 1830 a marble sarcophagus was erected near the pulpit by Mr. Bartlett, (who lately died,) in honor of Whitefield.

H. F. L.

## PERFECTION AND PERFECTIONISM.

Our readers are aware that "Christian perfection" has of late become a subject of distinct and prominent attention, in some portions of the Church. We have regarded this fact with interest, hoping it might be an indication of, at least, a desire for increasing depth and earnestness of religious spirit. We have read "The Scripture Doctrine of Christian Perfection," by President Mahan, of the Oberlin Collegiate Institution, and "The Holiness of Christians in the Present Life," by Professor Cowles, of the Oberlin

seminary ; and also, Wesley's work on "Christian Perfection," which, though an old work, seems to contain the same doctrine as the first-mentioned works, and, we believe, has received a new circulation in consequence of the interest in the subject which these works have excited. These writings are distinguished by great plainness and sobriety ; the opinions they promulgate are defined with exactness, and maintained by elaborate argument. There is no other form of the doctrine, of a highly mystical, not to say fanatical, character, of which we have seen some specimens, and which we find nothing intelligible but antinomianism. These, which the title of "perfectionism" more appropriately belongs, is not our present purpose to notice. None of their extravagances are chargeable on President Mahan or Professor Cowles. The latter sets himself in direct opposition to them, and employs a part of his book in denouncing them.

We have read these books with much sympathy with the spirit that produced them, and have found in them much with which we cordially agree. It will come in our way to give an account of the doctrine contained in them, in the course of some reflections on the general subject of "perfection."

The first step in the consideration of this subject, is to define perfection. Two meanings may be given to the word. There is absolute, and a relative perfection. Absolute perfection is the highest degree of excellence which we can imagine to belong to a spirit inhabiting a human body and acting amidst the circumstances of human life. It would belong to one who had never done wrong, and had always done every thing that was right ; all whose faculties and affections had been kept from the beginning in a healthy state, in right exercise, and at the highest point of efficiency consistent with their nature. This is the ideal perfection of man. No rational man will say, that it has been realized more than once in this world. Relative perfection may be supposed to belong to one who has sinned, and whose time consequently has been wasted, whose moral perception has been perverted and whose moral power impaired by sin. We may imagine such a person, after the commencement of his spiritual life, to be each moment exercising the best degree of religious affection and activity, of which, with a nature thus weakened and corrupted, he is at the time actually



capable. To this state the term perfection may, without impropriety, be applied. In this sense we understand the writers before us to use the word. Professor Cowles, however, prefers using the word "holiness," to express the same idea. All their explanations and qualifications convince us, that we have not mistaken their substantial meaning.

Professor Cowles explicitly states, what the holiness required of Christians in the present life does *not* imply.

"It does *not* imply the use of perfect, unimpaired powers, such as man would now have, if he had never sinned. God does not now require of us the *use* of such powers, for the good reason that we cannot use what we do not possess.

"It does not imply such knowledge of duty, and of every thing pertaining to duty, as man might have had, if he had always improved to the utmost his mind and his means of knowledge, and had been constantly learning of God and his duty, as he might have been."

"It does not imply such strong and ceaseless emotion, either of love or of any other affection, nor such incessant action of any kind, as neither mind nor body can long endure, nor as is inconsistent with continued health."

"It does not imply the annihilation of the constitutional appetites and susceptibilities, nor so perfect a subjection of them that they shall no more be sources of temptation."

President Mahan says :

"It will be readily perceived, that perfect holiness, as above described, does not imply *perfect wisdom*, the exclusive attribute of God. The Scriptures, speaking of the human nature of Christ, affirm, that he 'increased in wisdom.' This surely does not imply that his holiness was less perfect at one time than at another. So of the Christian. His holiness may be perfect in *kind* but finite in *degree*, and in this sense imperfect, because his wisdom and knowledge are limited, and in this sense imperfect.

"Holiness, in a creature, may also be perfect, and yet progressive,—not in its nature, but in degree. To be perfect, it must be progressive in the sense last mentioned, if the powers of the subject are progressive. He is perfect in holiness, whose love at each successive moment corresponds with the extent of his powers."

"The child is perfect in holiness, who perpetually exercises a filial and affectionate obedience to all the Divine requisitions, and loves God with all the powers which it possesses as a child. The man is perfect in holiness, who exercises the same supreme and

onate obedience to all that God requires, and loves him to the extent of his knowledge and strength as a man. The saint on earth is perfect, when he loves with all the strength and intensity which is practicable by the extent of his knowledge and reach of powers in his present sphere. The saint in heaven will be clothed with a seraph's vision, and a seraph's power. To be perfect on earth he must love and adore with a seraph's vigor, and burn with a seraph's fire."

these limitations, and some more, are made by Wesley, who was fully sensible of the abuse to which his doctrine was liable, and who, with that caution and sobriety which were singularly combined with the fervor of his spirit, endeavored to guard against

According to him, a man may be in a state of salvation before attaining this perfection.

But, he says, "that every one is a child of the devil till he is renewed in love: on the contrary, whoever has a sure confidence in God, that through the merits of Christ his sins are forgiven, he is a child of God, and, if he abide in him, an heir of all the promises."

This state of perfection, though once attained, can be lost.

1. Can they (who are perfect) fall from grace?

I am well assured they can. Matter of fact puts this beyond dispute. Formerly we thought, one saved from sin could not fall; we now know the contrary. We are surrounded with instances of persons who lately experienced all that I mean by perfection. They bore forth the fruit of the spirit, and the witness, but they have now lost it."

These qualifications and limitations present to us a very distinct and intelligible idea, which is this;—that when a man is awakened to a new spiritual life, if the principle of that life be as vigorous as it may first carry him on to fill up the full measure of his capacity of religious affection and action, and then, as that capacity continually enlarges, keeps him, at each moment, at the highest point of efficiency in affection and action, of which he is, at each moment, capable. But has this idea all the importance attributed to it as an encouragement and aid in the religious life? We think not. It can scarcely be called a crisis in that life. It is only a step in the line of the Christian progress. "It is both preceded and followed," says Wesley, "by a gradual work." The attain-

ment of it makes no difference in the necessity of watchfulness and activity. There is nothing, it seems, in this state, which renders it more secure than any other stage of the religious progress. It may be, and has been, lost. It makes no change of measures necessary for the maintenance of the divine life in the soul. After, as well as before, this crisis, the Christian has "one thing" to do, namely, to "reach forth unto those things that are before," and to "press forward to the mark for the prize of the high calling of God in Christ Jesus." Besides, distinct and intelligible as the idea of this state of relative perfection may be in theory, we doubt whether it can be made available for any valuable purpose in practice. We doubt whether any man can be distinctly conscious of having arrived at the point described; whether it is ever given to any one, to understand with such clearness and certainty the boundaries of his own capacity, as to be always able to distinguish with perfect accuracy those imperfections which arise from the natural limitation of his powers, from those which are caused by a want of will to do all that he could. We all agree, that every man who is at all interested in his religious improvement has before him, at every step of his progress, an idea of greater excellence than he has yet reached. This idea is his light and guide. In the best persons, it is farthest beyond their actual attainments. Hence are they always the most humble. As in going up an eminence the ascent of a few steps may widen the horizon by many miles, so their conception of goodness increases vastly more rapidly than they can realize it. No man, we think, however tenderly susceptible his conscience may have been, and however earnest his purpose and faithful his endeavor exactly to obey it, can ever say, with perfect assurance, that he did at a given time all that he could toward realizing his highest conception of goodness; that he left unused no means and opportunities of duty, which he might have perceived and improved but for an insensibility of conscience for which he is in some way accountable. If we should hear a person express this assurance of himself, we think we should be justified in concluding that he entertained low views of duty, rather than that he had made extraordinary attainments in goodness. Herein is the great danger of the doctrine. There is danger,—we say it without intending any reflection on those who profess it, or mean-

to imply that a possible abuse is a valid objection against a rine,—but there is obvious danger, that if a man begins with ming that perfection in any sense is attainable, his next step be, to form an idea of perfection that he thinks he can attain. t the close of his book Professor Cowles gives a simple, modest very interesting detail of his personal experiences in reference his doctrine. He says that it has been to him a source of extraordinary light, strength and encouragement, and speaks of this option of it as an era in his spiritual life. We do not know ther to understand him as saying, that he considers himself ave attained the state of holiness he describes, or not. If he mean to say so, certainly the doctrine appears in no ree to have impaired either his humility or his activity. He as clearly in view the progressive nature of the perfected state, feels himself more than ever impelled upward and onward.

Yet am I far as ever," says he, "from regarding my work of itual improvement as finished. I have only begun it—have but learned how to get and hold the victory over sin—how to have tempers transformed to good, and my soul *kept* in peace and . My state is far as can be from his who supposes himself to attained so much, and of such a kind, that his labor of grow-in grace and watching against sin is over. I have no sympathy such a state."

We cannot but differ from the author in explaining the s of his experience. It seems to us plain, that increased or of religious feeling and earnest aspiration after higher ees of Christian excellence produced this doctrine, instead of g produced by it. Such is the origin of all the various forms eligious truth which have produced great effects in the world. is the deep, earnest emotion in the individual heart, breathed it by the spirit of God; then, it lays hold on that portion of which best expresses it and affords it fittest aliment, gives e prominence to that truth, and shapes it into a system of rine, and that system sustains and propagates the feeling that uced it. The early histories of Quakerism and Methodism rate our remark. We cannot think that Professor Cowles s any truth essentially different from what has been held by all est Christians in all ages of the Church. He has the happiness eling a very important truth very deeply.

The precepts of the Gospel describe and require perfection. We do not rest this assertion on passages in which the words "perfect" and "perfection" occur, because the sacred writers do not profess to use language with metaphysical accuracy, and these words may be understood in a variety of senses, which can be determined only by the connection in which they are found. Thus, the passage, "Be ye therefore perfect, even as your Father which is in heaven is perfect," cannot, we think, be confidently relied on for the purpose for which it has been frequently quoted. Jesus had been speaking of those who confined their love to those who loved them, and saluted their brethren only, and had recommended a broader benevolence by the example of Him, "who maketh his sun to rise on the evil and on the good, and sendeth rain to the just and to the unjust;" and he concludes with the words we have cited, which must receive some qualification, since no one maintains that the perfection of the finite creature can be the same as that of the Infinite Creator. That qualification, we think, is indicated by the context. The meaning must be,—Be complete, universal in your benevolence, as God is; let it extend to all within your reach. The truth that the Gospel enjoins perfection, rests on stronger grounds than any mere verbal criticism could furnish. The precept to love God with all our heart, mind, soul and strength, and our neighbor as ourselves, the character of Jesus, which is our example, the whole spirit, aim and tendency of the Gospel, are distinct calls to perfection.

But, it will be said, we are frail, imperfect, sinful; we cannot be expected to render a perfect obedience from the beginning. Then, it may be replied, the least which these requisitions can be supposed to mean is, that we continually strive for perfect obedience; that we fix our view on the most exalted conception of goodness we are capable of forming; that we suffer it not to be lowered by the customs and opinions of the world, nor even by those of the best persons we know; that we patiently and perseveringly endeavor, each day, to do what seems to us best suited to carry us on toward the realization of that conception; that we make this consummation the great aim of our lives; that we hold ourselves ever ready to make every sacrifice and every effort it may require. So long as we are imperfect beings, this unceasing endeavor is, it

s to us, the only satisfactory assurance a man can give him-  
 that his heart is in a right state. Deliberately to turn away  
 one's ideal of excellence, and practically to say that the fulfil-  
 of it costs more than it is worth, as did the young man who  
 away sorrowful from Jesus, argues a thoroughly wrong state  
 eling respecting the whole subject of religion. The question—  
 little is absolutely necessary to be done, shows a totally inade-  
 estimate of the value of holiness. The great problem is, to  
 tain this desire and endeavor, at the same time earnestly and  
 ly ; to keep them always up to the highest point that is con-  
 it with the health of the soul, yet never to transcend that limit ;  
 oid all feverish excitement and spasmodic effort, which might  
 ust the powers of the soul, and eventually retard its true pro-  
 ; to long for perfection, as the great end of being, yet be-  
 ng to wait for it till it can be gained in accordance with the  
 of our spiritual nature.

we conclude with the words of that excellent writer, William  
 , from his " Practical Treatise upon Christian Perfection."

God only knows what *abatements* of holiness he will accept ; and  
 before we can have no security of our salvation, but by doing  
 utmost to deserve it. There are different degrees of holiness,  
 h it may please God to reward ; but we cannot state these dif-  
 it degrees ourselves ; but must all labor to be as eminent as  
 can, and then our different improvements must be left to God.  
 have nothing to trust to, but the sincerity of our endeavors ;  
 our endeavors may well be thought to want sincerity, unless  
 are endeavors after the utmost perfection. As soon as we stop  
 y degrees of goodness, we put an end to our goodness, which  
 ly valuable by having all the degrees that we can add to it.

highest improvement is a state of great imperfection, but will  
 ccepted by God, because it is our highest improvement. But  
 other state of life, where we are not doing all that we can to  
 fy and perfect our souls, is a state that can give us no comfort  
 tisfaction ; because so far as we are wanting in any ways of  
 r that are in our power, so far as we are defective in any holy  
 ers of which we are capable, so far we make our very sal-  
 m uncertain. For no one can have any assurance that he  
 ses God, or puts himself within the terms of Christian salvation,  
 ne who serves God with his whole heart and with the utmost  
 is strength. For though the Christian religion be a covenant  
 ercy, for the pardon and salvation of *frail* and *imperfect*

creatures ; yet we cannot say that we are within the conditions of that mercy, till we do all we can in our frail and imperfect state. So that, though we are not called to such perfection as implies a *sinless state*, though our imperfections will not prevent the Divine mercy ; yet it cannot be proved, that God has any terms of favor for those who do not labor to be as perfect as they can be."

C. P.

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 H Y M N .

HERE in thy house, great God ! we meet,  
 And blended words of prayer repeat ;  
 But various is each spirit's need,  
 And Thou alone each heart canst read.

We come in grief ! and fervent, low,  
 The mourner's supplications flow ;  
 The peace these holy moments bring  
 Shall o'er our souls its mantle fling.

We come in joy ! but raptures vain  
 Within thy awful courts shall wane,  
 And each gay heart be temper'd here  
 To Christian hope and sacred fear.

None knows another's secret care,  
 But Thou canst hear the heart's mute prayer ;  
 Be thou the meek believer's stay,  
 Nor from the erring turn away.

On minds grown thoughtful for an hour  
 Oh ! let thy truth descend with power,  
 And let us bear a blessing hence,  
 Fresh strength to war with earth and sense !

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## PERPETUITY OF THE CHRISTIAN RELIGION.

A SERMON, BY REV. FREDERICK K. HEDGE.

MATTHEW xxiv. 35. Heaven and earth shall pass away, but my words shall not pass away.

THE "words" alluded to in this declaration are the prophecy which our Lord had just uttered respecting the destruction of Jerusalem and the end of the Jewish state. Heaven and earth should sooner pass away than this prediction fail of its accomplishment,—a declaration the truth of which, as history informs us, was soon after abundantly verified in the progress of events. The same declaration applies as well to all the words of Jesus as to those which immediately precede it in the Gospel narrative. We may comprehend in it all the revelations—precepts—in a word, the religion of Christ in its largest sense. We may understand him to affirm by it the perpetuity of his name and influence in the world. This is the sense in which the passage is generally understood, and this is the use I design to make of it in this discourse. Heaven and earth shall pass away, but Christianity shall endure forever.

There has grown up of late a view or doctrine in relation to this subject, which directly contradicts this assertion. Christianity, according to this view, though not without some marks of divinity in its origin, is nevertheless a temporary institution, intended to answer a certain purpose, or to satisfy a certain period in the progress of the race, and destined to pass away when that period or purpose is accomplished. Men who profess to believe in the essential truth of the religion speak of it as something which partakes too largely of the age and country which gave it birth, to suit the wants of all ages and climes, and to hold a permanent place in the faith of mankind. It is regarded as an historical movement which, like other historical movements, will finally exhaust itself and pass away; or as a state of pupillage which mankind will outgrow, when the reason and the moral sense shall have reached that point of culture and be able of themselves to answer those moral and social evils which this religion was designed to effect. This view has an air of plausibility and philosophical pretension, which com-



mends it to that large class of minds with whom a seeming analogy is equivalent to a well-established law, and with whom a hasty conjecture which flatters the imagination assumes the force of a legitimate induction. The notion that Christianity is to become extinct is not an inference from any known facts, but a mere prejudice,—a conjecture, which though it does not involve any intrinsic absurdity, has no foundation beyond the fancy of those who profess it. The only ostensible ground for such a supposition consists in a fancied analogy between this and other religions. Other religions, institutions, and modes of belief have had their day, have exercised their influence on the race and been supplanted; therefore, Christianity must also give place to some new faith or name which shall better answer the new wants of the soul. This is the reasoning, expressed or implied, on which the view I have stated rests. Other foundation it cannot have. There is no ground for it in facts,—none in the character of the religion,—none in the nature of things. Now the analogy supposed in this case is a mere assumption. It would be easy to show that Christianity differs from all other religions in those points which have been the cause or occasion of their surcease. And as there is no ground in analogy or the nature of things from which the extinction of the Christian religion can be lawfully inferred, so there are many reasons,—in the peculiar character of the religion itself, in its adaptation to the nature of man, in the person of its Founder, and in the present condition of mankind,—which, if they do not prove its perpetuity, authorize us in assuming that as the more probable destination.

1. As it regards the peculiar character of the religion. Christianity, I repeat, contains within itself none of those causes of decay which have wrought the overthrow of other systems. Other religions, not excepting the Mosaic, have labored and labor under one or both of these two defects;—either they are part and parcel of the States that receive them and identify themselves with the polity of those States, so that the destiny of the one is inseparable from that of the other; or else they prescribe a certain form of external worship, and make that so vital and necessary a part of their constitution, that the ritual and the doctrine must stand or fall together. But as no form of polity and no mode of worship is, or can be permanent, as all national institutions whether political or

religious are necessarily fluctuating and contingent, so no religious system which builds on such conditions can escape the necessary changes in human affairs. Christianity alone, of all the religions with which we are acquainted, is independent of all external rites and institutions. It prescribes no particular form of civil polity, nor does it accommodate itself more readily to one form than another; but is either despotic or republican, absolute or constitutional, according to the culture and the genius of the nations that receive it. It ordains no ritual, but adopts with ease those forms and ceremonies which best consult the peculiar conditions of time and place or are most congenial with the character of its disciples. Hence the singular phenomenon which Christendom presents, of a worship so varied that no one unacquainted with this religion would recognise in the different practices of its different communions the same faith and the same Lord. A traveller in Pagan lands discovers in all religious connexions of the same name the same essential features, and everywhere identifies the Mahomedan, the Buddhist, the Parsee, by their peculiar worship. The Pagan, on the other hand, perceives in the worship of Christian sects no such correspondence as would indicate any common ground or name. In one temple he sees the worshippers with rosaries in their hands, each intent on their own devotions, or bending together in prostrate adoration, when the white-robed priest presents the consecrated host. In another church he sees a uniform assembly without distinction of function or order,—layman or priest, awaiting in deep silence such utterances as the moving of the Spirit in this or that member may call forth. Here, the church assembles by the river-side to witness the rite of immersion; there, they come together to eat and to drink at their “feasts of love.” Here, the worship consists in a homily; there, in a dance; nor would he suppose, until the fact had been made to known to him, that all these worshippers worship in one name, call one Master the author of their faith, and look to one kingdom as their goal and home. In this diversity and latitude of external rite Christianity possesses an advantage and a pledge of perpetuity peculiar to itself. As it does not depend on any particular mode of worship, so its stability is nowise endangered, nor its value impaired by the overthrow and disuse of any particular mode. Worship in this religion is not substance, but costume,

which changes, and will always continue to change, with the wants or caprices of different ages and sects. The spirit of the religion is no more affected by such changes, than is the character of an individual by the dress he wears. It seems probable, so far as we can judge from past experience and the nature of man, that external worship, in some form, will never cease from the earth until the new earth shall appear; since worship—*public* worship is not so much an act of religion, as it is a function of society. But while on the one hand we know that Christianity is capable of accommodating itself to every change which the human condition may require, we have reason to hope, on the other, that this religion will survive the extinction of all worship, and endure when heaven and earth shall have passed away.

Another feature in Christianity is its independence of the priesthood, an order of men who in every other religion have acquired by virtue of their function, and through the popular ignorance, a disproportionate influence in spiritual as in temporal matters,—an influence, which they have more often perverted to the detriment of religion and the ruin of the people than made subservient to the good of either. I do not say that a similar influence has not been obtained and that similar abuses have not been committed by spiritual functionaries in the Christian Church. The fact is notoriously otherwise. The best acquaintance with the ecclesiastical history of the middle ages proves, that the Christian clergy have been even more guilty in this respect than any Pagan priesthood. But the religion itself is nowise implicated in this guilt. Christianity confers no such power as its ministers have assumed. None such was intended by Christ or his Apostles. The Gospel recognizes no priesthood in the sense in which that term is understood as applied to the Jewish and every other religion,—a peculiar order of men set apart from the common walks of life, and invested with special prerogatives and powers. The necessities of public worship and religious instruction have created, and it may be will always require, the clerical office. But the functionaries to whom that office is committed, according to the spirit of our religion, are merely servants of the people,—only so far entitled to respect as their personal character and abilities may avail to secure it. Such, in every healthy state of the Church is

the nature of their vocation, and the consideration in which it is held. Christianity therefore, unlike other religions, has nothing to fear from the depreciation of its priesthood, because it is not identified with or dependant upon any such order of men. Christianity,—I speak particularly of Protestant Christianity—is not committed to the keeping of the priest, but of the people. In their breast its mysteries are lodged; in their hands are its records; and through them it will always correct and reform its priesthood, whenever they shall cease to answer the end for which they were ordained or violate the charge entrusted to their care. Observe here a self-regulating, self-healing force which no other religion has ever possessed. No other religion accordingly has survived such revolutions and heresies as this; no other furnishes any analogy from which the date and destination of this can be inferred.

2. Another argument for the perpetuity of our religion may be found in its adaptation to the common nature and universal wants of man. Other religions treat man as the product of a particular soil. They fix on certain accidental points in his condition, to which they specially adapt their precepts and demands. Thus the Jewish religion has an obvious reference to the national peculiarities and the geographical position of that people: and though some portions of it have been transplanted to other parts of the globe, it could never as a whole have found root in any other soil but that from which it sprang. Mohaminedanism in like manner betrays in every feature its Eastern origin. The greater part of its ritual and its doctrine is wholly inapplicable to any other clime. The same may be said of Japanese and Hindoo worship. Christianity alone contemplates and addresses man as he exists in every zone and phase of his earthly state. It overlooks the accidents of history and of clime, or employs these only as the means of spiritual influence. This religion, too, had its origin in the East. It bears the impress of the East in its aspect and tone. Its antique drapery flows in oriental folds. Its language breathes of the olive and the palm. But its doctrine has no relation to East or West. Its cause is that of universal humanity. Its soul is the soul of the world. For aught that its precepts contain or its sanctions contemplate, it might as well have originated in any other land, had not its Divine

Author seen fit to plant it in that consecrated soil which contained the record of his early Covenant and the bones of his Prophets ; and which his wisdom had selected, of old, as the nursery of the moral man. Born of a Jewish line, Christianity naturally connected itself in the outset with Jewish ideas and rites. Its author took upon himself the burden of the Prophets and the promised Messiah. He associated his cross with the sin-offerings of his countrymen, his supper with their passover, his kingdom and judgment with their traditionary hopes. For a long while these figures were regarded as one with the truth which they contained. It was designed that they should be so regarded,—agreeably to that wisdom which, in the natural world, ordains that the stalk shall not perish, nor the shell burst, until the fruit is ripe. But what enlightened Christian at the present day does not distinguish in these matters between the spirit and the letter, or discern in these forms the spiritual and everlasting truths which they import? While in these particulars Christianity adapted itself by local and temporary associations to local and temporary wants, its efficacy is by no means confined to such associations. It has a voice and a meaning for every people under the sun, and, in point of fact, it is the only religion that has ever succeeded in embracing in one faith and name the farthest extremes and every variety of custom and of clime. The Mohammedan religion, which next to the Christian has been most widely diffused and which till lately has numbered more disciples than the latter, is still confined within geographical limits of comparatively small extent. It has never outtravelled its Asiatic connections. The nations that embrace it are nearly related to each other and differ but little in the leading characteristics of their physical or moral life. Christianity, on the contrary, has erected its symbol in either hemisphere and shed its light on every zone. The frozen Greenlander, the American at the tropics, the Catholic descendant of ancient Rome, the Protestant Saxon, the Russian and the Greek, all confess “one Lord, one faith, one baptism, one God and Father of all.”

If it be asked by what charm of manner or by what peculiarity in its constitution the Christian religion thus adapts itself to every diversity of kindred and of clime, of nature and of art,—by what language and power of the spirit it makes itself intelligible and

racticable to East and West, North and South ; the answer lies in a utter disregard of these peculiarities, and of every thing that is not essential to man in every form and condition in which he is found. It addresses its disciples not as citizens of this or that country, requiring for their temporal well-being such and such practices and regulations, ablutions and meats. It addresses us as strangers and pilgrims in the earth, bound for the city of God. Its appeal is not to Gentile or Jew, to latitude or longitude, but to man,—to universal man,—the moral nature which exists eternal and the same under all the accidents and conventions which surround it. It views man as the child of God, created in his likeness, but at present more or less alienated from him,—as the subject of a moral law designed to be a law of liberty, but at present a restraint, because his nature is not yet in unison with it,—as a being who labors and is heavily laden with infirmities and sins, striving and yearning for some unknown good, capable of infinite progress toward happiness and God, and destined to find in self-crucifixion—the free surrender of his own will, the resurrection of his moral nature in the likeness of God, and in that resurrection and perfect reconciliation with himself and God the good which he seeks. These are facts in human nature independent of all external conditions. They are facts which pertain to man in every age, and will always constitute the prominent facts in his condition, until the ends of the Christian revelation are attained and the kingdom of God as fully come. To man, thus circumstanced and conditioned, Christianity addresses and adapts itself. It reveals to him these facts. It shows him to himself. It exhibits to him his better part and destiny in the image of Christ. It offers to him in that image the way and the life, and effects his redemption by the moral attraction of that sublime example. If this is Christianity, it has nothing to do with time and place. Its relation to man as an erring, imperfect being is a permanent relation. So long as man retains this nature, that example and that religion will be apposite to his condition. Whatever else may change and pass away, this divine word cannot change nor pass till all be fulfilled.

3. A farther argument still for the perpetuity of our religion is derived from the person of its founder. Christianity above all other religions identifies itself with its author, and is not to be

separated from his person and life. The Mosaic dispensation has no necessary connection with the individual whose name it bears. The institutions which he ordained would be just as significant and just as complete, if the record of his existence had been lost for ever to the people that received them. But Christ and Christianity are one. Here, the religion is impersonated in its author. Not only are all his actions exemplifications of the virtues which he inculcated, but a vital union connects together, like soul and body, the heads of his doctrine with the events of this life. The regeneration of man is imaged in his birth,—the conflict with flesh and the world is described in his temptation,—the atonement is painted in his crucifixion,—the higher life of the soul is bodied forth in his resurrection,—the final triumph of truth and virtue in the world is indicated in his ascension,—and the union of man with God is promised in his return to the Father. The life of Jesus differs from every other life in the symbolic character which attaches to it through all its phases. It is not the life of an individual, but the life of spirit in the flesh, of God in man. All its events are spiritual, universal truths. If all the writings of Christian writers since the days of the Apostles,—if the Acts of the Apostles themselves and their Epistles were expunged from the world, and the record of Jesus as it is presented to us in the Gospels alone should remain, the religion of Jesus would still be left to his followers in all its entireness and in all its force. Nor is it a conceivable thing that this record should ever be lost. Considered simply as the biography of the most perfect being that has ever appeared in the world, it possesses an interest which renders its destruction, humanly speaking, impossible so long as there remains in the earth a mind that is capable of appreciating moral beauty and moral worth. Considered as the life of one in whom the Godhead himself was made flesh, it possesses a self-conserving power that must propagate itself from mind to mind through all the ages of man. The story of Jesus is not a thing of chronicles and the past; it is inwrought into the soul of the race. It is written, “not with ink, but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart.” Heaven and earth may pass, but Christ shall endure “the same yesterday, to-day, and forever.”

4. Lastly, I am disposed to infer the perpetuity of our religion, or at least its farther and indefinite continuance in the world, from the gradual operation of its influence, and the contrast which the present condition of mankind presents with the promise of the Gospel. If this power is of God,—if, as we believe, it was planted in the earth for this end, that the world by its influence might be converted to the high standard of moral and social existence which it presents to our aspiration,—if its mission is to banish sin and evil from the earth, and to make all men as good and as happy as they are capable of being,—in a word, to realize the kingdom of heaven in the life of man;—to suppose its extinction before these purposes have been fulfilled is to impeach the wisdom and the power of God, and to make his counsels of none effect. That the Christian religion has exercised and is now exercising a mighty and beneficent influence on the human condition, no candid observer of the human condition will deny; but neither, on the other hand, will any one who understands the meaning of Christianity and the destination of man assert that the actual results of this religion thus far exhaust its design, or realize the power which is given it to heal and bless mankind. More than half the dwellers on the globe are still without the pale of its influence, and the nations on which it now acts have imbibed as yet but little of its spirit, and have scarcely begun to realize in their social relations the fruits which it ought to produce. Individuals indeed have felt its gracious force, and received its adoption in their moral life; but society, as a whole, has never been renewed in its image. Society, as a whole, has never acknowledged its law of love. The wrongs it was meant to abolish still remain. Sin and death, violence and strife, want and war still contest with the Gospel the empire of the world. Man still preys upon his fellow, and self-love reigns, and passion raves, and vice abounds, and justice halts, and peace and goodwill are still but names in the earth. While these things are so, Christianity has still its mission to fulfil, nor will its work be done, till all the nations of the earth shall become as one family,—till mutual goodwill shall be the only bond between man and man, and every other law be merged in the law of love. If these, as we are taught to believe, are the ends intended in the Gospel of



Christ, and that Gospel be of God, it cannot perish from the earth till all these things have been fulfilled.

What length of years may elapse before this long-sought consummation shall arrive, we cannot guess. "Of that time knoweth no man." But this we know, that "the end is not yet." It is certainly not impossible that new prophets, as some have been pleased to fancy, full of power and the Holy Ghost, like those of old, shall once more appear in the world; or even that God shall again incarnate himself in a human individual, as he once did in Christ. But it is impossible that any new revelation can supplant the revelation which we have in him. The prophets that may come hereafter will not come to destroy, but to fulfil.

Meanwhile, in the absence of further revelations, let us not be "ashamed of the Gospel of Christ." But let us glory even in this, as the "wisdom and the power of God," to all who receive it. True, it is a voice from the past; but its wisdom is yet adequate to all the wants of the present, and its oracles embrace an unknown future. The ages that have passed comprehended it not, and ages to come shall not exhaust its meaning and its power.

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## COMMENTARIES ON THE SCRIPTURES.

It is often asked by those engaged in the religious instruction of the young, and by those who read for their own private edification, what are the best English Commentaries on the Scriptures? This question it is proposed to answer briefly and comprehensively in the following article.

We ought to premise, that the best Commentaries are not accessible to the merely English reader. For this there are obvious reasons. In this country there have been very few divines, who have had sufficient leisure to become acute and thorough Biblical critics. In England the Universities, with their vast apparatus of theological learning, have been closed to Dissenters; while among the members of the Establishment the forced subscription to Articles of faith and the necessity of using a sectarian Liturgy have repressed the spirit of Biblical inquiry, and have driven into the

elds of classical criticism and archæological research many vines of learning and eminence, who, had their career been free, could doubtless have distinguished themselves as Biblical critics and commentators. Notwithstanding the superior means enjoyed by the clergy of the English Church, they have done less for the cause of Biblical learning than the Dissenters, to whom we are indebted for the larger portion of our valuable English Commentaries.

Scott's "Family Bible" has had a larger circulation than any similar work in the English language. The reasons for this are to be sought partly in the simplicity and aptness of its arrangement of the text, References, Notes and Practical Observations, and partly in its great worth as a help in the devotional reading of the Scriptures. We like exceedingly its practical tone, and admire the ingenuity which has left not even the chapters of names in Chronicles without edifying practical observations, and which has drawn hints for useful reflection from the most obscure and remote portions of the Old Testament history. But the work was written under great disadvantages. The author had but limited access to books, was weighed down by poverty, pressed by professional avocations, harassed by domestic cares, and obliged to write often with the printer's boy waiting at his door for "copy." Under these circumstances a profound work could not have been hoped for; and he who looks into Scott for a satisfactory solution of difficulties will be for the most part disappointed, except where he can light upon some quotation from Whitby or Doddridge. But Scott satisfies readers not over-inquisitive, for he has a very easy way of cutting knots which he cannot untie. Apart however from his superficiality, his theology, which he is continually bringing into view, is in our own eyes a serious objection to his work.

We ought to speak with great diffidence of Matthew Henry, whose ponderous "Exposition of the Old and New Testament" first appeared in five vast folios, and, has passed through more editions than are often attained by so unwieldy a work. Dr. Doddridge says of it, that it deserves to be read entirely and attentively through, and it constituted a part of the daily reading of the eminent Robert Hall. But we cannot read with their eyes; and to ours it is too dull for edification, and too unscholarlike to convey

instruction. It adopts the old allegorizing style of criticism,—spiritualizes every thing,—distils rank Calvinism from every thing. It is less a commentary than a series of homilies. The author's object is not to ascertain and show what one thing is implied in any particular passage; but how many senses every word of the Bible can possibly bear. On the Old Testament many of his criticisms are revolting to the moral sense. He gloats like a very ogre over the destruction of the Canaanites, he weaves fantastic apologies for all the sins of the patriarchs and their families, and often gives the most repulsive exhibitions of the Divine character. Yet, with a strange versatility, he comments on the New Testament in a truly Christian spirit; and this part of his work, though of little critical value, contains many passages of rich and beautiful devotional thought and sentiment.

Adam Clarke's "Commentary" on the whole Bible has been printed in a cheap form and extensively circulated, by the Publishing Department of the Wesleyan Methodists, and is doubtless in the hands of many of our readers. It is a work of very great value; but needs to be used with caution. Dr. Clarke had more learning than judgment; his conclusions are often eccentric, and his expressions forced and unnatural. But there are many points on which he throws more light than can be gathered from any other source. He has heaped together in an accessible form a great mass of Oriental learning, both as regards the languages of the East, and the natural and civil history, the customs and the manners of ancient and modern Asia. His notes on difficult points swell often into critical dissertations, and spread before the reader all that can be said on the subject in hand.

Gill's "Exposition of the Old and New Testaments," we believe, has been reprinted in this country; at least it is not a rare book. It presents a vast array of Rabbinical learning; but is absolutely valueless in the interpretation of Scripture, giving generally the most artificial meaning possible as the true meaning of a passage.

Burder's "Scripture Expositor" has for its object the illustration of the Bible by Eastern manners and customs; and it accomplishes this end admirably well.

Priestley's "Notes on all the Books of Scripture" are of value, as throwing much light on the natural history, chronology and

geography of the Bible ; but his general principles and mode of interpretation are superficial, and his sanguine temper leads him to see his own theological views reflected everywhere.

Should some one of our readers desire to see the native shape and size of every antiquated superstition or error that has been engrafted upon Biblical criticism, he may find them all in a state of perfect preservation, packed in ice like the ante-diluvian elephants lately found under the Arctic circle, in Townsend's "Historical and Chronological Bible." This work is mainly valuable as a repository for exploded readings, abandoned mistranslations, and expositions which have long since fled from daylight. Of the plan of arranging the parts of the Bible in chronological order—so intermingling the historical, and the didactic or prophetic or epistolary, portions—we are glad however to speak favourably.

Perhaps some of our readers may have access to Whitby's "Paraphrase and Commentary on the New Testament," first published in 1703. This work has passed through many editions, and although it has now almost disappeared from our book-stores, it has not yet yielded its place as the most discriminating, thorough, and accurate work of the kind in the English language,—a rank conceded to it by members of every religious denomination. It has been copiously quoted and used by all subsequent commentators, and embodies so many expositions and sentiments that are now regarded as of but recent date, as to convince us that Biblical criticism in Great Britain has for the last century and a half trodden round in a circle, and made but little progress. With Whitby are published, in an edition often met with, Patrick's "Commentary on the Historical and Poetical Books of the Old Testament," Lowth "on the Prophets," and Arnold "on the Apocrypha." The two first are safe and often acute ; the last, though meagre, may be trusted so far as it goes.

Hammond's "Paraphrase and Annotations on the New Testament" are to be found in some of our old church libraries ; and are equally characterized by profound learning and soberness of judgment.

Doddridge's "Family Expositor" combines perhaps more excellencies than any other work of the kind, to which the English reader has access. It unites faithful research and independent,

liberal criticism. Many nice and difficult points are happily elucidated, and the results of profound scholarship are given to the reader in the least ostentatious and obtrusive form possible. This work is also invaluable as an aid to devotion, breathing throughout the gentle and loving spirit of the Gospel, and embodying copious, yet not wearisome practical observations upon each of the brief sections into which it divides the New Testament,—to which part of the Bible it is confined. Those who have but few books should have this, and no Sunday School Teachers' Library should be destitute of it.

Samuel Clarke's "Paraphrase on the Four Evangelists" is little known by general readers in this country. It contains a running commentary in the form of a paraphrase, which often brings out the meaning of a passage by expanding its language. The same plan was continued through the rest of the New Testament by Pyle, but his volumes are of inferior value.

For the study of the Gospels, one can hardly have a better guide than Campbell's "Four Gospels." His Preliminary Dissertations comprise a great amount of instruction in a small compass. His version seldom varies materially from the common translation without varying for the better; and his notes apprize the reader of his reasons for every important change, and present the different renderings which have been given of every doubtful passage. He indeed introduces into his version some words and phrases questionable in point of taste, but we doubt whether any other English version extant presents so truthful a transcript of the meaning of the Evangelic records.

We are sorry that Kenrick's "Exposition of the Historical Writings of the New Testament" has obtained so extensive a circulation in New England. He is exceedingly superficial. His work was compiled from notes of expository lectures given to his own congregation; and, however interesting they might have been as lectures, they make but a meagre commentary.

The student of St. Paul's Epistles should, first of all, read Locke's "Essay for the understanding of St. Paul's Epistles, by consulting St. Paul himself," prefixed to his "Paraphrase and Notes." In this Essay Locke shows the way in which the Epistles are to be read,—each as a whole by itself, to be interpreted by ascertaining

the purpose for which it was written, and the thread of argument which runs through it. This mode of interpretation seems obvious enough ; but the contrary had been the habit of preceding commentators, and is now of the majority of readers, who interpret the Epistles aphoristically, verse by verse, and as if they were documents general in their character, and written for the whole Church. Locke's Paraphrase and Notes cover only the first five of the Epistles, as they are commonly arranged. Peirce has illustrated the Epistles to the Colossians, Philippians and Hebrews, on the same plan. Benson's "Paraphrase and Notes" take up all the canonical Epistles that remain. Thus the three together make an entire commentary upon the Epistles, and as Peirce and Benson contented themselves with carrying out Locke's plan, they might almost be criticised as one work. They all present marks of keen discrimination, close thought and unbiassed judgment.

Macknight's "Commentary on the Epistles" approaches much more nearly to the aphoristic style of criticism, but is a work of great learning and merit, though strongly tinged with Calvinism, is not wanting in liberality, and can hardly fail of being consulted with interest and profit. The "Harmony of the Four Gospels" by the same writer contains a Paraphrase and Notes which may be used to advantage.

Belsham's "Translation and Exposition of the Epistles of Paul" we would recommend, as second to no work of its kind that bears the name of a Unitarian author. It is characterized by fidelity in research and an eminently candid spirit. Most interpreters have erred by seeking too much in St. Paul's Epistles ; Belsham, it may be, falls into the opposite error, of finding too little in them. But he takes his departure from the true theory concerning them, namely, that they contain no distinct or peculiar views of Evangelical truth in addition to those afforded by our Saviour's teaching, but barely apply his teachings to the circumstances, wants and controversies of the respective churches to whom they were addressed.

It remains for us to say a word or two of American Commentators.

"The Comprehensive Commentary on the Holy Bible," edited by Rev. Dr. Jenks, has a very extensive circulation in this country. As to its critical value it might be enough to say, that Henry's

Exposition is its basis. Its confused style of compilation and printing, with the miscellaneous and incoherent character of the Notes, will prevent this work from long enjoying the popular favor. It is not sufficiently thorough or profound for the theologian, and will only perplex and mystify the common reader.

Dabney's "Annotations on the New Testament" are in the hands of many of our readers. No one knows the author of these, without knowing that they have been prepared with learning and scrupulous fidelity. And they are a type of the time when they were written,—of the days when we were proving all things, but had not attained the spiritual developement of our own faith. Dabney's work, bearing this impress, is cold and bald. Its criticisms are generally just, so far as they go; but they do not let us into the spiritual significancy and depth of the sacred record.

Barnes has been more successful than any other American commentator. His "Notes" are universally attractive on account of their popular form and their brevity. They generally give the result of scholarship without its parade. They betray a sectarian bias less frequently than we might expect; and there are some instances, in which he rejects the aid of standard proof-texts in behalf of articles of his own creed. Barnes in fact deserves great honor as a fearless inquirer after truth; and traces of his candor and freedom of spirit are scattered throughout his works.

We have very slightly examined Ripley's "Notes on the Gospels," but so far as we have looked into the work, it seems to us to have great merit. It is on the plan of Barnes, and of course sustains the views of the Baptist denomination to which the author belongs.

Bush's "Questions and Notes" on the Pentateuch and on Isaiah—we believe the author has extended his plan through some of the other books of the Old Testament—display (though it may be somewhat ostentatiously) the marks of deep research and profound scholarship. Though there is much in them which accords not with our own views, the style of criticism is on the whole liberal; and the English reader will find in them some nice points of philology brought within his reach and easy comprehension.

We understand that there is about to be an American reprint, which will place Milman's "History of Christianity" within the

reach of the public generally. His first volume and the first chapter of the second volume are little more than a blended paraphrase and exposition of the New Testament history, conceived in a spirit at once philosophical and devout, furnishing a singularly clear picture of the condition of the Jewish nation at the Christian era, and exhibiting the bearing upon the times and upon surrounding circumstances of the various transactions and discourses of our Saviour and his Apostles. Milman's criticisms are all of the most liberal character, and coincide with the notions of Unitarian critics on many points where *they* have been supposed to stand alone. We wish that this part of his history could be republished in a popular form, as a "Life of Christ." The only respect in which it could be altered for the better, as we think, is as to the Harmony of the Gospels. His story is that which assigns three years and a half as the duration of our Saviour's public ministry.

In this connection we would earnestly recommend Carpenter's "Harmony," as comprising perhaps more that is valuable to a Biblical student than can any where else be found within the same number of pages. The Harmony itself is invaluable. It is given us in a translation carefully conformed to Griesbach's text, and with valuable notes, though short and few. The Dissertation on the duration of our Saviour's ministry is a most scholarlike and masterly specimen of reasoning, and in a form in which the merely English reader may follow it throughout; and the Dissertation on the political and geographical state of Palestine at the time of our Lord's ministry, accompanied by a map of Palestine and a plan of Jerusalem, makes of itself a work inferior to no geographical sketch of Palestine with which we are acquainted.

A. P. P.

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#### FATHER MATHEW.

THE name of Father Mathew has acquired a celebrity greater than that of any other reformer of our age; nor does history present an example of one who in so short a time has brought about so extensive and genuine a reformation. The reality of the effects which he has produced admits of no doubt. The only ques-



tions that can be raised respect the purity of his motives and the permanence of the change which he has introduced. Upon both these questions—so far as time will permit a reply to the second of them—satisfactory answers are given in the following sketch, taken from the last number of the "Christian Teacher," which we have just received. We have also seen a confirmation of the statements and opinions here given in letters written by Miss Edgeworth, whose testimony is the more valuable from her thorough acquaintance with the Irish character, and her perfect fairness of mind.

The writer in the "Teacher," after a brief notice of the improvement which has taken place in the administration of justice in Ireland, where for centuries it had been "lax and partial," proceeds to speak of the efforts of Father Mathew.

"The second great step has been gained for the people of Ireland by the efforts of an individual, who has effected his noble purpose without any aid from station, rank, or wealth. The success of Father Mathew in reclaiming the Irish peasantry from the immoderate use of ardent spirits, (the worst of their vices, because it is the principal source of all the others,) proves in a very striking manner how much may be accomplished by energetic perseverance in some one simple object of great and recognized utility. This now celebrated parish priest is a man of simple habits and unassuming manners, entirely devoid of all merely personal ambition, and possessing no very remarkable talents; and even his oratorical powers, which are considerable, derive their chief force less from any previous cultivation, than from an earnest conviction of the importance and excellence of the work in which he is engaged.

It was early in the spring of 1838, that a Roman Catholic friar (Father Mathew, as he is usually called,) was prevailed upon by some friends of his, Quakers in the city of Cork, to become a member of a Temperance Society which they had founded there. He had no sooner entered the Society, than he found that its rules were ill adapted to accomplish the purpose for which they had been framed, and with the energy and single-mindedness which are his principal characteristics, he immediately proceeded to remodel it. A new society was founded on the 10th of April of that year, and the large number of persons who joined it, and the fidelity with which they adhered to their pledge, soon attracted attention in the country surrounding Cork. A report became current amongst the common people that a priest who lived there possessed an infallible cure for drunkenness; their love of the marvellous led them to ascribe his success to supernatural agency, and so rapidly did this

belief gain ground, that before the year had elapsed, the high roads leading to Cork from all parts of the country were daily thronged by people on their pilgrimage (as they called it,) to Father Mathew. For several months the numbers daily increased, and the distance from which the pilgrims came became greater, until it frequently happened that parties started from a distance of one hundred miles, and came up by regular marches, getting drunk every night as long as their money lasted, which they called taking their farewell of whiskey. The impression which such a journey must have left on the minds of the pilgrims, contributed probably in some degree to the remarkable fidelity with which they adhered to the pledge which was immediately afterwards administered to them. In the summer of 1839 the writer of this account was at Limerick, which had furnished a larger number of pilgrims than any other town of Ireland, and was there informed by persons most likely to be acquainted with the facts, (viz. police magistrates, and masters of manufactories,) that only two persons had, up to that period, been known to violate the pledge, and that of these two persons, one had died, and the other had gone mad shortly afterwards, which circumstances had incalculably strengthened the preexisting belief in supernatural agency.

Late in 1839, strong representations having been made to him of the benefits he might confer by proceeding in person to different parts of the country, Father Mathew determined upon visiting Limerick. The crowds of people who flocked into the city from all parts of the adjacent country, and their eagerness to get near enough to see or touch him, is described as most remarkable by the military and the police, who were eye-witnesses of the scene; but what is more extraordinary, no accounts followed of violations of a pledge taken in this hasty manner by hundreds and even thousands at a time. During the remainder of this year Father Mathew visited several other places in the South of Ireland, and in the spring of 1840 he determined to venture upon the great experiment of a visit to the Irish metropolis. The experiment was completely successful; on the last day of the single week that he spent in Dublin, where he had already administered the pledge to no less than 50,000 persons, undiminished numbers were seen pressing forward to the steps of the Custom House, and kneeling down in parties of 1,000 each, bareheaded and in the midst of heavy rain, to listen to the exhortation of the priest, and to repeat after him the words of the promise.\* Since that period Father Mathew has successively vis-

\* The words of the Pledge are as follows: "I promise to abstain from all intoxicating drinks, except used medicinally, and by order of a medical man, and to discountenance the cause and practice of intemperance." The form of kneeling down bareheaded was adopted by Father Mathew principally for convenience sake, and to preserve order among such great numbers, as well as to make the ceremony more impressive.

ited almost every place of importance throughout about two-thirds of the southern division of Ireland; he has made a second visit to Dublin, in the course of which the pledge was administered to about 80,000 persons; and at the beginning of the present year he estimated at upwards of 3,000,000, the total number of persons by whom from first to last the pledge had been taken.\*

The proofs of the success of the movement, and of its effect on the general habits of the people, are exceedingly striking. In the year 1840, the falling off in the revenue from excise duties in Ireland amounted to £500,000, and from this fact it has been inferred by persons most competent to form an opinion on the subject, that the actual decrease in the consumption of ardent spirits in that year is to the extent of about £1,000,000. The effect of increasing temperance on the frequency of crimes of violence is equally remarkable. The following extract from the returns of crime made to the Government shows the number of cases of intoxication, and of such other offences as may be considered more immediately to originate in intemperance, in each successive year from a period prior to the commencement of Father Mathew's labors to the present time.

	1837.	1838.	1839.	1840.
Homicide,	230	247	189	125
Aggravated Assault,	} 958	687	501	381
Assault endangering Life,		154	300	196
Assault on Police,	91	89	96	39
Faction Fight,	18	14	20	4
Riot,	157	121	85	58
Intoxication,	34,239	48,173	43,464	25,419
Common Assault,	30,380	33,901	26,305	20,793

The increase in the number of reported cases of intoxication for the year 1838 is not attributed by the Inspector-General of the Constabulary to an increase in the number of offences of that kind actually committed, but to the effect of a circular which about that period he addressed to the Constabulary, calling upon them to exercise greater vigilance in taking up drunkards.

\* The number of persons to whom, on each occasion, the pledge was administered, was estimated by the police or military, who were always employed to keep order, in the following mode, which does not seem to be liable to any great inaccuracy. The greatest number of persons who could be enclosed within a ring, formed by some given number of the policemen or soldiers, was first exactly ascertained by counting. The pledge was administered to successive batches [?] formed in this way, and the ascertained number of the first batch was assumed as true for all the succeeding ones.

A comparative statement of the number of persons taken into custody by the Dublin Metropolitan Police, for intoxication and assaults, during the years 1839 and 40 gives these results :—

Years.	Intoxication.	Assaults.
1839.	19,236	2,850
1840.	14,626	1,656

It is very greatly to the credit of Father Mathew and his coadjutors, that the Society has been kept entirely free, although not without great difficulty, from any kind of exclusive religious or political feeling. It is open to all without distinction, and amongst its most ardent supporters are to be found persons of all religious persuasions, and of every shade of political party. On the medal there is a religious device of the Paschal Lamb and the Crucifix, with the motto "In hoc signo vinces," but the medal is given only to those who apply for it, and all persons who merely take the pledge from Father Mathew are thereby constituted members of the society. It is a remarkable fact, that he was at first opposed by the clergy of all denominations, and by none more than by those of his own Church ; and, although they have been forced into participation and apparent approval by the general enthusiasm on the subject, they still continue to regard the influence which he exercises with some jealousy.

The belief of supernatural power has undoubtedly contributed something to Father Mathew's success, but it is proper to state that he has not himself given the smallest encouragement to any such belief. From the beginning he has uniformly and publicly disclaimed all pretensions to miraculous power for any purpose whatever, and his extraordinary success is, no doubt, mainly attributable to his own simple and energetic character and style of eloquence, and to the actual experience of tens of thousands of his converts of the intrinsic goodness of the cause which he advocates.

The opportunity which the popular enthusiasm has afforded him of making money by the sale of medals has naturally been made the ground for an imputation on him of interested motives. It has been made, however, to a wonderfully slight extent, and only when his name first began to attract attention. Now that all the facts connected with the subject have for a long period been under the observation of the public, the charge is, on all hands, admitted to be entirely unfounded. Wherever a surplus has been left, it has been appropriated to charitable purposes ; but at Cork, the more permanent scene of Father Mathew's labors, the number of medals distributed is so small, as compared with the number of those who take the pledge, that, after paying a salary to the person employed

to distribute them, and after carrying to account those which are given to such as are considered too poor to pay for them, no balance has remained applicable to any purpose. Indeed we have good grounds to believe that, in his private fortune, Father Mathew has been a loser by the cause in which he has been so patriotically engaged. He has certainly given several remarkable proofs of his disinterestedness. It is stated, and we have reason to know truly stated, that some of his nearest relations, who were engaged in business as distillers, have been seriously injured, in a worldly point of view, by the success of the Temperance movement, and he has himself uniformly declined all those opportunities of personal distinction which his success and consequent celebrity have thrown in his way, from the rare and most praiseworthy fear of lessening his influence with the people, and injuring the great cause which he had undertaken."\*

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#### DEATH OF PRESIDENT HARRISON.

\* \* \* In view of the position to which he had just been elevated, the death of the President of the United States acquires an emphasis of instruction altogether its own. Not that I consider it a special act of the Divine Providence, that could have been permitted only in contemplation of its effects upon the character or condition of this people. Many persons doubtless so regard it in obedience to a sincere religious sensibility, but such a view seems to me suited to interrupt the natural and proper influence of the event. That there are special acts of the Divine Providence, I doubt not; that it is permitted us to distinguish these acts amidst the varieties of human experience, I question. But in the present

\* During his first visit to Dublin, the Lord Lieutenant pressed Father Mathew to dine with him, and told him that he would invite to meet him some persons who were desirous of making his acquaintance, and whom he could hardly have an opportunity of meeting under other circumstances. This invitation he begged to be permitted to decline, excusing himself on the ground of his simple habits, and of the determination he had made to preserve them, from a belief that on that preservation depended, to some extent, his influence with the people, and consequently his success in the work to which he had devoted himself.

are the causes which induced a termination of life are so easily traced, that it would seem, now that our minds are turned to consider the subject, as if only an intervention of Divine power could have prevented such an issue of a signal, though we may not presume under the circumstances to call it a criminal, violation of the laws on which life and health depend. It is as an illustration of the general Providence of God, that this bereavement bears direct instruction to the heart and conscience of every one. Leaving apology to those whose personal acquaintance or official relations may enable them to pronounce funeral orations over the memory of him for whom the land mourns, we turn to the solemn meaning of the event. But how needless and how feeble here seem all human words. God has spoken; what can man say, that shall be more than the faintest echo of his voice. The Divine Providence has sent its counsels through this whole land; who has been so deaf that he has not heard, or so obdurate that he has not felt their import? And what can a human teacher do, but imperfectly express the universal conviction?

Yet it may not be without benefit to utter aloud what all have felt. It may render the impression deeper, to listen to an account of our own thoughts. What is it that has been brought under our notice? What was the intelligence that struck so sharp a blow upon our hearts? It was the fact, that he who one month before had been invested with the supreme Magistracy of the land had now passed away from the living—that he who a week before had walked among his fellow-men with the elastic step of health had now ceased to breathe—that he into whose hands the public interests had just been committed, and whose act might have been felt through the length and breadth of the Union, was no longer a participant in human affairs—that he on whom numberless hopes and expectations and predictions but yesterday rested, was now only a name belonging to the history of the past. It was the suddenness of the change, and the space in human experience which had been reversed in one short month, that gave to this event its singular impressiveness.

What then might be learned—does any one ask?—from such an event? What *was* learned? What was the first thought that rushed into every mind upon receiving this intelligence? Was it

not the familiar, yet little heeded, truth of the uncertainty of human life? How insecure was our existence made to appear. Who was not ready to exclaim, in the words which were spoken nearly four thousand years ago, and have been proved true by every day and hour of that whole period of time,—“Man is of few days; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.” Expressive figures, yet how just! Life, which we so confidently call our own, on which we place so much reliance and build so many hopes and plans—what is it, but a flower that is snapped by the wind, a shadow that for a moment rests on the surface of time and then disappears! We know not how soon—when nor where—death may arrest us, and the places of our habitation behold us no more forever. The great and the mighty, the strong and the active fall; they vanish, as the ground under their feet gives way. And who can tell that he may not be summoned into eternity before another week has counted its hours? Think of this—the frailty of life, ye who are of yesterday, and may never see tomorrow.

But not life only, honor also is evanescent as the shadow. Dignity of place puts no barrier in the way of the destroyer. Man may have just reached eminent station, and before he has become accustomed to its offices, be taken away as in a moment. The great ones of the earth “are exalted for a little while”—how short the time!—and they “are gone, they are brought low, they are taken out of the way as all others.” No matter how lofty the place they occupied—it may have made them the observed or the envied of all beholders—they are mortal, and death knows no distinctions. He is no respecter of persons; the palace and the cottage, the robe of state and the garb of labor, are alike to him. He goes where he will, and enters when he will, and no one can shut him out by force, or bribe him with promises, or terrify him by threats, or circumvent him by policy. “There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death,” but the ruler is as helpless as the slave.

Nor is honor alone a possession which no one can hold a moment longer than it shall please Him, in whose hand is the breath of every living thing, to grant; usefulness too is no security against the approach of death. Here was one who seemed to have in his

hands a power of usefulness which has seldom been exceeded. If he had been faithful to his opportunities and had redeemed the hopes of his friends, how much good might he have done at this period of our national history, when questions of foreign origin and of internal embarrassment have arisen to demand a calm and judicious, yet a firm and energetic mind at the head of affairs; how much might he have done for the interests of peace, and so for the cause of religion; how much for the real prosperity of the country; how much for the adjustment of difficulties that now threaten the worst evils that can come upon these States, mutual distrust and civil discord. He might not have been able to do more than any one else filling the same place, but the place—what power of benefiting the people, the age, and the world did it give him. And this power he had possessed just one month, when the hands in which it was held were relaxed, it fell out of his grasp, and he was gone,—gone from usefulness and honour and life, to render up his account. Yes; to appear in judgment before Him in whose presence the great and the small are all alike, except as they have been faithful or unfaithful to that which has been committed to them, whether it has been much or little—one talent, or five, or ten thousand. He has been taken from that place of dignity and trust, and now all that they who looked up to him for direction and help, the millions of this republic, all that they can do, is to write his epitaph and raise his monument—fleeing memorials of a fleeting existence—and follow him to the righteous judgment of another world!

So then we are taught not to trust in man. This is the great truth inculcated by the lesson of Divine Providence that has been poured into our ears. "Put not your trust in princes," said the Psalmist of Israel, speaking as it were to all subsequent generations as well as to the men of his age, "put not your trust in princes, nor in the son of man, in whom is no help." And this lesson has a double pertinency, as it conveys a two-fold rebuke to us, the American people. We are prone to put our trust in men, first to the disregard of those institutions which should rather be the ground of our confidence, and secondly, to the neglect of Him in whom alone the confidence of man can be reposed without fear of disappointment. We think too much of men, and too little of insti-



tutions. We cling to names—to individuals—to those who usurp, or whom we invite to exercise, over us an influence which is destructive of the cool action of our own judgments. We make to ourselves idols, and pay to them the homage of a partisan reverence. But men pass away, our idols are struck down by the hand of death. While institutions, if they have been wisely chosen and constructed, abide—not with an imperishable life, but through successive generations—to reward the attachment which gathers strength alike from the experience and the record of their value. Good institutions, too, express the collective wisdom of all the minds which have been concerned in their establishment, while each popular favorite, be he ever so wise or good, is only one man, with the wisdom and goodness of one mind. Institutions therefore, if good, should be esteemed and trusted rather than men. We lean too much on men, and do injustice to the institutions which have been tried as by fire, and have proved themselves equal to the trial.

Still more generally true is it, that we lean on men to the neglect of the Everlasting God. We forget Him who is alike Supreme and Unchangeable, who is not only higher than the highest, but the only sure refuge of his creatures. We are not a religious people. Professedly so we are; a Christian nation by self-designation, and by the courtesy of the Christian world. But a religious people at heart we are not. We are not a spiritually minded people. We do not live and walk by faith. God is not in all our thoughts. We overlook our dependence and our accountableness. We trust in ourselves and in one another, while in God alone can a reliance be placed which nothing may disturb. How unwilling we are to learn this truth, which is reiterated by Scripture and by experience, till one would think it impossible we should not heed its import. For God not only deserves, he claims and solicits our trust. What are all the rebukes he administers to our fond dependence on our fellow-men, but intimations that on Him our hopes should be fixed. They whom we honor and they whom we love may pass away, but He is forever the same. The people who trust in Him shall be at peace, for he will be their defence and their glory. Let then the disappearance of mortal rulers lead our thoughts to the Almighty

Sovereign. Let our regards be drawn from earth to heaven. A voice comes to this people from the tomb, in which the remains of their late Chief Magistrate have just been deposited, counselling them to fear Him whose throne is everlasting, whose dominion embraces the universe, and whose sceptre is a sceptre of righteousness. Oh that this bereavement might lead us all to think, as of the frailty of man, so likewise of the stability of God's government and of our subjection to it. "He raiseth up, and he bringeth low." He doeth his pleasure, and the children of men are as nothing before Him. And yet through his beneficence we are enriched, and by his mercy we are spared. He has given us our institutions, he has bestowed upon us our eminent and our excellent men, he has carried our nation through past dangers, and he alone can be our safeguard in present or in future perils. He too is our Judge, and to Him must we all give account for the lives we have led, whether in the seats of the magistracy or in the walks of private life. Obscurity cannot hide, as eminence cannot protect, any one from the Divine scrutiny and sentence. The mighty must answer for the use they have made of their power, and the rich of their wealth, and the gifted in mind of their ability, and the lowly of their opportunities, and the poor of their circumstances. How soon we shall be called before that tribunal God only knows. Who in this Union on the fourth of last March would have selected him who then passed through the solemn forms of inauguration, as one of those who with the early breath of spring should be laid on his death-bed. There he stood, with a great multitude gazing up in his face, many of whom were anxiously hoping to receive from him worldly honor or advantage. There he stood in the ripeness of his manhood, before age had touched his frame with the mark of decay, and while he assumed the functions with which the Constitution invested him, solemnly professed his faith in the Christian religion—that religion whose commandments for this life are faith and obedience, and whose revelations of the life to come are immortality and retribution. Scarcely had he shown his willingness to follow those commandments in his high career, when he was summoned to prove the truth of those revelations. Oh God, in whom we live and have our being, how solemn are the ways of thy providence! \* \* \*

E. S. G.

## NOTICES OF RECENT PUBLICATIONS.

A SERMON *delivered before His Excellency Marcus Morton, Governor, His Honor George Hull, Lieutenant Governor, the Honourable Council, and the Legislature of Massachusetts, at the Annual Election, January 6, 1841. By David Damon, Pastor of the Congregational Church in West Cambridge Boston : 1841. pp. 34, 8vo.*

MR. DAMON writes with spirit and perspicuity. He appears in this discourse as the advocate of order and moderation. The plan of the discourse may be considered faulty, as it makes what is really the main topic to come in as an illustration of the general subject. The text is taken from Paul, to the Galatians, v. 13: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." After an introductory notice of the "boastful reminiscences and lofty anticipations," which the American people are prone to indulge, Mr. Damon proceeds to the "consideration of our duties, as the free inhabitants of a free state." The first duty is that suggested by the text—"mutual service prompted by mutual love," or a faithful obedience to the spirit and precepts of "the Saviour, with whom goodness was preeminently greatness." The second duty is "a firm, unyielding, and even jealous conservatism." On this point Mr. D. principally enlarges. He defines conservatism to be "the universal holding fast of the good that is." He maintains that real reformers are true conservatives, and directs his remarks against "innovators," for whom he shows no respect, and on whose arguments and "cries" he bestows severe castigation. It seems to us that he devoted more space to the subject than was suitable for the occasion on which he spoke, and that it is hardly just so to exhibit the views of a few persons or of an individual as to give the impression that they are held by others, who while they adopt the same watchwords of "reform" and "progress," entertain no sympathy with such views. The third and last point to which attention is called is the duty of "assuaging the violence and diminishing the prevalence of political

arty spirit." After which the preacher closes with the usual allusions of the occasion.

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**FAREWELL DISCOURSE**, *delivered to the Congregational Church in Purchase Street, March 28, 1841. By George Ripley. Printed by request, for the use of the church, not published. Boston : 1841.*

As this discourse has not been *published*, it might not be proper for us to express any opinion upon its merits. We do not notice it for this purpose, but, rather to cite it as an example of the kind of feelings which may exist between a pastor and his people on the occasion of their separation. Mr. Ripley says,—“ We put an end to the relation which we have sustained, not through disappointed hopes, or changed affections; but with mutual esteem and love, for the sake of mutual benefit.” He speaks of the character of their past intercourse—frank and cordial, of the changes which time has wrought in the appearance of the congregation, of the true nature of the pastoral relation, which he thinks, “ from the unavoidable limitations of human nature, can rarely exist in all its strength and purity,” of the interest he shall always feel in those who have been his people, and of the reasons which led him to resign his office. His own judgment would not run parallel with his upon some of the points he has brought into view, and we regret to notice the undercurrent of thought which may be traced beneath some of his expressions; but we admire his honesty, his disinterestedness, and the manly tenderness of his farewell.

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**THE HAND: Its Mechanism and Vital Endowments, as evincing design.** By Sir Charles Bell. New York : 1840, pp. 213, 18mo.

MESSRS. Harper have done well in publishing this treatise in a cheap form. It is known to scientific and theological readers as one of the “ Bridgewater Treatises,” and will now, we hope, find its way where it might never have entered in its more costly dress.

## INTELLIGENCE.

**BENEVOLENT FRATERNITY OF CHURCHES.**—The seventh anniversary of this institution was celebrated in the Federal street meetinghouse, in this city, on Fast evening, April 8, 1841. After prayer by Rev. S. Barrett, the Annual Report was read by the Secretary, Rev. S. K. Lothrop. It spoke, in terms of equal justice and gratitude, of Dr. Tuckerman's connection with the Ministry-at-large, his death having occurred soon after the last anniversary. Notice was then taken of the faithful and successful labors of the present ministers. The receipts of the past year were stated to have been \$2811,04, and the expenses \$3447,79. The Executive Committee advised that \$4000 should be raised the present year, and recommended an apportionment of this sum among the several Branches, with an early collection of the part assumed by each. A new Branch had been formed the last year in the Bulfinch street Society. The Report concluded with an expression of confidence in the excellence and practicability of the purpose for which the Fraternity was instituted.

The acceptance of the report having been moved by Samuel May Esq., the meeting was addressed, first, by Rev. Mr. Sargent, one of the Ministers-at-large; who spoke of the results of the Ministry, particularly as they were witnessed in the abatement of sectarian prejudice, in the incitement other denominations had derived to the prosecution of similar works, and in "the mitigation of the bitter plague of intemperance." He described also in modest terms the success which had attended his labors at the south part of the city.

Rev. Mr. Waterston, the minister of the Pitts Street Chapel, spoke of the various functions of the Ministers-at-large; first, as preachers and in connection with their Chapels. In each of the Sunday Schools there are 300 children, instructed by 50 teachers. With each of the Chapels is also connected a Sewing School, which is held every Wednesday afternoon, and is attended by 100 children. A library of 500 volumes has been provided by the liberality of individuals for the use of the Pitts Street congregation, who take out the books on Friday evenings. The minister holds four or five services every week. Twenty-seven persons have been admitted to the church since the first of January. Mr. W. then read extracts from two letters, which he had received from persons who acknowledged the inestimable benefits they had derived from the chapel services. Many of the attendants on the worship are very poor. Through the contributions of others to the

poor's purse, each of the ministers is enabled to give away \$400 annually. Some of those who worship at the chapels are, however, persons above the walks of poverty,—who cooperate with the preacher in maintaining the efficiency of the institution. The Ministry-at-large has no a parochial, or domiciliary, character. The Ministers visit the firm, the sick, the wretched; and the poor visit *them*. They occupy another province of labor, in visiting the hospitals, gaols, and other similar institutions; where they endeavor to ascertain the causes of supererism and crime, while they carry the instructions of the Gospel to the sinful and miserable. Mr. W. said, that some apology might seem to be necessary for going so much into detail, especially in regard to his own modes of action; but it is a peculiarity of this Ministry, that its services are performed out of the sight of its supporters," and therefore it is well to meet and talk about our duty and the way it is discharged.

Mr. M. W. Willis, of the Cambridge Theological School, gave some account of his obligations to the Ministry-at-large, which had protected and guided him to his present position. He described the good effects of such a Ministry in reforming the vicious, and in counteracting skepticism; alluded to the evidence which it produced of the efficacy of our views of Christian truth, and closed with farther expressions of interest and affection for the institution to which he owed so much.

Rev. F. T. Gray expressed his strong interest in this Ministry, spoke of the importance of the Fraternity, and the duty of the churches to sustain it, and described the good effects of the Ministry-at-large, not the less valuable, because many of them were secret. He related some incidents which had fallen under his own observation when he was engaged in this work, and read extracts from a letter written to him by a sailor on board one of our ships in the Pacific; noticed the influence that might be exerted for the improvement of the character of seamen, and pressed the duty of encouraging those who labored in so holy and useful a work.

Rev. Henry Giles, from Liverpool, England, then rose, and after some slight embarrassment from the fact of addressing a strange audience, poured forth his thoughts in a strain of highly wrought and impassioned eloquence, that presented the rare union of logical soundness with brilliancy of imagination. He gave to America the honor of preceding England in this glorious work, and exhibited the history of the Domestic Mission in Liverpool. On Christmas day in 1835, Rev. Mr. Thomas preached a sermon on the subject; on the next Good Friday a meeting was held, generous contributions were offered, the mission was established, and after some time Rev. Mr. Johns was engaged in its service.

At first he confined himself to visiting, but now he has gathered a congregation and has an assistant. To Dr. Tuckerman's influence might be ascribed the existence of this mission; but "his memory," said Mr. Giles, "I will not profane with praise. His tribute lies in the secret recesses of regenerated hearts." In Liverpool they called their enterprise a *mission*; and so it was, as any one might see who would contrast the social wealth and elegance with the crime and poverty which dwelt in close proximity in the same city, or the religious privileges and the entire ignorance of religion which might be found in the same neighborhood. Missionaries are sent out into the midst of the idolatry of Heathenism, but there is idolatry in the midst at home. The idol of material tendencies and a corrupt civilization is there, and multitudes bow down before it, and the temples of impure deities are thronged on Christian soil. Mr. Giles described the sin and danger of England in earnest and truthful terms. He then noticed another expression which was used in connection with the undertaking of the Liverpool congregations; it was a mission *to the poor*. And what is the whole Christian ministry, but a ministry for the poor? All of us are poor—we all *need* religion. Here it is preached to the poor, to assure them of human brotherhood—of faith in human nature, to declare the supremacy of spiritual rights and interests. The incumbent of this ministry relieves alike bodily and spiritual wants. Yet is it a martyrdom,—at least in England; and the minister is entitled to the sympathies of every Christian heart.

The poor sketch we have given will be sufficient to show that the meeting was full of interest and edification. After Mr. Giles had concluded his remarks the motion to accept the Report was adopted, and the closing Doxology was sung.

The Benevolent Fraternity of Churches is an incorporated institution, for the purpose of holding property in the chapels which it supports, and of receiving bequests; but it is confined strictly to the execution of the purposes for which it was established. It now embraces Branches in ten of the congregations of the city, each of which Branches chooses five delegates annually. At the meeting of the delegates on Sunday evening, April 18, Samuel Greele Esq. was chosen President, Rev. Samuel K. Lothrop Secretary, Mr. Thomas Tarbell Treasurer, and Hon. Richard Sullivan and Rev. Alexander Young the other members of the Executive Committee for the ensuing year.

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SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION.—The annual meeting of this Society was held April 1, 1841, when the following persons were reelected Directors:—

Hon. Leverett Saltonstall, Samuel May Esq., George Bond Esq., Rev. Francis Parkman D. D., George B. Emerson Esq., Rev. F. W. P. Greenwood D. D., Rev. Ezra S. Gannett, Rev. George Putnam, Rev. Alexander Young.

The following vote was then passed:—

*Resolved*, That whereas the sum of \$10,000 has been paid to the Treasurer of Harvard College in compliance with the vote of this Society of Dec. 17, 1840, and it is understood that this sum is sufficient to supply the deficiency which existed in the Funds of the Dexter Professorship, or Lectureship, of Biblical Literature in Harvard University; therefore, notwithstanding the terms of the vote of Dec. 17, 1840, authorising the Treasurer of this Society to pay over all the net funds in his hands to the Treasurer of Harvard College, he be now instructed to pay the surplus of the subscription for this Fund over and above \$10,000, being at present with the interest which has accrued thereon \$249,10, together with any other sums that may hereafter be received for the same purpose, to the Faculty of the Theological School for the increase of the Theological Library; it being understood, that the Committee of the Berry Street Conference who have had this subject under their charge approve of such appropriation of said surplus, and that subscribers to this amount also have signified their willingness that such appropriation should be made."

At a meeting of the Board of Directors April 22, 1841, the Officers of the last year were reelected viz. Hon. Leverett Saltonstall, President; George Bond Esq., Treasurer; Rev. Alexander Young, Secretary.

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REV. GEORGE RIPLEY.—It is with sincere regret, and with a sense of personal loss, that we notice Mr. Ripley's retirement from the ministry in this city. For nearly fifteen years he has been the faithful pastor of the Purchase street Society, and an active and efficient cooperator with his brethren in attempts to promote the intellectual and spiritual elevation of the community. In choosing another sphere of occupation he has acted from a sense of duty, and although we wish he could have seen it to be his duty to remain among us, we hope he will be abundantly prospered and will accomplish all his purposes of usefulness in his new employment. His plans for the future are connected with the education of the young of both sexes. His immediate object, as we understand, is the gathering of a cooperative association for the purposes of practical education. We can discover nothing chimerical or "Transcendental" in this scheme. On the contrary, it seems to us both practical and practicable. It proposes to unite the advantages of physical and intellectual developement for the young, and of mental culture and healthful and economical habits for older persons, under social



relations which it is thought will be peculiarly favorable to these ends. By a partial combination of their several resources many individuals may obtain facilities of improvement and enjoyment beyond what any of them could separately command, while private tastes and domestic associations will be carefully respected. The union of persons of different philosophical and theological views in this enterprise is a security against the existence, and should be a protection against the imputation, of any sectarian design. A sentence or two from an article in the "New England Farmer" may exhibit more clearly the nature of the proposed institution.

"An association has been formed by several gentlemen in this city and vicinity, for the purpose of establishing a "Practical Institute of Agriculture and Education." The design of this institution is to furnish the means of a liberal education to those who are not intended for the learned professions. The principles of science, which lie at the foundation of the practical arts of life, will form the chief objects of attention, while the study of the languages will occupy a subordinate sphere. It is intended to combine the study of scientific agriculture with its practical operations, to illustrate the great improvements of modern husbandry by actual experiment; to increase the attachment of the farmer to the cultivation of the soil, by showing the dignity of the pursuit, and the knowledge and ability which it demands, and thus to prepare young men, who propose to make agriculture the business of their lives, for the intelligent discharge of the duties of their calling. It is contemplated, we also understand, to connect with the institution a department for classical learning, in which pupils will be prepared for admission to any of the New England colleges, or be instructed in a course similar to that which is pursued by under-graduates, while at the same time they will have an opportunity to study the sciences on which agriculture is founded, and to engage in its practical details to such extent as may be desired."

The site chosen for the institution is in Newton, on a pleasant, but little travelled, road leading from West Roxbury, about eight miles from Boston.

We are glad to learn that Mr. Ripley does not intend to relinquish preaching, but will render such services in the supply of pulpits as may be consistent with his residence at Newton.—The Purchase street Society, upon accepting his resignation, unanimously passed the following resolutions:—

*"Resolved,* That the thanks of this religious society be rendered to their pastor, Rev. George Ripley, for his long-trying and faithful services, as well in the pulpit, as in his parochial walks.

*Resolved,* That having entire confidence in the integrity, moral worth, and religious character of our much esteemed pastor, we take this occasion at parting, to say, that we can recommend him to the Christian world as a Christian minister, every way worthy, and every way qualified to preach the Gospel; and viewing the separation between pastor and people about to take place, and the time fast approaching when the

friendly and familiar voice will be no longer heard within these walls, we cannot permit the present period to pass without expressing our sincere and deep regret that circumstances make it necessary to induce our beloved pastor to ask his discharge; and assuring him, that although time and chance may separate us, he has our best wishes in all future time, that his lot may be that of happiness and usefulness, and in whatever sphere of labor he may be called that he may be richly and abundantly blessed."

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**THE FRATERNAL COMMUNION.**—An institution has been formed in Mendon, in this State, or rather a plan has been adopted for an institution, which shall relieve its members from many of the evils under which society labors, and secure for all their proper share of the comforts, enjoyments and privileges of life. The plan, we fear, contains the elements of its own disappointment; but we respect the independent and philanthropic spirit which has wrought something tangible out of the materials of its discontent with the present social state, much more than the contemptuous spirit which sneers at every thing that is new and ridicules whatever differs from the common way, or the indolent spirit that finds fault without attempting improvement. The features of this scheme have been given to the public in two documents published in the "Practical Christian," under the titles of the "Constitution of the Fraternal Communion," and "Exposition of the same." The Constitution is very long, embodying not only principles, but details of operation. A few paragraphs may give an idea of what is contemplated. The Preamble is as follows:—

"In order more effectually to illustrate the virtues, and promote the ends of pure religion, morality and philanthropy; to withstand the vices, and reform the disorders of the present social state; to secure to our posterity the blessings of a more salutary physical, intellectual and moral education; to establish a more attractive, economical, and productive system of industry; and to facilitate the honest acquisition of individual property for laudable purposes: We, whose names are hereunto annexed, do unite in a voluntary Association, to be called *The Fraternal Communion*."

By the first article of the Constitution it is provided that,—

"This Association shall be organized in distinct, independent Communities, unitedly maintaining a general fellowship, but exercising within themselves respectively all the social powers, rights and immunities of Christian commonwealths."

The members of the Communion are to hold Quarterly and General Conferences "for religious improvement and fraternal counsel," but each Community will have its own "official servants," and manage its own affairs, in harmony with the spirit and object of the Constitution.

Membership can "be acquired only by admission into some one of the Communities," upon a vote of two-thirds of those present at the meeting; the applicant must be eighteen years old, and must assent to the following "Declaration,"

"I believe in the religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself a bounden subject of all its moral obligations. *Especially* do I hold myself bound by its holy requirements, never, under any pretext whatsoever, to kill, assault, beat, torture, enslave, rob, oppress, persecute, defraud, corrupt, slander, revile, injure, envy, or hate any human being, even my worst enemy: never in any manner to violate the dictates of pure chastity: never to take or administer an oath: never to manufacture, buy, sell, deal out, or use, any intoxicating liquor as a beverage: never to serve in the army, navy or militia of any Nation, State or Chieftain: never to bring an action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition, in any case involving a final authorized resort to physical violence: never to indulge self-will, bigotry, love of preeminence, covetousness, deceit, profanity, idleness, or an unruly tongue: never to participate in lotteries, games of chance, betting, or pernicious amusements: never to resent reproof, or justify myself in a known wrong: never to aid, abet or approve others in any thing sinful: but, through divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

Each Community will own both real and moveable estate, in joint stock proprietorship, "uniting their property for certain great purposes, but holding it individually in negotiable shares," which may be sold at the pleasure of the individual, subject only to the condition of being first offered to the Community, unless taken by some of its members. "The profits of every Community will be divided among the members, according to *capital* invested, and *labor* performed," the latter receiving seven-twelfths, and the former five-twelfths. Mansion houses and appendages, which shall pass under the common name of *Habitations*, will be erected, capable of affording accommodation to at least a hundred persons. Every one will be expected "to perform a reasonable amount of productive labor, either corporeal, mental, or mixed;" and every operative, of whatever description, above eighteen years of age, "will be allowed one uniform rate of wages." The average of forty-eight hours' labor in the week is taken as the common requisition, and the wages of adults is fixed at six and a quarter cents an hour. "All education will be conducted on the manual labor principle." Board will be charged to all the members at a price not exceeding one dollar a week for adults; the meals may be taken at the public table or in private apartments. The whole management of the institution will be committed to certain persons who will constitute at once a Board of Trustees and an Executive Council, and who are thus described.

**"The official servants, annually chosen by every Community in this Association, shall be a President, Secretary, Auditor, and six Intendants, viz: an Intendant of Finance and Exchange, an Intendant of Agriculture and Animals, an Intendant of Manufactures and Mechanical Industry, an Intendant of Health and Domestic Economy, an Intendant of Education, Arts and Sciences, and an Intendant of Religion, Morals and Missions."**

The thirteenth article provides that "all matters of serious controversy arising in any Community shall be tried and determined, in the first instance by a mutual council, and upon failure thereof, *finally* by a jury of twelve impartial members." Each member "may honorably leave the Community at any time," being in that case entitled "to receive the par value of his shares in cash." Although they who join themselves to this Communion will take no part in political affairs, they will "quietly pay the taxes assessed upon them," refusing however "to do any thing required by government which they deem anti-Christian," and "if government should not respect their conscientious scruples," but subject them to severe penalties, "endeavoring to endure it all in the non-resisting, forgiving spirit of Christ."

Such are the main features of this project. It is altogether distinct, and in some points different, from that of which some account has been given in the previous article, though in many respects the two plans resemble one another. Rev. Adin Ballou is the principal person concerned in the attempt at Mendon, and is the author of the "Exposition," a long but ably written paper.

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**COME-OUTERS.**—We heard last summer for the first time of a body of Christians, who having "come out" from the various denominations but assumed themselves no distinctive name, had received, more, we fear, in the way of banter than of sympathy, this singular, yet expressive designation. Most of them live on Cape Cod, but some, we are told, may be found in other parts of the Commonwealth. A friend, who has had an opportunity of becoming acquainted with their views, has at our request furnished us with the following account of them.

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You ask me for some account of the "Come-outers." I will give what information I can, though it must needs be in a desultory manner. At the recent Convention in Groton we saw several persons from Cape Cod, whose simplicity of appearance claimed attention at the first, and whose wisdom and piety won our admiration. We asked some of them to meet with us in a room at the tavern, that we might understand one

another the better. A considerable number, twenty or thirty in all perhaps, assembled, though not all from the Cape. We learned they were numerous, two or three hundred in all the towns on the Cape. They have seceded from the various churches, and from various causes; sometimes because oppressed by the doctrine, but chiefly that they might enjoy "the largest liberty of the sons of God." They have no outward organization of any kind, nor do they contemplate forming any association. They have no one place of meeting, no creed or belief that universally prevails amongst them. Their common bond seems to be a desire "to establish the kingdom of Heaven," or produce in their own neighborhood such a state of things that each man shall live a divine life,—but in his own way, fettered by no church, creed or minister. They distrust "organizations," but place their faith in "the church of the Holy Spirit which is in the heavens." Each good man, say they, is "the only true church on the earth." What follows I take from notes in my diary made a few days after this meeting.

1. *Of their Ministers.* There were among them two men called "ministers," who appear richly to merit the name in the sense in which this word was used in the primitive Church, for they "came to minister, not to be ministered unto." They were both "unlearned and ignorant men," tried by any academical standard; both hard-working men, as their whole appearance indicated. They receive no settled payment, and recognise no distinction between *clergy* and *laity*. "If neighbor D. (the minister) wants half-a-dollar," said one of them, "I give it to him, or if I want it—which as often happens,—he gives it to me." "The father ought to lay up for the children," said the minister in return. One of their apostles works out at day-labor; has no property but his person; yet in one year contrived to give away a hundred dollars in charity to the needy. Mr. ——— is one of their strongest men, and is sometimes called on to visit the death-bed of wicked men and infidels. We asked him, "Do you count your office sacred?" "Oh yes," was the reply, "but not more so than that of the humblest sister amongst us, if she is only six years old. To plough is as sacred as to preach and pray, if the heart is right. *There is no profane or secular calling to a Christian.*" Yet these men are accused of "having no works." Brother N. the other "minister," stated his views of the Christian life. 1. The man sees the truth and resolves to embrace it. 'This is not a very pleasant state. The heart's natural longing is not appeased. He is in Progress but it is up-hill work. 2. He is in Righteousness, he struggles and is *virtuous*, but not *good*. Life is a battle in which he begins to conquer but does not gain the victory. 3. He overcomes, and is in Triumph; he fears nothing in this life, or the next. Success does not elate him, no

istress cast him down. "He lies low in God's hand." God dwelleth in him. He has passed from death to life, and become one with God, as Christ did. His will and God's are the same. Few reach this, but all may.

2. *Of the Ordinances.* "We think highly of the ordinances," said sister ———, *they are our daily work*; a rite is no better than any other act, nor more holy. The Christian does *all* for the glory of God." "We do not think much of baptism," said some one, *"except that of the spirit."* "Sometimes one wishes to be baptized," said brother ———, a layman, "and I or some other brother baptize him, if the Spirit moves. Any one who feels the desire can baptize; we think this is the primitive way." They do not often administer the Lord's Supper as a formal service. "The last time it was taken," said brother ——— "we were at sister ———'s house, and after the meeting brother ——— said he wished for the Lord's Supper; so sister ——— went to the pantry and brought out bread and wine, and we ate and drank." "All our meals," said sister ———, "are the Lord's Supper, if we have the Christian heart. 'Let not him that eateth not judge &c.'"

3. *Of Church Discipline.* "Men tell us," said one, "we cannot manage the brothers and sisters, we need a 'creed' and 'rules of discipline' and officers to 'deal with' offenders. It is not true; we have had no trouble; but have been asked sometimes to settle disputes between members of other churches." If one wishes to meet with them, he does so, and becomes one of them by that act. No question is asked about his belief; he signs no paper of any kind. He is "free to go out and come in and find pasture." We asked, if they would allow any one to speak in their meetings. Several voices at once said, "Oh yes!" But if he were an unbeliever, an infidel, an atheist? "Oh yes," said sister ———, "and if the weakest sister among us, with truth and God on her side, could not overcome, it would be very strange." How would you treat an unbeliever? asked some one. "As a sick child," said brother ———; "treat men sharply, you make them worse." Such cases had occurred, it seems. "We think ourselves," said sister ———, "as *longer-armed* than some others, and so try to help them out of the mire. He that is 'strong ought to bear the infirmities of the weak.'"

4. *Of Prayer.* What would you say to one who did not like to pray in words, because they hindered his devotion? "Let him pray as he can. We do not put our prayers upon him. Prayer in words is not the highest; but it has its use, and we always have it in our meetings. *The life however is the highest worship.*"

5. *Of the Sunday and their Meetings.* They have no church. All houses are the *house of God*, if the tenants are pious, and all days the Lord's

day. They do not regard the Sabbath as better than any other day, but observe it in their meetings for convenience and utility. They meet often on other days also. The best worship is continual, daily work, and a right habit of soul. This it is to 'pray without ceasing.'

6. *Of their Preaching.* Any one can preach, exhort or pray, who feels moved to do so. There is never any lack of all three. The ministers are not the only preachers of the word. They are all kings and priests. The minister said, "*It takes the whole church to preach the whole Gospel; we are ministers of silence as much as of speech, meetings are often held without us, often we do not speak when present. Christ came to make each man his own priest.*"

7. *Of the Bible.* They use the Bible, but they do not worship it. Brother ——— said, "Men worship the Bible, just as the old Pagans worshipped Dagon. This is idolatry, as much as the old false worship. We do not call the Bible *master*. *It is the Scripture of the Word, not the Word itself.* If we are Christians, the Word is given us; Christ and the Father take up their abode in us. The Apostles were all in the dark more or less. Christ had many things to say which they 'could not bear.' He will give them to us if we obey God. We love the Bible much; but God and man more." They read the Bible a good deal; its most spiritual passages seemed the breath of their lips. They read also some of Bæhmen's and William Law's treatises. One had George Fox's Journal, which she said contained "almost everything. But we are poor and ignorant and read little but the Bible, and trust a good deal in meditation."

Such is my experience with these persons. I have since heard that they are fanatical, disturbers of the peace; that "they go into steeple-houses on the Lord's day and bear their testimony against the church;" that they are Antinomian, Perfectionists; have renounced the Bible, the Sabbath, human government and marriage &c. On this head I know nothing. Since they are human, their ideal must be better than their life. Bad men may be among them. I hope some man without sin will go down and throw the first stone at them.

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AMERICAN COLONIZATION SOCIETY.—The last annual Report of this Society shows a great improvement in the state of its affairs. The accounts from Liberia are satisfactory, and exhibit a gradual improvement in the condition of the settlers. The administration of Governor Buchanan seems to be energetic and judicious. As a means of benefitting Africa the Colonization Society, we believe, is entitled to the support of philanthropists and Christians.

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# MONTHLY MISCELLANY.

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## THE DEATH OF THE PRESIDENT OF THE UNITED STATES.

A SERMON, BY REV. FREDERICK A. FARLEY.

JOEL I. 10. The land mourneth.

YOUR feelings, my brethren, will have already anticipated me in the selection of this text. In the occurrence of an event like that the tidings of which is now coursing the length and breadth of our land, and spreading yet wider and wider, as it travels on, the darkness and gloom of mourning, the preacher has no difficulty on the score of attention from his hearers; *that* is already secured. The event itself has a voice which he scarce can emulate, and the most and the best which he may hope to do, is to lead their minds to a suitable religious improvement of the event. Can he but interpret its deep meaning and significance, as it passes by in the course of that mysterious Providence under which we all live, and press it home upon the public heart and conscience, he will have accomplished all that can be hoped, and that for a good and valuable purpose.

Such an event, besides, seems to enforce upon the mind the



importance of a devout attention to the course of the Divine Providence. That attention is equally the dictate, indeed, of reason and of Scripture. The study of the moral economy of the universe unfolds what revelation does not teach,—but on that very account assumes. No where in the book of revealed truth do you find even so much as the statement, for example, that there is a God, much less, any argument for or demonstration of the fact. In the very necessity of the case, as it were, it takes for granted what must be presupposed if there be indeed a revelation. It wastes, so to speak, no instruction upon points already taught through the faculties with which the soul is endued. Elucidate them it does, pouring a flood of light upon much about which the reason only vaguely searches and imperfectly concludes.

In saying, however, that such an event as the sudden death of our venerated Chief Magistrate shows the importance of studying devoutly the course of God's providence, I by no means wish to be understood, that we shall thereby be enabled to discover or comprehend fully the reasons of the event; but only that it will enable us the better to meet and to improve it. It pleases the All-wise to shroud his counsel's oftentimes in impenetrable obscurity, and overhang the events which he permits to transpire with a deep mysteriousness which the human mind cannot fathom. It is so here. Think but for a moment. With an approach to unanimity never known since the elevation of Washington to the Presidential Chair, the people of this extended empire had raised our departed Chief Magistrate to that lofty station—a station inferior, in point of true dignity and honor, to no hereditary sovereignty on earth. After a political canvass, unprecedented for the all-pervading interest which it excited—the strong hold which it seemed to take upon the minds of the people at large, scarcely had the successful candidate taken the oaths, entered upon the difficult and trying duties of his office, and given earnest of the high and pure aims for the good of his country which he had at heart, when he is summoned to resign all by a voice which no human authority or rank can gainsay or resist. But a short month before, there are those of you, my brethren, who had gone to the capital with the tens of thousands who flocked thither from all quarters of the land, to welcome to the highest post of authority and trust in the gift of the

nation him, whose name was upon every lip, as it had been a rallying point for millions of citizens throughout our borders in the choice of their Chief Magistrate; and "the observed of all observers," the man who engrossed on that great occasion every eye and heart of those congregated multitudes, is in his grave! On that 4th of March the quiet of the dawn, the noon, and the sunset eve, were broken by, and echoed to, the jubilant roar of cannon and the merriest peal of bells, hailing and honoring the induction to office of the nation's Chief; and precisely on the 4th of April the minute gun and the solemn tolling of bells began the announcement to the nation that he had breathed his last! On the 4th of March, multitudes had listened to the clear and manly exposition from his own mouth of the principles upon which he intended to administer the responsible trust which at the call of his country he had assumed, and to the oath of fidelity which upon the holy Scriptures he then took,—his frame firm, his voice strong and sonorous; on the 4th of April, before its morning light had broken upon the world, that frame had sunk in death, and that voice was hushed forever! I saw during the past week at the house of one of our citizens one of the cards which were issued for the Inaugural Ball which followed and closed the festivities of that joyous day; and methought, as I gazed upon it, with the medallion portrait of the honored one at its head, and the long list of distinguished names selected to manage and grace the occasion, what a sad sequel to all in one little month, and what a striking commentary upon the emptiness and vanity of earthly pleasure. The ball and the funeral,—how near! the actors at the one, the mourners at the other. The voice of joy has but just died away, when the voice of lamentation breaks on the ear. Anxiety which had mounted even to agony is succeeded by the dreadful tidings, that he for whom all that rejoicing and those honors had been rendered and made is no more. The thought of such elaborate preparation all abortive—of such high hopes thus suddenly overthrown and blasted—comes over the mind like some tremendous revulsion of nature, and awakens a conscious feeling of insecurity and alarm. We are disturbed and amazed, and it is not till we have had time to pause and reflect upon the inscrutable ways of God, that we recover from the shock which the suddenness and seeming strangeness of the blow have occasioned.

And yet we are not so strongly touched by this event because in itself so rare or apparently strange, so much as because it is one which reaches the whole community, the whole nation, and may have consequences, which time only can develop whether for evil or good, of universal interest. The imagination can picture no sorrow—our agonised and oppressed human nature has no sigh of anguish and suffering—there is no tone of grief which can come from the depth of the soul—which is not already familiar to the history of the individuals of our race. Every family, every bosom has in turn to meet the roll which the prophet saw in vision, inscribed “within and without with lamentation, and mourning, and woe.” But now God has extinguished in an instant, least looked for, the hopes of a nation and clothed it in sorrow. The whole “land mourneth.” The very atmosphere seems changed, and the calamity presses in foreboding and gloom upon all. The social system amidst which we are living has lost one of its great lights, and we involuntarily tremble for the result.

I have already said that it is not permitted to us to fathom the mysterious designs of the Almighty in such a dispensation as this; but for the right improvement of it, both as individuals and as a people, we need be at no loss. To some topics, therefore, of this sort I now turn.

And, in the first place, how strikingly does it illustrate the emptiness of human grandeur. Human grandeur in a country and with political institutions like ours has not, and cannot have, that ostentatious show and bearing which it has in countries where a wealthy and hereditary aristocracy and a splendid court at once reflect and enhance the glories of the monarch. Still there is such a thing as grandeur here; and though in consistency with the spirit of republican institutions it be stripped of the outward trappings which elsewhere and under other institutions attend it, it is nevertheless the truer and has more intrinsic dignity from its very simplicity. To be the honored Depository of the executive power of a nation of fifteen millions of people, by their free and voluntary suffrages,—to be the elected Ruler of a confederacy of twenty-six free States, forming one empire, the fifth in population of the nations of Christendom, among the first in its foreign commerce and internal resources, and may we not say in spite of all our faults, inferior to

more in intelligence and moral power,—to be the Head of a government based not upon brute force and absolute authority, but upon the acknowledged capacity of the people for self-government, and relying mainly upon their wise love of order and their sober regard for the common rights of men for its support,—surely there are here elements of true grandeur, before which the idea of hereditary monarchy, limited or absolute, dwindles into insignificance. Still they alike share human attributes, and alike perish and pass away. Lofty and pure, as is the grandeur which surrounds the Chief Magistracy of a free State, and rightfully as it may be an object of ambition for minds of lofty mould, how impressive after all is the lesson which the past week has read us of its intrinsic nothingness! How strikingly has it proved, that “man at his best estate is altogether vanity!” Scarcely was that grandeur reached, before it has faded. The highest honor and dignity in the republic were touched, but hardly grasped; and just as God had permitted our lamented President to reach the summit of official eminence, he closed his eyes in death!

How, again, does the event, which we as a people deplore, illustrate the folly of all human calculations. True, we have in our own individual, daily observation and experience constant illustration of this. But it comes to us with peculiar force, when the example is so conspicuous in itself, and attracts to itself so far-spread an interest. With what an exulting joy had the majority of the citizens of this Union been looking forward, in the success of their efforts to elect him to the Presidency, to the proud hour of the entrance of the man of their choice upon its high duties. And though from time to time it had been more than whispered, that near seventy years had pressed upon his brow and that the ordinary limit of human life was well nigh reached, yet with what triumphant and confident security were his hale countenance, his firm gait, his clear voice, his active and energetic air and bearing, and the systematic regularity of his personal and business habits, when he had at length taken the reins of government into his hands, hailed as the sure prognostics of the complete and happy fulfilment of his term of service. All that was seen, all that was heard, confirmed the expectation. But alas! in less than five weeks the

whole prospect is changed. Almost from the moment that he became the subject of disease, so rapid and powerful was its advance, that hope seemed to have fled from every bosom, and he sunk an easy victim. How like a dream do the scenes and auguries of a month before appear.

Once more, we may read in this event another proof of national as well as individual, dependence. It was a nation's choice and a nation's call, which placed our lamented Chief Magistrate in the chair of state. Once seated there, anxiety, apprehension, had but a further scope. The hopes and the wishes of the nation were confided to him. And was it indeed so? It was forgotten, that the life of the incumbent was neither the nation's gift, nor within the power of the nation to guarantee or secure. It was forgotten, that the unwonted excitement of an electioneering canvass which had called forth the intensity and universality of the interest it enlisted, had done nothing of the virulence of party feeling which it enlisted, had no parallel in the history of the government, the constitution of a man so advanced in years must experience a severe draft upon the remnant of its powers, which no national affection and confidence could make good. It was forgotten, when all this seemed successfully passed, and he had entered upon the great work committed to him with surprising vigor, that beneath all outward appearance the contrary, time in its usual course must have worn away some of the props of the system, and the unnatural strain of the two years have materially weakened others; so that more ordinary prudence was now necessary to sustain the great weight of care and responsibility which was upon him, and prevent it from crushing him at once, or calling into fearful strength and activity the tendencies to disease which one and another cause had increased. All was still confidence and hope. What he would prove—what he would accomplish—was the familiar speculation of every social group throughout the land. But how vain all! He whom the nation thought it had raised to its highest seat of power and to hold for a term of years, is compelled suddenly and within a few weeks to yield it to another, to whom the change was as unexpected and startling as to any of the millions of his fellow-citizens who were thus rudely roused from their dream of hope and security. 'Tis the invisible hand of a Power higher than the highest on earth

been put forth. The mandate of an authority, before which all that is mighty or august above or below must bow, has been heard. Nothing which the whole nation could do, let it have attempted what it might, could have averted the blow. And we are compelled as a people once more to feel that it is God that "putteth down and setteth up," and that nations and men are always and equally dependent upon Him.

Such are some of the obvious practical uses to which this event may be applied by us as citizens of this country. It forcibly illustrates the emptiness, the nothingness, of human grandeur,—the folly of all human calculations,—and the reality of national as well as individual dependence upon the Sovereign Ruler over all, the Irresponsible Disposer of all events. It should teach us, therefore, to restrain and moderate our worldly ambition,—to avoid all rash confidence,—and to hold our public as well as private hopes in all humility, seeing that God's blessing is as requisite in the one case as the other to their fulfilment.

There are other lessons, of perhaps equal moment, which it teaches. How should it rebuke the spirit of party which for a time has raged so virulently, and was full of the most solemn portents as to the future and highest good of the country. And then too, after all, how calmly does the great current of events continue to flow on. The world still stands—the planets pursue their courses—the sun looks down in undisturbed glory upon us as if nothing had happened. How forcibly does this show the greatness of that Immutable Being beneath whose sway every event transpires. And with what unbounded confidence and trust should it lead us to commit unto Him our ways, knowing that with Him is "no variable-ness, neither shadow of change," and that, though the outward universe itself should melt away, He would remain our Almighty Refuge and Rock.

In the midst of the general mourning which this dispensation has caused, it is a matter of much consolation that there remains so precious a legacy in the character and services, the life and the death of our departed President. I cannot pretend to any ability nicely to analyse his character; but I have been struck with some things in what I have read of him, and with others which I have heard from sources worthy of credit, at which I may be permitted

to glance. Looking at him especially as a military man,—though by no means the most pleasing aspect under which to contemplate him,—who can help admiring his generosity, clemency, and true and high-souled honor. Not the spurious honor so common in the camp, or so lauded by men of the world ; for he is known, not only never to have been engaged directly or indirectly in a duel, but to have been early and uniformly opposed on principle to the practice ; and there is every reason from his known moral courage, to believe that he would at any personal hazard have adhered to his principles despite of all provocation to the contrary. How noble were his ideas of true greatness may be learned from his celebrated letter to Bolivar, when the latter was about to usurp the mischievous power of a military dictator. He says to him :—“ In bestowing the palm of merit, the world has become wiser than formerly. The successful warrior is no longer regarded as entitled to the first place in the temple of fame. Talents of this kind have become too common, and too often used for mischievous purposes, to be regarded as they once were. In this enlightened age the mere hero of the field, and the successful leader of armies, may for the moment attract attention. But it will be such as is bestowed on the passing meteor, whose blaze is no longer remembered when it is no longer seen. To be esteemed eminently great, it is necessary to be eminently good. The qualities of the hero and the general must be devoted to the advantage of mankind, before he will be permitted to assume the title of their benefactor ; and the station which he will hold in their regard and affections will depend, not upon the number and splendor of his victories, but upon the results and the use he may make of the influence he acquires from them.” These certainly are very just and honorable sentiments. I have been told by one who had the privilege of long and intimate intercourse with him from whom they are quoted, that the striking and prominent excellence of his character was his perfect truthfulness. He had no mean disguises. He was always frank and open. And there were united in him a rare combination of some very opposite qualities. For example, he had a wonderful union of enthusiasm with great prudence and discretion ; he was ardent, but never incautious ; bold, but never rash. In these days, too, when there is far too much shrinking from an open espousal of the side of religion among our public men, I feel as

though we could not be too grateful to his memory for that beautiful acknowledgment in his Inaugural Address:—"I deem the present occasion sufficiently important to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers, and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time." Now that the grave has closed over his remains, these words seem to come to us with fresh force and more touching pathos, as it were his parting testimony to the worth of Christ's holy Gospel. Not that this was his only testimony; for it is now matter of record, that he had for many months been a devout reader of the Scriptures, "had long been deeply impressed with the truths of the Christian religion, and regretted that he had not connected himself with the church as a communicant."

I have purposely abstained from any attempt to look at this event in its political bearings. This would be equally unsuitable to the place which I occupy, and any capacity I possess. I trust too that I regard it, as all should regard it, as too solemn and sacred to allow any mixture of party feeling in its contemplation. There are far higher thoughts that I would suggest, and if possible, inspire and enforce. While we recognise in it a dispensation of the Most High, and acknowledge in it the prostration of so many human hopes and calculations, we cannot refrain from noticing the influence of the Gospel doctrine of immortality upon our meditations upon it. What, in view of this, think you, can be the regret of that departed spirit *now*, snatched though he have been from the height of earthly glory? Nothing—absolutely nothing. Other and higher objects—scenes—duties—blessedness—glory even, have opened, we trust, upon his undazzled vision. Before them, earthly station, though the highest, fades away—earthly rank is scarcely visible—earthly power seems weakness and vanity;—and all classes of human beings but pilgrims and sojourners, dressed in various



garbs, but laboring and toiling on through the same wilderness to a common home of rest. For him let us trust that death was only a happy deliverance, though it came amid the blessings and prayers of millions, from a fearful burden of labor and responsibility. He has gone to his rest and his reward.

The subject comes before us at a most fitting time.\* To-day is the anniversary of the resurrection of our Lord. It is the festival which commemorates that great fact, so precious to the faith of all true disciples, of Christ's victory over death. Blessed day of hope and trust! While our land mourns the sudden departure from life of its revered Chief, how cheerily do the associations of this holy day break in upon the gloom, and assure us that we may believe he has gone but to a higher sphere of duty and bliss. Christ has risen! Death and the grave are conquered! We commit the bodies of those whom we love and honor to the dust, but it is in hope. Their spirits return to God. And in that purer state to which Christ has triumphantly led the way, with the great and the good of all lands and ages, may we all meet! Amen!

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#### THE CONVERT OF ATHENS.

"ALL your arguments will fail to convince me, Timon, that pain is no evil. It is to me the only evil I can find in the world. Were it not for the aching head and wearied body, what a glorious life this would be; its pleasures would have no alloy, and I could thank the gods for giving me birth,—if indeed they had aught to do with it, and I am not the creature of chance."

"Ah, Damocles, you speak feelingly of pain, for last night's festivity has set its seal upon your heavy eye and languid frame, and you regret you cannot indulge as you would in the pleasures vine-crowned Bacchus and his train would shower upon you. But how differently would you reason, did you belong to our calm and temperate sect, to whom pain is no evil, because it is not brought on by physical indulgence, and who find happiness and content in our daily duties."

\* This discourse was preached on Easter Sunday.

"Such doctrine may do for you, Timon, with your cool, unimpassioned temperament," replied the youthful Damocles, "but give me the luxuries of our Epicurus."

"Ah," interrupted Timon, "you call yourselves by the name of Epicurus, but how little of his spirit have you preserved. He was a true philosopher, but your philosophy is only the name for pleasures so refined that they shock not the cultivated taste, but they are pleasures which destroy the intellectual nature, and make you victims of self-indulgence. The great principle of Epicurus was, that happiness was the only good, but to that he added what his later followers seem to have forgotten, that *good*, or goodness, was the only happiness. Though he surrounded life with luxuries and graces, he never forgot to *do good*, and his garden bore constant witness, in those who thronged around him, that his happiness was in the exercise of benevolence and kindness."

"Tomorrow is the twentieth of the month, the day we devote to our great head," replied Damocles; "will you go with me to the gardens where we celebrate his life and death, and you shall there see that we have not quite lost his spirit. His benevolence is shown in the coin liberally bestowed upon the poor and the advice and medicine given to the sick, while the intellectual arena is filled by old and young ready to dispute with you on any philosophical question; games too will there be to tax the skill of the young, and exercise and strengthen the physical powers, and over all shall be thrown the purple hue of beauty by the fair hands of our women, who will gather all they can of grace and sweetness; the many-hued flowers, the rose-lipped shell, the musical cythera shall all conspire to turn thee, most noble Timon, from thy cold stoicism, and then shalt thou gladly exchange thy sordid raiment for the costly robe of the Epicurean."

Timon did not seem inclined to continue the conversation, for a crowd had gathered about them, mostly composed of the followers of Epicurus, who were easily distinguished by their gay air and gorgeous dress, which was arranged with great regard to becomingness, their long hair enwreathed with chaplets of vine, and rose-leaves mingled, where birth permitted, with the violet of Athens. Timon and Damocles were good representatives of their several schools, both eminently handsome, but the fine features of Damo-

cles were marred by a sensual expression and the heightened color so unusual in a Greek, which is produced by indulgence in the grosser pleasures. Still his gay and happy air gave an inexpressible charm to his appearance, which was far more attractive to the young, than that of his opponent, who "severe in youthful beauty" scorned all meretricious arts; no silken robe added grace to his figure, no chaplet crowned his fine head, but one beheld unadorned the classic features of an Antinous united to the lofty expression which might have well become him whose only fault was being too just and virtuous.

They were standing in the market, an oblong open place, surrounded by columns, which supported an arching roof. It was the great resort of the Athenians, who in times of peace having but little to occupy them, came up hither to dispute with each other, and to gather the news of the day. Statues of the gods were placed in every part of the building, that its frequenters might have no excuse for neglecting their homage to their deities. There was one among the group that surrounded the young men, who attracted the attention of all near him. A glance showed he was a stranger in Athens. His person was slight and stooping, his eyes small and piercing, but there was a seal of intellect—almost of inspiration on his brow, a firmness and compression of the lip, which gave an air of nobleness to his otherwise insignificant person. He was gazing with deep sadness upon a statue of the Cyprian goddess, carved in voluptuous beauty from Parian marble, which was crowned and wreathed with the native offerings of her worshippers. No enthusiasm animated his face as he looked upon this exquisite piece of art, but turning away from it he said, "Ah, men of Athens, wise as ye are, how can you worship blocks of wood and stone?" His words caught the ear of the listening crowd, who had been clamoring for Timon's reply to Damocles, as they found their greatest pleasure in discussions of philosophical questions. They quickly turned to the new comer, and demanded what he meant.

"He abuseth our gods, let him answer for it."

Thus called upon, the speaker stretching forth his hand, said:—"Men and brethren of Athens! I perceive that ye are altogether given to religious worship!"—He was interrupted by cries of "Take him to the Areopagus, we can there hear all he has to say;" and

almost borne by the crowd, Paul of Tarsus, for it was none other than the inspired Apostle to the Gentiles, was forced into the Areopagus. It was a magnificent building on Mars' hill, and received its name from the great tribunal of Athens, whose chief care it was to protect the established institutions from any innovations. Many of the grey-headed men of the city were assembled, debating upon the laws of their idolized country. They hastened to make inquiry as to the cause of the tumult which brought so many of the citizens to the hall of justice. They were answered, that there was a stranger among them, a setter forth of other gods, and that the people wished to hear what he had to say. Silence was soon preserved, and Paul was called upon to resume his discourse :—

“Men of Athens, I perceive that you are very greatly addicted to religious worship. For as I passed by and beheld your devotions, I saw an altar with this inscription, ‘To the unknown God!’ Whom therefore ye worship in ignorance, him declare I unto you. God that made the world and all things in it, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needeth any thing, seeing He giveth to all life, breath, and all things. For in him we live and move and have our being, as one of your own poets has said. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man’s device. And the times of this ignorance God overlooked, but now commandeth every man to repent ; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

He was here interrupted and permitted to proceed no farther. They would listen to the history of a new god, but the doctrine of a resurrection of the dead seemed so absurd, that they deemed the speaker crazy, and the multitude mocked and laughed at him as a vain babbler. But some there were who said, “we will hear of this again.”

No attempt was made to detain Paul, but as he passed out one only followed him. It was Timon the Stoic, who being of a thoughtful mind, had been much interested by Paul’s manner and words.

His intellectual nature had craved something more for its food than the shallow philosophy and religion of the Greeks, and he wished to learn something more of these new doctrines. He drew near to the Apostle and said, "I would I could know more of thee. Wilt thou teach me this new faith?"

Paul gladly assented, and Timon requesting him to follow led the way to his own house. It was delightfully situated, but even its exterior marked it the abode of a Stoic. No Corinthian or Ionic columns supported its portico, but its architecture was of the simplest style, and on entering it, it almost chilled one from its cold and severe aspect. Statues of Minerva and of the founder of the sect were the only ornaments of the large vestibule, through which Timon led his guest into the garden, whose beauty atoned for the plainness of the mansion. It was filled with flowers and fruits arranged with exquisite taste,—the trailing arbutus, and the graceful dahlias, indeed all the varieties that the "garden of nature" can boast, except the vine of the grape, that, consecrate to Bacchus, was banished from the Stoic's garden, while it formed the principal ornament of the bowers of the Epicureans.

In this cool and refreshing place Paul seated himself. Having partaken of some fruit which Timon placed before him, he drew from his bosom a roll of the Hebrew Scriptures, and first explained to his young disciple, who listened with glowing cheek, the Hebrew account of the formation of the world; then he traced the prophecies, and showed their fulfilment in Jesus's sacred person; he told of his own persecution of the Christians, and of the miracle which closed his eyes to the light of day, while it opened them to the inner light which poured upon his benighted mind.

So clear did the words of truth appear to Timon, that his mind embraced them instantly, and when Paul had finished his discourse, he clasped his knees, and said, "Show me how I too may become a Christian; do with me what thou wilt, but lead me to the Lord Jesus."

Paul, deeply touched, told him of the sacrifices that must be made, if he would bear the cross of his Master, but these were no discouragement to the young Stoic, whose nature had apparently undergone a change; for instead of the cold, indifferent being he had appeared to Damocles and the gaping crowd in the market, he had become enthusiastic and soul-absorbed.

Seeing that the change was indeed in his heart, Paul offered to baptize the young disciple, and water being brought, his consecrating hand was laid upon the noble head of the Greek, who from that time went forth as the disciple of Christ, to preach him crucified.

He soon found he could gather but few hearers among the luxurious and news-loving Athenians, and therefore bidding farewell to his native city, he went to Corinth, where he laboured among the converts, till age crept over his healthy frame, and in advanced life he resigned the cross he had so long borne, to receive in its stead the crown of light which has been promised to the true disciples of the Saviour.

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## NATURALISM AND SUPERNATURALISM.\*

ATTENTIVE observers of the religious inquiries and discussions of our own times cannot fail to realise that controversy is now at work upon the very loftiest subjects which lie within human reach. Petty doctrinal subtilties and verbal disputes no longer interest that class of persons, who within the memory of the present generation were battling questions of interpretation and religious dogma in all the heat of theological strife. Nobler themes, deeper myste-

\* *The Mission of Jesus Christ.* A Lecture preached in Brixton Unitarian Chapel, October 18, 1840. By Thomas Wood. With an Appendix. London, J. Green. pp. 27, 8vo.

*The Question of Miracles:* A Lecture delivered at the Chapel in South Place, Finsbury. By Philip Harwood. London, C. Fox, 1841. pp. 20, 8vo.

*Anti-Supernaturalism Considered.* A Sermon preached at Stamford Street Chapel, January 17, 1841, in reference to a Lecture preached at Brixton by the Rev. Thomas Wood. By William Hincks. London, J. Green, 1841. pp. 31, 8vo.

*Jesus Christ our Teacher and Lord by Divine, not by Self-Appointment.* A Sermon preached at Little-Carter-Lane Chapel, on Sunday, January 24, 1841, in reference to the Rev. Thomas Wood's Lecture at Brixton on the Mission of Jesus Christ. By Joseph Hutton, LL. D. London, J. Green. pp. 23, 8vo.

*The Question of Miracles:* Article vii. in the London Christian Teacher for April, 1841 :—being a Review of the preceding pamphlets.

ries, even the most solemn articles of belief, heretofore left unquestioned, now call out pamphlets and volumes. The great question no longer is that of "Faith or Works"—"Bishop or Presbyter"—"Trinity or Unity." A greater than these has arisen, and now gathers around it the discussions called forth by what is termed "the movement party in religion." It is the question concerning Miracles, and the parties at issue are known as the Naturalists and the Supernaturalists.

Jesus Christ has for ages been received as a being who possessed superhuman powers and superhuman authority,—as teaching wisdom of a higher character and from a higher source than the highest human wisdom,—as an inspired, or a Divine messenger. While his supernatural origin and endowments have thus been admitted, Christians have not hesitated to allow that he possessed the miraculous powers ascribed to him in the Gospels. It is this final allowance, which the "Naturalists" or "Rationalists" call in question. Their designation signifies that they undertake to account for the character of Jesus Christ and of his religion, and for the contents of the New Testament, on strictly natural principles,—to clear up all that is wonderful, by explaining away the wonder—to discard the miraculous—and to bring the origin and substance of Christianity within the compass of human powers and an earthly philosophy. They admit that Jesus Christ lived, and that he was the most extraordinary being that ever appeared on earth. They admit that in the New Testament are preserved accounts more or less correct of his life and doctrine, in some instances even of his language. They not only admit the perfect virtue, the sublime wisdom, the self-devoting love and the gentle piety of Jesus Christ, but they extol these characteristics of himself and of his religion by all the superlative epithets of language. They call him the True, the Beautiful, the Perfect, the Divine, the Model or Type of humanity, the Image of God in man. They justify to themselves the use of these epithets without believing one word that is written in the Gospels concerning his miraculous history and actions. They would receive all that is useful, wise and good in the New Testament as far as it may be strictly confined within the range of natural causes and effects, and they would reject all that involves miracles or supernaturalism. Persuaded as we are, that the legiti-

mate questions about this great subject are open to candid discussion, and that Christianity may boldly defy the application of this as of all other tests, we are glad that this new offence, which must needs have come, has now presented itself. The English publications whose titles we have given above, enter at once upon the open question. We will briefly present their contents and then subjoin some remarks of our own upon their common subject.

Mr. Wood's text is from John i. 17. The preacher proposes to himself the question, "Was Jesus Christ a teacher sent from God, or was he no more than a most enlightened and benevolent instructor, drawing his lessons entirely from the resources of his own intellect and heart?" After congratulating himself that he may speak with perfect freedom, and that he alone is responsible for his opinions and his mode of stating them, while the congregation who listen are not accountable for them, he proceeds to mention in an exaggerated and uncandid manner some of the miraculous details of the New Testament, evidently intending to make them appear incredible. The following extract contains the substance of all his statements on this point:—

"Now I regard as very improbable the whole of these articles of the common faith. I admit that if the New Testament Scriptures are to be received as inspired documents, they countenance, nay imperatively teach, them all, except perhaps the proper divinity of Jesus Christ. And had I no alternative but to receive all they teach or to reject all, I should be greatly perplexed with these statements, which are so hard to reconcile to reason and to probability. But I apprehend that I am not driven to the alternative of receiving all or rejecting all that the Gospels contain. I consider that a critical acquaintance with them will compel us to look upon them as documents which contain much truth and some considerable error. As to their inspiration, they themselves do not claim that attribute. They are, what indeed they profess to be, biographical memoirs of Jesus Christ, written by men who, however upright in mind, were by no means delivered from the credulity of their age. I sincerely believe that the gospels do Jesus Christ much injustice—that the writers have ascribed to him some things which he never uttered, and have made him countenance others which he would have repudiated. I consider that in the gospels we have fragments only of the great teacher's discourses, fragments overlaid by much rubbish and many weeds, which have accumulated and grown up around them; and as, when the traveller gazes on the noble beautiful ruins of Balbec or Palmyra, he estimates the glory of the



temple, and the magnificence of the city, not so much by what remains as by what has perished," [the fact is directly the reverse of this, for we judge by the remains,] "so do I estimate the character and doctrines of Jesus Christ. When I think of the age of superstition in which he appeared—when I think of the narrow-minded, intolerant people of whom he came—when I read the memoirs of his life which the Gospels furnish—when I see how, despite their feeble-minded authors, they abound in liberal, beautiful, holy, hope-giving, virtue-producing truths—when I think too how these tend to work out human improvement, I subscribe with all my heart to the aphorism of the text, 'grace and truth came by Jesus Christ.' I am ready to consider all the good the Gospels contain as but remnants of the greater good he disseminated, and to ascribe all in them which is frivolous or obscure or incredible to the weakness and credulity of the biographers."

He maintains that the sense in which Jesus Christ was a Divine messenger was solely, that his merely human mind was endowed with peculiar power, wisdom, foresight, knowledge and virtue; he says he will not pretend to define the limitations of such capacities as to apparently miraculous operations, but he asserts that it is altogether improbable that God should give to such a messenger any authority over the laws of nature, and that if this authority had been given, there is no possible way of proving it to us. He relies solely upon internal evidence, drawn from the qualities of the religion. Among the illustrations which he offers under this head, we find the following remarkable language:—

"Our theological writers mostly betake themselves to things minute and facile, and little worth. One defends his dogmas, and another his. One frets himself and all who will read him, by petty expositions of this or that textual difficulty. One duller than Lardner, and more dishonest, (although there is no need of being either,) toils through the heavy miry way, the mud and slough of the ancient fathers—vain and dirty labour."

When many more years and much more study shall have given to this venturesome critic, who thus mocks the labors and the convictions of a departed Christian, something of the candor and wisdom, to say nothing of the virtue, of Lardner, we are confident that the shame of having written that sentence will be his sufficient punishment. We are not surprised to find, as we do from the Appendix to this Discourse, that the delivery of it led to the dissolution of the connection between the pastor and his people, though the majority expressed a wish that he should remain among them, and a kind

estimony is offered by them to his "purity of motive and high and independent character."

Mr. Harwood's Lecture is free from the formality of a text. Indeed he would have been puzzled, we think, to find in the New Testament any language appropriate to the sentiments which he utters, unless it were words of the Jews which we are reluctant to quote in such a connection. In this Lecture the New Testament miracles are stigmatised as downright falsehoods fabricated by the virtue-teaching, the truth-loving, and all-enduring Apostles of Jesus Christ. Mr. Harwood, as our readers were lately informed, is associated with Mr. Fox for the performance of exercises upon Sunday in a chapel and to a society which once were in ministerial fellowship with the English Unitarians; that fellowship, however, long since ceased. Mr. Harwood commences with adverting to the labors of Father Mathew in the Temperance Reform, and to the stupendous results which have followed them. He states, that proper credulity growing out of a just veneration for him, joined to a profound ignorance of natural laws, has attached to Father Mathew a reputation—*which he has distinctly and repeatedly repelled*—for miracle-working. Mr. H., however, thinks that if Father Mathew had lived some centuries ago, this reputation might have grown into permanence, it would have become an Irish "golden legend of supernaturalism," would have accumulated by tradition, and have become consecrated by reverence for his moral qualities, till he who should doubt it in the present day would be charged with unbelief. Such is the exordium of a lecture which undertakes to pursue the parallel thus instituted between Father Mathew and Jesus Christ! The Christian miracles, the author says, are in bad company from their connection with Judaism; they would prove, if admitted, what is not true!—that Jesus of Nazareth was the Hebrew Messiah, the Christ of Isaiah and Ezekiel.

"Jesus was not the Christ of Hebrew prophecy: the kingdom which he announced did not come; the moral and social redemption which he contemplated for Israel was not realised; the aspirations of Hebrew seers remained, and remain, unfulfilled; instead of reigning in Jerusalem as Prince of Peace, the Son of David wept over it; instead of a throne on Zion, he had a cross on Calvary, with no other crown than a crown of thorns, and no other sceptre than the reed which Pilate's soldiers gave him mockingly

with "Hail, king of the Jews." Jesus was not the Hebrew Christ; is declared not to have been such by a more authentic word of God than any voice from the skies—by fact exhibited in history: and any supposed miracles attesting him to be the Christ would simply be miracles attesting that as true, which we, from other sources, already know to be false.—I see not how this is to be got over."

If he sees not how this can be got over, we will give him a little aid, by requesting him to allow to the Old Testament writers some small portion of that figurative and rhetorical license which he himself indulges in far more than they do.

Again, Mr. Harwood asks, "How can a physical prodigy prove a moral truth?" We ask, whoever said that it could? We do assert, however, that God, who is the author of nature and the source of truth, may give to his commissioned messenger authority in both departments of his governments; that is, he can *act* by the same being through whom he *teaches*—he can do wonderful works by the same prophet through whom he speaks words of wisdom. There is indeed no *visible* connection between a miraculous act and a moral doctrine; neither is there any *visible* connection between a signature on a piece of paper and a transfer of land. Yet in both cases there is a *real* connection, intelligible, distinct, and admitting of full proof. That which most amazes us however in this Lecture, as in the Discourse already noticed, is the unaccountable inconsistency of their authors in extolling the perfect "truthfulness" of Christ and of Christianity, while the only authoritative records of the religion and its great Teacher are regarded as mere legends. Mr. Harwood, in pursuing his parallel between Jesus Christ and Father Mathew, forgot to shew us where the former, like the latter, *disclaimed* the reputation of miracle-working ascribed to him by ignorant followers.

Mr. Hincks's text is from John iii. 2, and his sermon is a professed reply to Mr. Wood's. He judiciously commences with guarding from the charge of opposition to free inquiry and conscientious convictions the objections of any Christian society to listen to sentiments at war with the principles of faith by which they are united, and after stating the opinions advanced by Mr. Wood, "of which" he says, "the public profession by one calling himself a Christian is, as far as I have observed, a novel circumstance in this country," he proceeds "to illustrate the value and the reasonableness of the

revelation, properly so called, and of miracles as its proper and only sufficient proof." He defines the word *revelation*, and the sense in which it must be received by one who professes to believe in what is signified by the common acceptation of the term. He adverts to the apparent want of candor in Mr. Wood's enumeration of some of the miracles recorded in the Gospels, and then fairly meets the questions as to the dependence of the revelation upon the miracles, the admissibility of supernatural evidence, and the possibility of distinguishing between this and mere pretensions to it. Thus he discriminates between the authority of revelation and the natural force of truth acquired by study and thought. In relation to the alleged union of fable and truth in the New Testament, the following paragraph is worthy of being seriously meditated.

"Contemplate the possibility of your being obliged to read the Evangelical narratives as preserving only some fragments of truth overlaid with falsehoods—of your having to regard the simple, unaffected, impressive detail of your Master's wonderful works, introducing, as it does, so many beautiful traits of his own pure, amiable, and beneficent character, as a tissue of stupid or base falsehoods, or a collection of ingenious fables, veiling the truths which were to be taught,—and what must your feelings be? I would not, my brethren, impose upon you one grain of faith which reason will not sanction, which evidence does not justify; but let me entreat you not hastily to imagine that you show wisdom by the rejection of what is received; not, in your zeal to get rid of errors, to throw away the good grain along with the chaff; not, in your impatience of priestcraft, and your honourable resistance of human devices for enchaining the mind, to refuse the easy yoke of rational and pure religion, and rebel against that system which alone can give you confidence that you know your Maker's will; can give you strength to overcome the world, and consolation in all the trials of your mental condition."

Dr. Hutton's text is from John xiii. 13, and his Discourse is likewise intended as a reply to Mr. Wood's. He does not here undertake to prove the divinity of the Saviour's mission, nor to discuss the value and credibility of miracles as proofs of it, having recently published two Discourses devoted to the treatment of those points. He wishes simply to point out what appears to him—"the gross absurdity of the supposition, that we can both use the Gospel records as history, and treat them as fiction—that we can draw from them authentic information respecting

the character and conduct of Jesus Christ, while yet we deny the reality of almost all the facts that they profess to record, and maintain the authors of them to have freely interspersed fancies and falsehoods of their own, whenever and wherever it was their pleasure to do so."

The Discourse, therefore, is devoted to the exhibition of the irrational, and confessedly unscriptural opinion, that the character of Jesus Christ and of his religion should be spotless and perfect and so completely furnished in truth and virtue, while every thing miraculous in the records to which we are indebted for our information concerning them is ascribed to invention and falsehood. Here indeed is the weak point in the first two pamphlets. We are surprised to observe that their authors seem wholly to have overlooked the difficulty with which they have embarrassed themselves.

In examining these Discourses and Lectures we have been pleased to note the readiness and force of the two replies to the two provocatives of this controversy. Mr. Wood's and Mr. Harwood's pamphlets appeared to us on the first reading to be worthy of severe, if not of indignant, reprobation. We leave it for our readers to affix to them the most appropriate epithets.

The article in the Christian Teacher, which reviews these pamphlets, is characterised by remarkable discrimination and vigor of mind and a very amiable spirit. In most points its statements are perfectly in accordance with what we believe to be the truth. Its introductory pages are somewhat too much in the style of the "progress" party to suit our taste. As the Editor takes this opportunity to express his personal sympathy, and the identification of his work with the idea of Christianity entertained by the progress party, we will here extract a paragraph:—

"There is a growing tendency with those who favour the idea of *progress* in Religion, to resolve the whole question of Christianity into the manifestations of God, and of His will for man, incorporated in the person and the life of Christ.

Their view is that Christ is Christianity,—that the man is the Image of God—the only adequate symbol of things divine,—that the revelation of Deity is in the harmonized elements of the mind of Jesus,—that the revelation of Duty is in the specimen of the perfect man,—that the revelation of Destiny is in the picture that is given of a completed human Existence, in the connections of a filial spirit with God whilst upon the earth, and its ascension to

n, as to its natural home, when freed from that flesh and blood which cannot inherit the kingdom of God. The passage of Scripture which most fully expresses their views of Christianity *as a relation* is, "the Word was made flesh and dwelt amongst us,"—but if the lower Criticism had left undisturbed the beautiful expression "God manifest in the flesh," the higher Criticism would have had no inclination to evade it. To this class of disciples all the interest, all the light of Christianity is in indissoluble connection with the person of the Christ. They protest against an abstract Christianity, a set of propositions containing truths, precepts, duties, selected from the New Testament, and called the Religion of Jesus. Christ *in them*, is their hope of Glory. They value the Evangelical narratives chiefly because they enable us to recreate the living Jesus,—to bring our own souls into personal intercourse with the Christ of Christ. They cherish every 'word' he uttered,—but chiefly because it gives vividness, force, completeness, to their conceptions of his individual mind. They treasure every record of his 'works,'—but chiefly because it enables them to reconstruct his character, to give life to their Ideal, and to make the disciples of these latter days sharers in the privileges of those whom his look could move into tears, and on whom his presence left a spiritual mark and hue, so that men took note of them that they had been with Jesus.

We profess to belong to this class of Christians. We take this opportunity of saying that this is the idea of Christianity with which we wish this Periodical to be identified. We believe Jesus to be a Teacher and Leader of Humanity, "not by self-appointment but by divine appointment,"—and in consistency with this belief we value the Scriptures, chiefly as they enable us *to know the Christ.*"

The leading argument of the article in support of supernaturalism is, that the character of Christ was miraculously formed. "We are not at liberty to receive Christ as divine and perfect, and yet to ask the question as to how his mind was formed." "We must distinguish between the supernatural wrought by God on Christ, and the supernatural wrought by Christ for the purposes of evidence and self-manifestation." The four pamphlets are then criticised with much fairness and ability. We should be glad, did our limits permit, to enter into an analysis of these criticisms, but we could not begin to do this without being led into details which would extend to too great a length. The writer then proceeds to state his own views of the relation of miracles to Christianity. He regards moral sympathy with the character of Christ,—and not miracles,—as

the proper foundation of faith. He says that Christianity as a system of moral truths does not make its appeal to miracles, but to the moral nature of man. It is the religion which supports the miracles, and not the miracles the religion. Christianity cannot be accounted for without its miracles, but still the moral and spiritual lineaments of Christianity speak for themselves. It is because the character of Christ and of his religion are so far above the circumstances of his age, and at once recommend themselves with such force to the pure heart, that we are compelled to admit his miraculous origin and agency. The miracles drew upon him the popular gaze, and they illustrated his moral greatness.

In view of that theory of the Anti-Supernaturalists so boldly presented by Mr. Wood and Mr. Harwood, we are led to ask whether any man has the right, or the power, to divide the Gospels into two parts distinguished as fact and fable,—whether the character of Jesus Christ and of his religion can be received on the testimony of those Gospels as true, beautiful and perfect, while the miraculous details are denied and excluded?

And here it may be well to remark that the title of "German Transcendentalism," which is so commonly given to the theory of "Naturalism," is a mere perversion of terms,—alike given in ignorance and tending to confusion. Germany may properly give a name to Naturalism, because the controversy relating to miracles began and has been most zealously pursued there. From two or three German books have been taken at second, third, or fourth hand the principal opinions, statements and arguments of the Naturalists. But Transcendentalism has nothing more to do with the rejection of miracles, than with astrology. As a philosophic term, that long word designates the feelings, convictions, sentiments or truths which enter the mind by means that *transcend*, or go beyond, the reach of sense or experience.

The Naturalist says that he will assent to the fact that Jesus Christ lived,—that his character was spotlessly perfect, completely pure,—that his religion is full of the highest truth, without a false doctrine; but while thus asserting, he maintains that all the miraculous statements in the Gospels are fables, inventions or falsehoods. Our three principal reasons for holding an opinion regarding the mira-



cles in direct opposition to this may be stated in the form of three objections—in our view, grave and overwhelming objections—to which the theory of the Naturalist is open.

First, this theory is utterly at war with the authority and the fidelity of the Gospel narratives, which by satisfactory proof we refer to the Apostles whose names they bear. They are our sole informants. From them alone do we know any thing about Jesus Christ, his character and doctrine. You call his character perfect, his life pure, his doctrine true. But you know nothing of his life, character or doctrine save what those writers tell you, and if they are guilty of manufacturing the grossest falsehoods and the most childish fables concerning him, how can you trust them in any thing that relates to him? How do you know that they have not varnished over his good qualities and concealed his bad qualities—decked him out in romantic attractions—omitted some faults, some sins, some unworthy language which he may have spoken? There is a gross inconsistency in loading the character of Christ and of his religion as represented by the Gospels with the most exalting epithets of praise, while the very writers who are our sole informants are charged with invention and falsehood. By what sixth sense can the Naturalist discriminate between these warring ingredients of the Gospels? If their writers are guilty of deception in any part of their narratives, we must distrust the whole. We cannot pick out here an incident, a discourse, or an action, and call it true, while we discard what precedes and follows as false. The whole New Testament does not allege a greater miracle, than that records which are so characterised by artlessness and integrity should owe their authorship to men capable of deception.

A second objection to this theory is, that it strikes a death-blow upon the purity and the power of Christianity. Subtract from the records of our faith all that is miraculous in the source, the substance, and the evidence of its lessons, and what have you left? Purity then would be the last characteristic which would be ascribed to the religion, for the dross of falsehood is of larger bulk than the real metal of truth. We should all be engaged in the work of refining—of separating the pure from the impure. So too the power of the religion is sacrificed, if its records are mingled with falsehood. Its voice has lost the high, commanding tone



which once aspired to be heard through the world ; it no longer has the means of satisfying the large multitude of men, whose souls require something more than wise aphorisms, and who require that the truth which they are to cherish and obey should come to them free from the drapery of falsehood. The power of Christianity for the mass of men lies in its unexceptionable veracity—its complete truth.

A third and final objection to this theory is, that it is completely subversive, not only of the perfection of the character of Jesus Christ, but even of his honesty. The theory cannot be maintained without charging him with falsehood and chicanery. Receiving the Gospels as memoirs written by his Apostles, we there find that miracles are specified as attending his birth, his life, and his death : he spoke them, he performed them, he was the subject of them, and the agent of them. They are indissolubly connected with his lessons, his discourses, and his doctrines. Such then are the Gospels, from which we derive all our knowledge concerning Christ and his religion—"the True, the Beautiful, the Perfect."—How can we rid ourselves of the miracles ? If the Apostles invented them, they were deceivers, as we have said, and they may have invented all the rest. The Naturalist takes refuge in another supposition—viz., that the apparent miracles were only wonderful works which may be explained in a natural way. Let us take an instance of such an explanation. St. John tells us that when Jesus opened the eyes of a blind man, he anointed them with spittle and clay. The Naturalist would explain away the wonder by saying, that while Jesus appeared to be tracing with his fingers in the clay, he was really preparing some secret medicament, the knowledge of which he obtained in Egypt. It is but poor policy to get rid of one miracle by allowing a greater, as is involved in the supposition of an infant learning scientific secrets in Egypt. But setting aside this objection, if the supposition would explain away the miracle, it would leave upon the perfect and spotless character of Jesus Christ the stain of cunning artifice, ingenious management and gross deception. If he did not perform miracles, he was not even a man of truth ; for recorded language of his own, inseparable from his sublime discourses, asserts and appeals to his miraculous power. If ignorant followers had mistaken his wonderful works for miracu-

lous works, honesty demanded that he should correct the mistake. He should have said to Nicodemus, "I do no miracles." But it was not popular ignorance nor enthusiasm which first ascribed to Jesus miraculous power. He was the first to claim it repeatedly and explicitly. By uttering the claim he drew the attention of the prejudiced, the obstinate and the sinful, and by proving the claim he convinced the reluctant and the slow of belief—he made disciples out of enemies, and so awed the minds of his Apostles, that they even dared to die, not for the privilege of repeating falsehoods, but for the sake of publishing the truth of which their own eyesight was the evidence.

The character of Jesus Christ was miraculous, and every miracle which he performed partook of his character. The miracles of the New Testament have all the authority of the character of Jesus Christ in their favor. Whatever shows him to have been honest and true, whatever rays of perfect and heavenly love and wisdom shine from his life and doctrines—these are our witnesses that his miracles are not cunningly devised fables.

G. E. E.

### SPRING.

The spring is near, the spring is near;  
 Oh! list to the joyous sound;  
 Sweet carolling, each busy throat  
 Flings music far around.

The spring is near, the spring is near;  
 Go watch each budding tree;  
 Each bough is putting forth its leaves,  
 All bids stern winter flee.

The spring is near, the spring is near;  
 Oh! look around with thought;  
 Think deeply, solemnly, on all  
 Your eager eye has sought.

Think gratefully on Him who's strewn  
 Such beauty o'er the land,  
 Who caused to grow the fresh green grass,  
 And made the trees expand:

On Him who filled each rushing stream,  
Who feeds each little bird—  
So joyous in its happiness,  
Its bliss so undisturbed:

On Him who pleasure gives to all,  
To each bright tiny thing,  
Or dancing in the sunny beam,  
Or darting on the wing:

On Him who opens every flower,  
Who lends its perfume sweet;  
Each beauteous petal shows his power,  
Each perfect thing we meet.

B. B.

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NOTICES OF REV. EZEKIEL L. BASCOM.

DIED in Fitzwilliam, N. H., April 3, 1841, Rev. Ezekiel L. Bascom, aged 64.

We have been favored with the following extract from the sermon preached at his interment, with some additional particulars, by Rev. James Thompson of Barre.

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How consolatory is the persuasion, that this excellent man and amiable and devoted servant of Jesus Christ, whose friendship has been our delight, whose loss we now deplore, is of that blessed company who have died in the Lord. And yet when such a man is taken away from us, how can we help deeply feeling the bereavement. When we meditate on his intellectual and moral endowments,—on the firmness of his mind, very strikingly evinced in the equanimity with which he bore great trials,—on his humble and ardent piety,—on the kindness and benevolence of his heart, manifested not only in those tears which were always ready to flow for the calamities of others, (for he did more for his friends than weep for them, he thought for them, pleaded for them, excused their faults and dwelt upon their virtues; )—when we think how prompt he always was to rejoice with those that rejoiced, as well as to weep

with them that wept; (for never was he heard to speak of the prosperity of his friends or of any pleasing circumstance respecting them but with a look and in a voice of evident pleasure;)—when we think of the great interest he took in the moral and religious welfare of others, how it gladdened his heart to witness in them the character of consistent Christians;—when we recollect his kind attentions to the poorer class of those who had the happiness of being known to him, (for his friends were found not only among the more refined and wealthy, but not a person who had any claim to the character of virtuous was in the habit of hearing his voice without feeling that it was the voice of a friend;)—when we think of his affectionate and winning condescension to young people, and especially to children, of his habitual cheerfulness and exuberant flow of the “milk of human kindness;”—when we remember him as a tried and faithful friend, a most pleasing companion, in all the social relations distinguished by fidelity and affection;—when we reflect on these traits of his character, I say, how can we restrain the flowing tear as we behold those eyes closed in night which so beamed with tenderness and love, that tongue locked in silence on which ever dwelt the law of kindness, and that visage deformed by death which always wore the smiles of friendship.

His brethren in the ministry will never forget the hour which consigned him to the grave. His much loved image will present itself to some of us in the silent hour of night, or called up by fancy will meet our waking eyes in every place sacred to retirement or religious contemplation. There they will call to mind his many virtues; there review the pleasing scenes in which he bore a prominent part, and the happy intercourse they mutually enjoyed. The memory of his social virtues (in which he preeminently excelled) will cause a sigh, while their bosoms will be wrung with the sad reflection that they shall no more on the earth see the face of their beloved friend and brother.

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Rev. Ezekiel L. Bascom, was born in Greenfield, in what is now a part of the town of Gill, Franklin County, Mass. in 1777. He was graduated at Dartmouth College in 1798. He read the greater part of his time preparatory for the ministry with the Rev. Judah

Nash of Montague, a worthy, and learned divine of his day, of Arian faith. In September 1800, Mr. B. was ordained Pastor of the church and society in Gerry, (now Phillipston,) where he labored faithfully, successfully and happily for nearly twenty years. He acquired and retained a very great and unusual influence over this, then united, unsophisticated and prosperous people. He seemed in a remarkable manner to have the hearts of his people in his hands. Every proposition for alteration or reform in matters connected with his professional duties received the hearty and united concurrence of his flock, so that the utopian idea of a perfectly happy pastoral connexion was almost realized in Phillipston. But this enviable state of things was not destined to continue always. Groundless suspicions respecting the Pastor, arising from causes which have long since been satisfactorily explained and removed, in process of time grew into open and undisguised opposition till it became expedient that the connexion should be dissolved. Immediately upon—or rather before,—its dissolution he was elected by a unanimous vote called by the First Congregational Society in Ashby to become their Pastor.

He preached his farewell sermon at Phillipston December 1820, and was installed at Ashby January 3, 1821. Here he continued in entire harmony, and with unabated and growing attachment, to minister to this highly deserving people “in holy things” till his health became impaired to such a degree as to render it necessary for him, in the opinion of medical men, to spend winters in a milder climate, or sink under his wasting disease. In this situation, his only child living in Savannah, and the advice and earnest persuasion of his medical and other friends, induced him to try a winter in Georgia. The change of climate was so far propitious to him, that he was enabled to preach, and through his exertions and influence mainly to gather and organize a Unitarian society in Savannah. In the meantime, the society in Ashby, being a church-going and a church-loving people and unwilling to forego public worship any part of the time, made arrangements with the full concurrence of Mr. B., to settle another minister at that place, and to the satisfaction of all concerned this was done by an Ecclesiastical Council, who at the same time dissolved the contract between Mr. B. and the parish, he still retaining the relation of senior Pastor to the church in Ashby. That part of the thr

last years of his life which he spent at the North he preached to the Unitarian Society in Fitzwilliam, N. H. In this place he labored with devoted zeal, even to the "hazarding his life for the name of our Lord Jesus Christ," and was happily successful in winning many souls unto Christ and building up the cause and kingdom of the Redeemer.

He acquired in an eminent degree the confidence, attention and love of this people. The expressive tokens of grief—"the big tear which ran down the manly cheek"—at his funeral, abundantly evinced their sense of the loss they had sustained by his death and the esteem and attachment they felt for him. And it was here,—after charging his wife, as with his dying breath, to tell his absent friends, that he died in peace and with good hope, that he retained an unwavering and soul-sustaining confidence in the truth of the doctrines which he had preached and in that faith was willing and happy to die, after designating the person whom he wished to preach his funeral sermon, and directing where his mortal remains should repose,—on the 3d of April, without a struggle and without a groan, he breathed out his spirit to the God who gave it. His funeral was solemnised in the church where he had recently officiated. The church and pulpit were dressed in emblems of mourning, and the appearance of the whole assembly was like that of one who mourns a father or dearest friend. The services of the funeral were:—Prayer, by Rev. Mr. Livermore of Keene, N. H.; Sermon, by Rev. Mr. Thompson of Barre, Mass.; Concluding Prayer, by Rev. Mr. Sabin, of the Orthodox church, Fitzwilliam, N. H.

His body rests in the grave-yard of **Ashby**, and his name is held in sweet remembrance by very many who knew his worth, and by none with deeper affection than by him who offers this very imperfect sketch of his life.

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### MY CENTRE TABLE.—THIRD SITTING.

#### CATHOLIC DOCTRINE OF THE PRIESTHOOD.

HERE lies a volume of *Bourdaloue's Sermons*;—the "reasoner" of the French pulpit, as he is esteemed; so sober and cautious,

that his severe sense is taken up by Dalember and mixed with the somewhat over-wrought eloquence of Massillon, in order to fashion the beau-ideal of an absolutely perfect preacher. One certainly finds admirable things in his volumes. Let me open that which lies before me,—*Sur la Dignite et les Devoirs des Pretres*. Very well. Let us see what is the Catholic doctrine on this subject as set forth by this sober, reasoning divine.

“The Son of God, in presenting himself to his Father, holds at once two very different offices,—that of Priest and that of Victim. In the sacrifices of the ancient Law, as remarked by St. Augustin, the priest offers another creature as the victim; but in the sacrifices of the new Law, it is the same God who offers and is offered; offers as priest, is offered as victim; idem sacerdos et hostia. Whence it follows that the Saviour of man, in sacrificing himself, exercises over his own adorable person a proper authority,—since one cannot sacrifice a victim without possessing a right over its blood and its life. And it further follows,—that, having appointed priests to take his place, in order to continue the same sacrifice which he offered on the cross, he has transferred to them the same right over his holy humanity; and that he has commanded them to use that divine right,—for which purpose indeed he has appointed them. Now this being one of the incontestable truths of our religion, I ask you, Brethren, &c.”

He proceeds to say that they who have this power over the Saviour's body, ought to be holy men. He then goes on:—

“It is true, that we have this power only in our capacity of vicars of Jesus Christ, and as representatives of him; but what an obligation does it not imply? \* \* \* This, then, is what I say to myself, and what I ought to say for myself, when I approach the altar and prepare to celebrate this most fearful of mysteries;—It is in the stead of God that I am now standing; not only by commission, not only to declare his purpose of offering himself in sacrifice to his Father; but as if he himself were resident within me, or I were transformed into him. I am to speak as if I were he; to act as if I were he;—to consecrate his very body and blood. What shame, if I profane such an office by sin!” \* \* \*

“Further, though the priest in this sacrifice is only the substitute of Christ, it is yet certain that Christ submits himself to him, is subjected to his authority, and every day at our altars renders to him the most prompt and exact obedience. If Faith did not teach this, would it not seem to us an extravagant fiction? could we have imagined on the part of a God so prodigious condescension?

have entered our thought, that a man could ever attain elevation, and be invested with a character which, if I may so say it, authorises him to issue orders to his sovereign cause him to come down from heaven! We do not read astonishment what is reported of him in the Gospel, that obedient to Mary. Yet there is less cause for surprise in this, because he was the son of Mary, and nature seemed to give her an authority over her son. But who is the priest, what relation has he to God, but one of dependence and servitude. And yet, at the word of this servant, this slave, the Divine Thunder thunders itself every day in the sanctuary, and lays down the law of glory! Behold, Sirs, your occupation! and consider, if it be not a more eminent quality to fit one for empire over men, what must be necessary for an empire which extends to God himself!"

Will you trust to the infallibility of human reason when it is exposed to being betrayed into such horrible absurdities as this?

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THE PROTESTANT SPIRIT.

*Dublin Review*,—devoted to the interests of the Catholic in Great Britain, and conducted with much ability,—in an issue of the last number, on Hallam's "Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries," ascribes the great failures of this very learned and elaborate work "to the influence of its being written in a *Protestant spirit*." The passage on which it gives of this expression is worthy of notice.

What we mean here by a *Protestant spirit* is, the undue pre-eminence of a method, which not only accords an exaggerated value to the process of analysis, but which may be said to neglect entirely the no less necessary process of synthesis; without which the former is but labor lost, as it can never lead to any result. The only philosophical result of an exclusive use of the process of analysis is that form of skepticism, which, if carried to its logical consequences, becomes in its turn dogmatical by its own exclusive superiority, and by denying the existence of any contrary theory."

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BOSSUET AND ROBERT HALL.

Very much struck with the justness of the following note



from Hallam's *History of the Literature of Europe*. It sets in the strongest light the wonderful power of the great French preacher, of whom he had been speaking in the text.

"An English preacher of conspicuous renown for eloquence was called upon, within no great length of time, to emulate the funeral discourse of Bossuet on the sudden death of Henrietta of Orleans. He had before him a subject incomparably more deep in interest, more fertile in great and touching associations; he had to describe, not the false sorrow of courtiers, not the shriek of sudden surprise that echoed by night in the halls of Versailles, not the apocryphial penitence of one so tainted by the world's intercourse; but the manly grief of an entire nation in the withering of those visions of hope which wait upon the untried youth of royalty, in its sympathy with grandeur annihilated, with beauty and innocence precipitated into the tomb. Nor did he sink beneath this subject, except as compared with Bossuet. The sermon to which my allusion will be understood, is esteemed by many the finest effort of this preacher; but *if read together with that of its prototype, it will be laid aside as almost feeble and unimpressive.*"

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#### THE READERS OF PARADISE LOST.

There is great food for reflection in the remark of Hallam,—"It is said that the discovery of Milton's Arianism, in this rigid generation, has already impaired the sale of *Paradise Lost*." We think it very likely to be true. The age which can set up Pollok's "Course of Time" as a superior poem to Milton's, (which was gravely done in the *Eclectic Review*, if not in other journals,) and which calls for edition after edition, is evidently more governed by theological than poetical considerations in its judgment. Perhaps this is right and well; certainly a work which feeds the heart and helps the devotion, is worth more than that which only gratifies the imagination and the taste. But—it is worthy of remark—so long as Orthodoxy fancied Milton sound, it delighted in his poem as sound also. The poem remains unchanged, but is no longer edifying, because it is now known that he was not Orthodox. Are we then to infer, that after all Orthodoxy is but a name, and not a reality?—that any thing is good, if it have the odor of the fair name? and that the evil of heresy consists, not in its existence,

in its being *known* to exist? It might be well for some one to make a list of the cases, in which honors have been cordially bestowed on men, on sermons, and on books by the high Orthodoxy, afterwards withdrawn on its being discovered that these objects their regard were of questionable soundness. "Names are fogs." Poor Milton! His Arianism was always visible enough in his poem;—but it passed unregarded so long as he himself was not known to be an Arian.

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## PERSONAL RELIGION.

I find in a friend's Album the following passage from J. L. Scher, of Stepney.

All the principles of genuine religion are involved and commended in one injunction,—*yield yourselves unto God*. Faith is the yielding of our confidence; love is the yielding of our hearts; obedience is the yielding of our lives. Such a surrender is demanded by every consideration of right and interest. It is the highest self-love, to make it; it is the sublimest devotion, to practice it. It is the inward spring of true benevolence; and the lives enforcing this holy consecration are identified with all the discoveries of truth, all the promises of mercy, all the interests of the present, and all the prospects of eternity."

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## THE LORD'S DAY.

The *National Intelligencer* contains an interesting letter of Mr. Walsh from Paris; rehearsing a scene in the French Chamber of Deputies, where the question of the observance of Sunday was introduced. It is very evident that the majority of the politicians of France have no favor for religious institutions; though it appeared to Mr. Walsh that this is regarded by many among them as "a sense of shame and regret." And he adds, that "all members of the government, and the whole hierarchy, besides the members of the priesthood, have been awakened to the manifold, pregnant evil of the general desecration of the Sabbath." He gives the heads of a sermon which he had heard on this subject, "because to illustrate the case, and the severe frankness with which it may

be treated from the pulpit ;” and then remarks as follows,—and his testimony is of great value :—

“What I have myself witnessed in Europe has reconciled me more than I supposed I should ever be, to the rigidity of the New England doctrine and practice ; and I speak too in the worldly, not less than in the Scriptural sense. The Northern and Middle States may be strict and ritual to excess ; but the extreme of utter laxity is vastly worse.”

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#### PARENTAL FAITHFULNESS.

There are some trusts which cannot be delegated, some responsibilities which no other being can bear for us, which no other being, I had almost said, can understand. Parental influence, parental watchfulness, God never suffers to be transferred. In the beautiful and holy order of his Providence the work which angels love to see, whose progress heaven rejoices over in the dawning soul, is committed to parents. They may not have time, nor the needed intellect, to fit their child for stepping at once from the fire-side into the thick of life, and pursuing with all wisdom the great interests of his worldly being. But why complain, if they have not ? Infinitely greater interests are within their legitimate influence, unspeakably nobler concerns of his are entrusted to their care, are determined even by their want of care. In the opening days of life they are to him a present Deity ; the word “Father” translates to that young heart all it knows of the Heavenly King. In them he beholds, yes in his very dreams, the path of duty, the sure and shining way of virtue, the ideal of all he prays most fervently to realize. A word, a look, an expression of sadness as if the whole soul was wrung, at the tale of violated faith,—the kindling of joy in the countenance, as at the finding of a treasure richer than all the buried hoards of fable, when the story is told of all-subduing patience, all-resisting purity,—most of all, the moments given to free communion with a child upon his immediate duties, the parent’s sympathy with his trials, or gladness in his victories over temptation, shall write themselves out again in a gentle, holy life, shall tell without fail upon that tender heart, shall send their ‘amen’ up to heaven from thoughts consecrated in the bap-

ism of the spirit, offered by the priest ordained of God to make his acceptable sacrifice.

It is painful to think how many parents disregard what are alike the privileges and the responsibilities of their sacred office. And it is little less painful, to see what poor counsels are often given them on this subject. Here is a book—no matter by whom—in which the mother is exhorted to begin the education of her child with an unhesitating faith in the depravity of his nature, and is charged to inculcate upon him as the first truth in religion, that he cannot love God except he be the subject of a change reaching to the very constitution of his being! Thanks be to the Creator, the maternal heart is an overmatch for doctrinal theology. In spite of all the catechism and the creed say, the simplicity of childhood, its tender reliance, its innocence, interpret to the loving parent the Saviour's words—"Of such is the kingdom of heaven." If we could only keep men children, there would be no need of *conversion* in this world of ours.

W. Ct AL.

## THE EXAMPLE OF CHRIST.

THE example of Christ is repeatedly set before us in the New Testament. This is denied by no one, whether believer or unbeliever. And yet there is a difficulty which presses alike upon the humble disciple, and the scornful caviller. How, sighs the former, can I, weak and frail as I am, hope to resemble that matchless excellence? How, asks the latter, is Christ an example to men, if by his natural powers, or by his miraculous endowments, or by both, he was placed in a sphere of consciousness far above theirs,—made in effect, if not absolutely, to belong to another order of beings?

This difficulty, which is felt by persons of opposite tempers, deserves consideration. I believe it may be satisfactorily removed. Let it be presented in the strongest terms which it will bear;—admit that our Lord was alike by natural powers and by miraculous endowments placed above the sphere of human consciousness. It does not follow, that he is above the reach of our imitation; as may be shown, by considering the nature of example.

Example serves a double purpose. Its object and effect may be either instruction, or encouragement ; or both may be, as they usually are, united. An example of instruction shows us a standard to which we should as nearly as possible conform ourselves, though our capacities or circumstances may always cause a perceptible, and even a vast, difference between our aims and the result of our efforts. The standard may be unchangeable and perfect, we are frail and imperfect ; still we may look to our example, as the child from observation of its parent learns how to walk or speak and is induced by a consciousness of the power of imitation to exert itself, though the thought may never arise in its mind, that its parent's freedom of motion or speech is an indication of its own ultimate ability. The example of encouragement, on the other hand, awakens the spirit of emulation. It not only shows what must be adopted as a standard, but its very existence is a proof and hint that resemblance is practicable. The child who enters a school, where he finds others like himself conquering the difficulties of learning, is taught that he can achieve the same triumph. The sentiment of hope as well as the principle of duty is addressed, and motive is added to instruction.

Usually example partakes of both these characters. We perceive what we must try to do, and we are reminded what we can do. We have a model to imitate, and we have a model which was wrought and polished amidst circumstances and influences like our own. Such is the example of good men, of our virtuous friends, of those who have enjoyed no supernatural or special aids. But there are other examples, which we regard as embracing those principles of perfection with which we hope to gain but a distant sympathy. They appear to us rather as personifications of abstract excellence, than as the names of real existences. The fruits of the inspiration of genius or the most admirable works of art may be contemplated as models, without any hope of rivalling their perfection. In the moral world the character of God is an example of this kind. The infinity of his nature places him beyond a thought of any but the most distant and faint resemblance, and we derive no encouragement to be good from the pattern of his goodness. The commands, to be holy, to be perfect as our Father in heaven is holy and perfect, direct us to him, only that we may by studying his character form

and rectify our notions of holiness and perfection. His is an example of infinite instruction, but of not the least encouragement.

Now if the Divine Being may be taken as an example without any embarrassment from the circumstance that was thought to raise an obstacle in the way of an imitation of Christ, how much less ought this circumstance to perplex us in the latter connexion. What if Jesus was unlike us in the original endowments of his nature, or was elevated by a miraculous inspiration to a height of advantage over earthly evils which we can never occupy ;—is his character less instructive ? Are his virtues less resplendent ? Suppose their only manifestation had been in heaven, and we had been permitted to look into the spiritual world and observe their appearance amidst the scenes of a celestial life ; would they not still have been models of the several graces which in the believer's soul might be fashioned after them ?

I do not say that the example of Christ was not one of encouragement ; but that if this quality be denied to it, it retains its character of instruction.

The distinction should be regarded, not only as it removes a difficulty, but as it suggests the use which we should make of our Lord's example. He has gone before us, and we should follow his steps. No matter at what distance, if we but keep the path and press on as diligently as our powers will permit. Here is a standard by which we may rectify our errors. There are motives enough along the Christian course and shining forth from its close, to animate our purpose of obedience. Experience and hope will encourage us. Let the disciple look to Jesus, the author and finisher of his faith, and learn what goodness is, what faith and patience and disinterested love and devout fidelity are. And though he may never say to himself,—because my Master bore his cross, I can bear mine ; yet he will say,—as my Master walked, I must and will try to walk, for this is the right way.

The question however may arise in some minds—what then was the need of the example of Christ ? If it only fulfil the same office as the character of God, to teach us what should be our standard and model, without stimulating our energies to bring ourselves to the same form and measure of excellence, was it not unnecessary and even superfluous ? No ; for two important advantages result from such a manifestation of example as Jesus gave. First, it was

seen amidst the circumstances of human society. The spirit of Divine excellence, like "the word" of Divine power and truth, "became flesh and dwelt among men," and they "saw its glory" as they could never have seen it, even if the heavens had been opened and they had looked into the homes of the celestial spirits. However just might have been our conceptions of the Divine character, it would still have been difficult for us to imagine how such character would appear under the trials and changes of mortal life. We might have excused ourselves from imitating it by the plea, that as it did not belong to earth, it could not be copied on earth. Jesus has shown how it could adapt itself to the circumstances of frail humanity, and breathe the air of moral corruption without imbibing the slightest taint. He has anticipated and destroyed the excuse of the indolent, while he has enlightened the honest inquirer after goodness.

For, the other advantage which should be noticed in such a manifestation of divine excellence is, that it is this manifestation, which has given us a knowledge of God. We are indebted to Jesus for our ideas of the character which resides in the Infinite Mind. If a voice from the skies had proclaimed the words, "Be ye perfect as your Father in heaven is perfect," would they have been understood? The life of Christ was wanted to explain them. Men must look on the image before they can form a just conception of the Original. Here then the example of Christ obtains a new value; since it is not only a model, but a copy. It teaches us what we should strive to be, by teaching us what God is; and thus doubly executes its office of instruction.

While therefore I do not exclude the idea of encouragement from the example of Christ, I believe I have shown that if any one think this idea is incompatible with such a difference of powers and conscious state as that which distinguished the Son of God from his disciples, he may yet perceive the abundant reasonableness of the command to follow in the steps of the Lord Jesus. Look then to your Master, Christian, as the great example, in whom you may behold what you should imitate, though you may never rival nor approach it. Learn of him, whose life was instruction, whose character was religion, and who sealed the teaching of his life not less than the teaching of his lips by the death of the cross.

## NOTICES OF RECENT PUBLICATIONS.

A DISCOURSE *on the Life and Character of the Rev. Joseph Tuckerman, D. D. Delivered at the Warren Street Chapel, on Sunday Evening, January 31, 1841. By William E. Channing. Published for the Warren Street Chapel. Boston: William Crosby & Co. 1841. pp. 80, 18mo.*

WE are very glad to see this Memoir of a Good Man. Since the death of Dr. Tuckerman we have felt painfully the want of a distinct, faithful delineation of his life, labors, and true character. It has seemed to us, and we have heard others express the same, as if something were wanting in the community, until this was done. And now it is done, in a manner that leaves nothing to be regretted. It is not overdone. We cannot think there is one, who will consider the praise here bestowed either indiscriminate or extravagant. Indiscriminate it could not be from such a mind, but some would fear extravagance from so dear a friend, a classmate, and a constant sympathiser. Yet we have seldom read a memoir, that seemed more strictly just. It is not a formal biography. Dr. Channing does not profess to give a "regular history," but only "reminiscences of a long intercourse."

A large portion of this Discourse, which comes to us not as a pamphlet but a book, is occupied with considering "the obligation of a city to care for and watch over the moral health of its members, and especially to watch over the moral safety and elevation of its poorer and more exposed classes." In this view there are truths and suggestions, which do not often, if we may judge from the state of things, reach the minds of the great public, even for consideration. They are all-important in themselves; they are particularly pertinent as introductory to a view of the mind and work of Dr. Tuckerman. That mind was not a common one—that work makes an era in the Christian mission, and will have results wider and more lasting than many of us yet imagine. It is clear that the greatness of this work, at least the greatness of its



chief mover and agent, has been partially hidden or unduly estimated, through the peculiar temperament which made Dr. Tuckerman appear to many an overwrought enthusiast. Of this Dr. Channing does not scruple to speak, and while he allows the failing, sets it in the true light. "Some indeed complained, that he dragged his poor into all companies and conversation. But we must learn to bear the infirmities of a fervent spirit, and to forgive a love which is stronger than our own, though it may happen to want the social tact, in which the indifferent and trifling are apt to make the most proficiency." This is just to the man, and just to those who could not appreciate him. Call him an enthusiast—we ask no greater good than the possession of such a mind and heart. It is one of the noble instances, in which the mind has expanded with the expansion of the heart and by the action of the life. Few men have done so much for themselves, by doing so much for others. Perhaps none have attained more of the true greatness, with so few of what are commonly considered the essentials of greatness. This we have long thought, and it is the impression made or strengthened by the memoir before us.

Appended to this little volume, is a long and valuable letter from Judge Story, also a classmate, on the early life and growing power of Dr. Tuckerman; besides two shorter notices. A better book altogether, for any place and every reader, we must think, is seldom published.

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A SERMON *Preached to the First Congregational Society in Barre, by its Pastor, James Thompson, on the thirty-seventh Anniversary of his Ordination, January 11, 1841.* Boston: printed (not published) for the use of the Society, by B. H. Greene. 1841. pp. 35, 8vo.

It is refreshing, in these days of brief ministries and of continual changes in the pastors of our churches, to find one who like the author of this sermon has stood in his place for more than a generation of years. In the opening of his discourse he adverts

o the custom, of which few examples at any time have been furnished and fewer still may henceforth be expected, for ministers when they have reached a half-century of their labors to take a solemn review of its course : and hardly permitting himself amidst advancing infirmities to hope for so extended a term, he chose that 'in his case the custom should be honored neither by the breach nor the observance, but by *anticipation*."

And accordingly he has presented a highly interesting and instructive survey of his personal and ministerial history. The latter commenced at a period, when the distinctions of theological opinion and party which have since become established were not known, and when the preaching of the time partook to a large extent "of the character of indefiniteness," and "though in spirit and purpose not perhaps very faulty, were not calculated to edify the soul in religious knowledge." We quote the remark not only for its undeniable truth, but for the just and beautiful tribute to an honored name, to which it gives occasion.

"One remarkable exception there was to this observation in this county, which I cannot refrain from noticing. I refer to the late beloved and revered Dr. Bancroft of Worcester. Then in the prime of life and the full vigor of his strong faculties, he set an example of clearness, force, and method in thinking, of plainness and boldness in speaking on doctrinal subjects, accompanied with a meekness of wisdom, which inspired respect while it gave instruction, and which it is to be regretted was rarely followed. There is no man of all the teachers of the Gospel, who from our vicinity, or I may say, from our Commonwealth, have gone up to their rewards, who did more in his day by his pen, by his tongue, by his countenance beaming with benevolence, by his daily life of unblemished purity, by his wisdom in council and by his intrepidity in maintaining the cause of truth,—there is no man of them all, I say, who did more than he to give a commanding character to our denomination, and to gain for our doctrines consideration and acceptance in the community."

Though the discourse was printed only for the society to which the author ministers, it contains much to interest the lovers of truth and will be read by all such with pleasure. We were particularly gratified by the sensible and judicious remarks on pastoral visiting and offices for the sick.

THE DEATH OF CHRIST. *A Sermon preached before the First Congregational Society in Burlington, Vt. By their Minister, George G. Ingersoll. And published at their request. Burlington: 1841. pp. 32, 8vo.*

UPON reading the first sentence of this sermon in connexion with its title, we were a little surprised to find that it was delivered on the day of the annual Fast, but the next paragraph gave the explanation, in the fact that the Governor of Vermont appointed the Fast in that State on Good Friday. Mr. Ingersoll therefore with great propriety selected the death of Christ as the subject of his discourse, and taking the words of the Apostle in 1 Thessalonians v. 9, 10, 11 as his text, proceeded to consider the popular view of the Atonement and to contrast it with the doctrine which Unitarians draw from Scripture. He first exhibits the popular doctrine in several quotations from standards of faith and standard writers, as one "whose interpretation is satisfaction made to the Divine justice, for the sins of mankind, by the sufferings and death of Jesus Christ;" then briefly traces its history, and after barely glancing at the objections which reason offers, proceeds to show that it is founded in wrong views of the character of God and of the Gospel. He then enters into an examination of the "terms applied to Jesus Christ himself, to his person or office," in which the idea of vicarious atonement is thought to be contained, and sums up the errors which infect all the reasonings and explanations offered by the advocates of this doctrine in a paragraph of remarkable force as well as brevity of expression, one line of which in particular presents, we believe, the grand mistake on which the common doctrine respecting the death of Christ rests;—"wrong views of what is called God's sovereignty, and the true objects of the Divine government,—giving a literal interpretation to that which is metaphorical, and regarding figures, not as impressive illustrations, but accurate definitions of truth,—considering the death of Christ separate from his life and character,—viewing Christ as the representative of men, and suffering the pains and penalties to which he is thought to have been liable, instead of being the representative of God, and sent by him to enlighten, purify and save mankind."

Mr. Ingersoll then unfolds what he conceives to have been the design of Christ's death, and presents the grounds on which Unitarians regard this event with grateful and affectionate interest. The sermon is worthy of perusal and wide distribution.

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**THE SOLEMN WEEK.** *A Sermon preached to the First Church, on Fast Day, April 8, 1841. By its Minister, N. L. Frothingham.* Boston: 1841. pp. 14, 8vo.

THE structure of this sermon, as of most of those which come from the same pen, is ingenious, and the style choice even to excess. So strongly marked is this characteristic of Dr. Frothingham's discourses, that some may think he lays himself open to the charge of *mannerism*. Skilful as he shows himself to be in the use of that wonderful instrument—language, we should sometimes prefer greater simplicity of expression. The words of Daniel, (ii. 20-22,)—"Blessed be the name of God forever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he knoweth what is in the darkness, and the light dwelleth with him,"—afford a text for the remarks which the preacher makes on the circumstances which concurred to give a character of peculiar solemnity to the week in the midst of which the discourse was delivered. It was "a solemn week, first, to Christendom at large, as the week of the Saviour's passion; next, to the people out of the pale of Christendom, who have received from their progenitors traditions and observances, closely allied to the thoughts of dependence and sin, and to the miseries of our uncertain being," for "scarcely do we hear at all of the religious practices of the old nations, before we hear of their setting apart a day at least at the opening of the spring for sorrowful supplication," reminded as they were "that the germs of the future harvest were to be sown in burial, and to spring as it pleased God;" then, "to this Commonwealth and its associates in the annual service, for which the houses of public worship were that day opened;" and lastly, "to this whole nation, whose chief magistrate, so lately elected, has been struck with death in his high seat." On each of these points the preacher's remarks are pertinent.

A DISCOURSE *on the occasion of the Death of William Henry Harrison, Ninth President of the United States, delivered at Roxbury, April 16, 1841. By George Putnam, Minister of the First Church in Roxbury.* Boston: William Crosby & Co. 1841. pp. 30, 8vo.

THE COMMON LOT. *A Sermon on the Death and Character of William Henry Harrison, Late President of the United States, preached at Jamaica Plain, Sunday, April 18, 1841. By George Whitney, Jr., Minister of the Congregational Church.* pp. 8vo.

EULOGY *on William Henry Harrison, Late President of the United States, delivered before the citizens of New Bedford, April 27, 1841. By Ephraim Peabody.* New Bedford: 1841. pp. 25, 8vo.

A DISCOURSE, *delivered at Dedham, May 14, 1841, the Day of the National Fast, on occasion of the Death of William Henry Harrison, Late President of the United States. By Alvan Lamson, D. D., Pastor of the First Church in Dedham.* Dedham: 1841. pp. 23, 8vo.

A SERMON *preached May 14, 1841, being the National Fast, occasioned by the Death of President Harrison. By Edward B. Hall, Pastor of the First Congregational Church in Providence.* Providence (R. I.) 1841. pp. 23, 8vo.

A SERMON, *delivered May 14, 1841, on the occasion of the National Fast recommended by the President. By W. H. Furness. Printed, not Published.* Philadelphia: 1841. pp. 12, 12mo.

WE believe that no event since the death of Washington has called forth so deep and universal a feeling of sorrow as the death of President Harrison. All the public notices that we have seen, however different in other respects, have been alike pervaded by marks of real sadness. In the discourses we have read there is a

sober earnestness, which comes only from a real feeling that gushes out sure of sympathy in the general mind.

We know not how many of the Discourses and Eulogies delivered in consequence of this event have been printed; probably it was made an occasion of instruction in all the pulpits of the land. The pamphlets, the titles of which we have copied, are all that we have seen published in a separate form from the pens of clergymen of our denomination. Mr. Whitney's sermon first appeared in the "Boston Notion." Dr. Dewey of New York and Mr. Bulfinch of Washington also furnished copies of their discourses for publication in some of the large weekly sheets with which the country is deluged.

Mr. Putnam's Eulogy, as delivered, must have been one of great eloquence, and we have not been able to read it without deep emotion. The language is clear, forcible, direct, and the thoughts impressive. It is the strong utterance of a heart deeply moved.

The Sermon by Mr. Whitney is neat and appropriate. It describes the late President as a just man, with a hearty good will towards his fellow-men, and as a devout man,—“his independence manly and straight-forward; tempered meanwhile with that same suavity which threw a rosy coloring round all he did or said.”

Mr. Peabody's Eulogy, if less exciting than some others, is the only one we have seen, of real, permanent value, giving not only impressions but facts, and the whole having additional interest and authority, inasmuch as it comes from a man intimately acquainted with the history and institutions of the West.

Dr. Lamson's Discourse is serious and impressive. He leaves biography and eulogy to others, and confines himself chiefly to the religious lessons suggested by the occasion. The event is one which teaches, as few events can, the precariousness of earthly possessions and the little worth of human honors; while, both in the life and in the death of President Harrison, he would find incitements to fidelity in our several trusts as men, as citizens of a free republic, and as Christians.

The pamphlet by Mr. Hall contains a Sermon delivered on the day of the National Fast, and part of a Discourse preached on the Sunday after the President's death. The first discourse is from the

text; "Righteousness exalteth a nation; but sin is a reproach to any people;" and is taken up, chiefly, with the development and application of the great principle expressed in these words. In the part of the sermon which follows this, he treats more particularly of the life and character of the late President. Both of them are characterized by an earnest and fervid style, and in addition to this possess the great merit of giving a discriminating and unexaggerating view of those traits for which President Harrison was distinguished.

Mr. Furness's Sermon, delivered in the Unitarian church in Philadelphia, is directed principally against the sin of this people in their devotion to outward good and neglect of the invisible things of freedom and humanity, truth and right. The particular manifestation of this sin which he notices is the state of feeling on the subject of Slavery, upon which he expresses himself unequivocally and earnestly.

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STORIES FOR YOUNG PERSONS. *By the author of "The Linwoods," "Poor Rich Man," &c.* New York: Harper & Brothers. 1841. pp. 185, 18mo.

THIS is a beautiful gift to all young readers, and to all the older who love pleasant and good stories. True stories they may be called in one sense, for though they bear the form of fiction, some of them are founded upon actual incidents, and all wear the aspect of probability and reality. What is best, all teach a good lesson, and several a very touching one. We recognize one or two old favorites in the volume, which are worthy of being thus renewed and preserved. But most of the stories are new, and not inferior in interest, or value as a whole, to any volume that Miss Sedgwick has given to the young. A few of the pieces cannot be called stories, and seem to want character and object; particularly that which aims to define *skepticism*, whose correctness we should doubt. But if there were nothing else, we should earnestly recommend the book, for the sake of the first and last stories—the *Deformed Boy*, and *Jacot; an adventure on board the St. George*.

## INTELLIGENCE.

**ORDINATION AT NORTON, MASS.**—Rev. William P. Tilden was ordained as Pastor of the First Congregational Church and Society in Norton, on Wednesday, April 21, 1841. Mr. Tilden's history is interesting. He had enjoyed no other literary advantages than such as our common schools afford; and since the age of sixteen had been constantly engaged in the laborious work of a ship-carpenter. About six or eight years ago he became deeply interested in religion. Since then he has improved his leisure hours in studying the sacred Scriptures, and reading such books as would help him to understand the doctrines and moral principles of Christ. Somewhat more than three years ago he put himself under the direction of Rev. Mr. May of South Scituate, and has pursued a course of study preparatory to the ministry, as extensive and thorough as was possible while laboring a sufficient portion of his time to procure a livelihood for his family. Circumstances impelled him to preach sooner than he intended. The more than ordinary interest which his pulpit services awakened, brought him invitations to preach in all the neighboring parishes. Last October the Bay Association, having become fully satisfied of his qualifications for the work of the ministry, gave him "approbation." A few weeks after he went to Norton to supply the pulpit, then recently vacated by the removal of Rev. Mr. Bridge. He continued preaching to that Society for five months, after which with great unanimity they invited him to settle with them permanently as their Christian minister.

The Ordination services were:—Introductory Prayer, by Rev. Mr. Sweet of Kingston; Reading the Scriptures, by Rev. Mr. Allen of Pembrooke; Sermon, by Rev. Mr. May of South Scituate; Ordaining Prayer, by Rev. Mr. Bigelow of Taunton; Charge, by Rev. Mr. Sewall of Scituate; Right Hand of Fellowship, by Rev. Mr. Stone of Mansfield; Address to the People, by Rev. Mr. Stone of West Bridgewater; Concluding Prayer, by Rev. Mr. Gushee of Dighton.

The sermon was from John i. 4 and 12: "In him was life, and his life was the light of men. As many as received him, to them gave he power to become the sons of God." The preacher dwelt awhile upon the fact, not to be denied, that no one who has ever lived has turned so many to righteousness as Jesus of Nazareth. The effect he has already produced amply justifies the confident expectation that he will be, what



in anticipation he is called, the Redeemer of the world. In him was life, the true, spiritual, godly life. His life therefore was, and is, and will be more and more, the light of men. In him the divine in man was made fully manifest—the perfection of humanity. Such a revelation cannot be lost. The leaven of his life will yet pervade and leaven the whole of mankind. Strictly speaking, he does not *give*, he never did *give*, the power to become the sons of God. This power is innate in every human soul. Just as the ability to acquire knowledge is an attribute of the mind, so is the ability to become holy, Christ-like, God-like, an attribute of man's moral nature. It is this capacity which makes him human—distinguishes him from the brute animals. How wise a human being may become, how much knowledge he may acquire, it has not yet entered into the heart of any one to conceive. How *good* a man may be, and ought to be, has been revealed in the life and character of Jesus of Nazareth; he was the perfect man. As we can become wise only so far as we exercise our mental faculties, so we can become good only so far as we exert our power of choice between good and evil. It is by inciting us to choose the good, that Jesus gives us the power to become the sons of God. He incites us to this by his own life, more than by his preaching. The thought of possible goodness may enkindle our aspirations; but it is the actual example of a godly life, which quickens us to holy living. Jesus of Nazareth was the holiest man that ever lived. Therefore did he quicken more of his own generation than any other one who has ever lived. Therefore has he made a deeper impress of himself upon the ages that have succeeded than any other of the benefactors of our race. Therefore shall his benign influence survive, and be diffused farther and wider, and descend deeper, until the hearts of all men are brought into willing obedience to the Heavenly Father. If he had not been free from sin, he could not have redeemed others. His success is to be ascribed, in but a small measure, to any thing extrinsic to himself. The fame of his miracles doubtless drew around Jesus multitudes of that people, who were then eagerly looking for a deliverer from their temporal bondage; but there was no supernatural influence exerted to detain them as his followers. To those only who *received* him, did he give the power to become the sons of God. If we would be redeemed from our sins, we must receive him—receive him as our bosom friend, take counsel of him on all questions of duty, commune with his spirit, keep his life before us as our pattern, and faithfully adopt and adhere to his principles in all our intercourse with men. This is what we can do, and must do for ourselves. In doing this for ourselves we shall at the same time be doing much for the redemption of others. Yes, much more than we can do in any other

way. It is to little purpose that we talk to others of the beauty of holiness. Too much reliance has been put upon words. Sometimes indeed in certain emergencies, at a great crisis in the progress of truth, "a word is an act." But ordinarily the homely proverb is true, that 'actions speak louder than words.' We can do nothing for the redemption of others from sin except so far as we are ourselves redeemed. How can we help to raise others, unless we ourselves have risen with Christ? He gives nothing to the cause of the Redeemer, who does not give himself—his life—his character.

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**ORDINATION AT SOUTH BOSTON, MASS.**—Rev. Charles C. Shackford of Portsmouth N. H. was ordained Pastor of the Hawes Place Congregational Society, South Boston, on Wednesday afternoon, May 19, 1841. The Introductory Prayer was offered by Rev. Mr. Angier of Milton; Selections from Scripture were read by Rev. Mr. Robbins of Boston; the Sermon was preached by Rev. Mr. Parker of Roxbury; the Ordaining Prayer was made by Rev. Dr. Pierce of Brookline; the Charge was given by Rev. Mr. Lothrop of Boston; the Right Hand of Fellowship, by Rev. Mr. Sargent of Boston; the Address to the People, by Rev. Mr. Putnam of Roxbury; the Concluding Prayer, by Rev. Mr. Folsom of Haverhill.

Mr. Parker's text was taken from Matthew xxiv. 35: "Heaven and earth shall pass away, but my words shall not pass away;" and it was the object of his discourse to point out what is transient, and what permanent in Christianity. He began with describing the permanence of the "words" of Jesus. What a life and empire have they; how changing is what man calls great, how enduring what God calls truth. He then turned to consider the actual Christianity of the world—the Christianity which is preached and believed, and which contains two elements, one permanent, the other transient. Under the latter designation he placed *forms*, which are good, but changeable; and *doctrines*, which are unstable and mostly, as now received, false. The transitoriness of theological doctrine was illustrated, first, by considering the views which have been entertained respecting the inspiration, authority and use of the Bible, alike of the Old and of the New Testament; and secondly, by a similar notice of prevalent opinions respecting the person, nature, and authority of Jesus. On these points he dwelt at considerable length, maintaining that the old opinions respecting the Scriptures must lose their hold on people's minds, but that Christianity would stand even if it could be shown that

the Gospels were sheer fabrications and Jesus never lived. With this singular declaration he united a warm expression of the value in which he held the Bible. Directing his attention now to that which is permanent, the preacher affirmed that Christianity, pure, ideal religion, remains the same, viz: love to God and love to man. Sects confine men, but Christianity is a method of attaining perfect manhood and being one with God. Christ, said Mr. P., added nothing to true religion. His inspiration was that of purity and goodness. We are Christians, as he was Christ, when we have nothing between us and God. Christianity will always endure, and be above man. God send us a new manifestation of Christianity, to stir our hearts! We must not accept the Christianity of the pulpit or the people, on which is written "emptiness and deceit."

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**DUDLEIAN LECTURE.**—The annual Dudleian Lecture was delivered in the Chapel of Harvard College on Wednesday afternoon, May 12, 1841, by Rev. David Damon of West Cambridge. The subject for this year was *The Roman Catholic Church*. The Lecturer began with quoting the words in which the Founder appointed and described the subject; and after remarking on the severity of the terms in which the errors of Romanism were therein denounced, adduced language equally severe from writers against Protestantism, and urged the propriety of a better spirit on both sides. Proceeding from this introduction to state the plan of discussion, he laid down three propositions:—1. The Romish Church ought to fall; 2. It has already fallen from its highest state; 3. It will fall still lower, until it ceases to be. The first head he attempted to establish by setting forth some of the usurpations and corruptions of that Church; her hierarchy, and assumption of supremacy;—examining the pretension to a succession from St. Peter, and the claim set up for that Apostle to be head; and exhibiting the innumerable evils which have resulted from the check thus put to all freedom of inquiry, and the virtual slavery of the human mind. The second proposition he justified by a brief survey of the three last centuries, showing how that Church has sunk, and is sinking, in authority and wealth:—although it must be allowed, at the same time, that Protestantism has made less progress than might have been hoped. Under the third head he showed, that as her wealth and power were owing to the darkness and ignorance of the times in which she gained them, so they must continually become less as the world becomes more enlightened, active, and free. Here he examined the assertion of a present reaction in favor of Romanism, and

showed that there is little reason to fear it; that in England there has always been a High Church party tending toward the mother Church; that the reaction in the South of Europe was a contest with Infidelity, not with Protestantism; and that in America it is emigration, not conversion, which increases the Catholic communion; and that moreover a counter statement may be made, proving a gain of Protestantism over Catholicism, as evidence of which he cited a recent encyclical letter of the Pope. The alleged reaction is less to be feared, because of the great law of progress; there are signs that superstition, if not disappearing from the world, is yet changing its forms, and never can return to the antiquated forms which once were in season but now are out-grown. In concluding, the Lecturer adverted to the duties of Protestantism at the present day; speaking especially of the Irish immigrants, and the obligation to treat them well and educate them. He ended with a pertinent exhortation, addressed to the members of the University.

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**BOOK AND PAMPHLET SOCIETY.**—The services of the anniversary week had a good beginning this year in a discourse, delivered at the Federal Street meeting-house on Sunday evening, May 23, by Rev. James F. Clarke of Boston. The preacher took for his text the message of Paul to Timothy, (2 Timothy iv. 13,) "Bring with thee the books, but especially the parchments;" and after drawing from these words an Apostolic sanction of the use of both books and pamphlets, he proceeded to illustrate their value, by the example of the New Testament—composed of documents written amidst the press of active duties and incomplete in their character, yet how valuable and effective. Written words have a two-fold peculiarity of excellence;—they endure, and they go where the preacher cannot go. The importance of books in this country was shown to be especially great, in consequence of the power of the press, the universal diffusion of education, and the facilities of communication between different parts of the land and between different countries. Mr. Clarke then noticed the claims of the Book and Pamphlet Society, and spoke of its limited means of usefulness, particularly in comparison with those possessed by the American Tract Society; and thence took occasion to remark on the prominent causes of our deficiency in the support of such associations, viz. these three.

1. An extreme dislike of sectarianism—a false kind of liberality.
2. An extreme utilitarianism. We ask too much for immediate effects, when we should act *in faith*. We have evidence enough of the good

done by our tracts ; some instances of which, that had come under his own observation, were related by Mr. C. 3. A want of the spirit of Christ, which is a spirit of universal sympathy. A Society can do more than an individual, but as individuals we must do what we can to spread the Gospel. We can do much, and secure our reward. The blessedness of this reward was then described, in contrast with the sentence of condemnation which will be passed on the negligent and faithless.

We are glad to learn that the efforts made by the Officers of this Society, in consequence of the meeting of which an account was given in our number for January, (Miscellany IV. 53,) have been successful, and it will continue its operations with increased means of usefulness.

**MASSACHUSETTS BIBLE SOCIETY.**—The 32d anniversary of this Society was held on Monday, May 24. After the transaction of the customary business in the Spring Lane Vestry, the members attended public religious services in the Old South meetinghouse, where prayers were offered by Rev. Dr. Stone of St. Paul's, and an highly appropriate discourse was preached by Rev. T. M. Clark of Grace church, in this city; in which the preacher exhibited the influence of the knowledge and circulation of the Holy Scriptures upon the advancement of the great interests of society; taking for his text the passage, in Psalm xliii. 3, "O send out thy light and thy truth."

From the annual Report of the Executive Committee it appeared, that the distribution of Bibles and Testaments during the past year had been chiefly among destitute individuals within the city and Commonwealth; in various charitable institutions, as the Farm School, the Female Asylum, and the Refuge for Penitent Females; to Sunday Schools, chiefly in the country; to the national ships departing for distant voyages; or to destitute seamen, on their personal application.

The officers of the Society for the present year are, with the addition of eighteen Trustees, lay and clerical:—Rev. John Pierce D. D., *President*; Rev. Henry Ware D. D., *Vice President*; Rev. Francis Parkman D. D., *Corresponding Secretary*; Rev. George W. Blagden, *Recording Secretary*; Mr. Henry Edwards, *Treasurer*, to whose care is also entrusted the Society's Depository of Bibles; Rev. F. Parkman D. D., Rev. G. W. Blagden, Mr. Henry Edwards, *Executive Committee*, to whom applications may be made for Bibles.

**AMERICAN PEACE SOCIETY.**—The 13th anniversary of this Society was celebrated on Tuesday, May 25, by exercises of a peculiar kind,

suggested by the death of the late President of the Society, Mr. William Ladd, on whom the mantle of the lamented Worcester had seemed to fall. Mr. Ladd devoted strength and money without stint to the cause of Peace, and wore himself out in its service. One of the strongest proofs of his interest in it was given towards the close of his life, when he sought and received the usual "approbation" to preach, solely that he might have more frequent opportunities of advocating this cause in the pulpits of the land; and so irrepressible was his desire to speak wherever he might in its behalf, that in more than one instance he preached upon his knees, when unable to stand. He died suddenly at Portsmouth N. H., April 9, 1841, on his return from a journey which he had taken through western New York in prosecution of the design to which he had consecrated his later years.—The public exercises of the anniversary consisted only of the annual Report, and a Eulogy by Rev. George C. Beckwith, who described the character and labors of Mr. Ladd in faithful terms. The Report noticed the operations of the last year, which had been confined to the support of agents and the circulation of publications, particularly the "Advocate of Peace;" adverted to the critical situation into which the affairs of the Society were brought by the death of Mr. Ladd, who had for several years expended a large part of his income in promoting its interests; spoke of the temper of the times and the demands it made on the exertions of the friends of peace, and of the encouragements that should urge them to pursue their work. A series of resolutions were then passed, in reference to the decease of the late President, the present position of the Society, and the grounds of hope afforded by its past success. The Vice Presidents and Directors for the next year were chosen, with a large Executive Committee; but the election of President was deferred to a future meeting.

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AMERICAN UNITARIAN ASSOCIATION.—The sixteenth anniversary of this Association was celebrated on Tuesday evening, May 25, 1841. The meeting for business was held in the Berry Street Vestry, when the Officers for the ensuing year were chosen, viz: Rev. Ichabod Nichols, D. D., *President*; Rev. Charles Briggs, *General Secretary*; Rev. Samuel K. Lothrop, *Assistant Secretary*; Mr. Henry Rice, *Treasurer*; Rev. Artemas B. Muzzey, Rev. George E. Ellis, and Rev. Nathaniel Hall, *Executive Committee*. The Vice Presidents of the last year were reelected, with the substitution of Hon. Richard Sullivan in place of Timothy Flint, deceased. The Councillors of the last year were also reelected, with the exception of Francis O. Watts, Esq. resigned, in whose

place Alden Bradford, Esq. was chosen. The thanks of the Association were returned to Rev. Samuel Barrett, for his long, faithful and zealous services as one of the Executive Committee, of which he had been a member from its establishment, but to which he declined a reelection. The Treasurer's Report for the last year exhibited as the amount of receipts, \$5715,02, including \$834,87 on hand at the commencement of the year; and as the amount of expenditures \$4962,04, leaving a balance now on hand of \$752,98; besides which the Fund for the support of the General Agent amounts to \$11091,06.

The public meeting was held in the Federal Street meetinghouse, where, after Prayer by Rev. Dr. Francis of Watertown, the President, Rev. Dr. Nichols, addressed the audience in a series of unwritten, but well-considered, pertinent, and fervent remarks. He spoke of the interest of the meeting, which was enhanced by the character of the times, both secular and religious. These call us to consider the spirit of our cause and Association. Our opinions spread, and for their diffusion we should care. Still circumstances give peculiar interest to the *spirit* of Liberal Christianity. This spirit should be viewed in connexion with the age. It is a spirit of brotherhood—of fraternal yearning: is there not a response in the heart of society? Yet we must not forget the counteracting influence of the “dispersive” principle of human nature, nor suffer it to destroy our union. We contend also for a *spiritual* religion—a religion of the heart and life. The spirit of the age is utilitarian. Such a spirit is always the result of general intelligence. Hence arises the disposition to dismiss or simplify forms. There is in this no occasion for alarm or concession, since an inclination to cast aside religious forms can never widely prevail. It will be opposed by a spirit of enlightened piety, for it is a mistake to suppose that we can reach vitality of religion by throwing away forms. The lesson we should learn from this characteristic of the times is,—to feel a deeper sense of responsibility towards our fellow-beings, to give them practical religion, to go with more power to our work. How shall we do this? The age demands *practical* reform. We must then look intently at the practical influence of our labors. We may not have been faithful to our principles on this subject. We, likewise, earnestly advocate a spirit of love; and here we have with us the growing sympathy of the age, which cherishes a spirit of moral philanthropy. From the movement of the age in this direction we learn the importance of particular, *statistical* exertions. We must not trust in generalities. Witness the effect of considering the details of sin in the case of intemperance. In the same way might we present each sin. In a word, the solemn lesson of the day is,—earnest fidelity to the souls of men. The example of Christ is before us. Our reward here as well



as hereafter may excite us to the performance of our duty. Moral courage is demanded by the age. Let those who have it consecrate it to truth and holiness. Let us all feel the moral demands of the period in which we live.

After Dr. Nichols had closed his remarks, the annual Report was read by Rev. Mr. Briggs. The object of the Committee the last year, it stated, had been, to ascertain and supply the religious wants of the denomination. The General Secretary had devoted himself to his duties. Between five and six thousand tracts had been published every month, and the fourteenth volume had just been completed; for these tracts there was an increased demand, and an extensive circulation. The Book and Pamphlet Society, which will distribute large numbers of them, had been brought into greater efficiency. Auxiliary associations had been strengthened in some places, and formed in others; twenty-five had been organized the last year. During the same time eighteen life members had been added. Destitute societies had been supplied; their calls were urgent and deserved attention; assistance had been extended to sixteen, ten of which were in New England, three in New York, and three in the West. The importance of missionary exertions was felt, and in consequence ten preachers had been employed the last year. The condition of societies in the West was encouraging; seven new societies had been formed within the year.—The Report then presented some general remarks on the condition of Unitarian Christianity. We are the advocates of religious freedom, but our rights are still invaded. Our system of faith has not yet done its work. Still the denomination is in a prosperous state. A few from us have joined other sects, but others from them have come to us. Three ministers educated in "Orthodox" theology have been settled among us since the last anniversary. Our responsibilities are great, and the call upon us to be faithful is loud and importunate.

After the Report, the meeting was addressed by Rev. Alonzo Hill of Worcester. He spoke of the aspect of the times,—the increase of crime, the unprecedented worldliness, the want of reverence. Here were dangers, that must be checked by the spirit of our religion—the "truth in love." Examples of such resistance to prevailing evils had been given for our encouragement, as in the case of Eliot—the Apostle to the Indians, and at present in the success of the reformed drunkards. The times have also produced distress. Now our principles come to the human bosom with soothing. They meet the wants of minds not met by other forms of religion. Their power is evinced in seasons of trial. Mr. Hill related the case of a young man whom he had been called to visit at the close of life, because the religious views to which



he had been accustomed did not satisfy his mind. It is our duty to promulgate the faith which we hold.

Rev. James F. Clarke of Boston, who next rose, alluded to his absence from these anniversaries for the last eight years. Yet he did not feel himself to be a stranger. The condition and events of our denomination at this time claimed our attention. The Unitarian movement began in two motives;—in dissatisfaction with opinions—a need of the intellect, and in a desire for principles. Our *peculiar* opinions are negative, but our principles are positive. They are, first, progress; secondly, a desire to harmonize all God's revelations—in the Gospel, in nature, and in the soul; thirdly, a demand for freedom. From this demand arose a reverence and love for all who have battled for freedom of mind—for such men as Dr. Channing, whose voice had often been heard in that house as its advocate, and he who, once President of the United States, had recently defended the rights of the captured Africans. These principles should still stand forward in this movement. Which do we love most, opinions or principles? Shall we stop—give up progress? We cannot. Some perhaps think it would be better to go back; but as a denomination we cannot. *Orthodoxy* can now be found no where. Some in other denominations are in advance of us. We should be willing to go to the "Orthodox" and learn of them; if they will not learn of us, they may be the losers. There is no occasion for alarm in the circumstances about us.

Rev. Robert C. Waterston of Boston followed Mr. Clarke. We have, said he, a mighty work, and a mighty spirit for it. *Action* is important. We must labor for God, and for God's image,—the defaced image in man, the unsullied image in Christ. How shall we restore the defaced image? By the power of Christianity, that is, by what we believe to be Christianity. Our great work is the redemption of souls, not the extension of a sect. The living truths, which are found in all sects, are our principles. The regenerating influence is common to all. Our ideas are to us interwoven with our principles. What have we to do? To diffuse our Gospel—our ideas—through all society,—into the prison, and to distant places. Hence *tracts* become mighty instruments for good. The tracts of this Association are excellent, various in their character—the pages stereotyped, but not the ideas. We must make our opinions known; we are regarded with horror, because we are falsely represented. Let us be witnesses of the truth. Our ideas are in many minds, but not yet unfolded. Thought must advance, and our principles spread.

When Mr. Waterston concluded his remarks, 10 o'clock, the hour of adjournment having arrived, the Doxology was sung, and the meeting was closed by a benediction.

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THE COUNCIL of the A. U. Association met on Thursday afternoon,

y 27, John G. Rogers Esq., in the chair. Reports of Committees appointed last year were made and accepted. Considerable discussion arose on a proposal for the establishment of a Book Agency, different plans for which were considered; but ended in a resolution referring the subject to the Executive Committee. The standing Committees for the present year were then appointed.

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**BERRY STREET CONFERENCE.**—The meeting of the Conference this year was well attended. The brethren assembled about half past twelve on Wednesday morning, May 26. Prayer was offered by Rev. Capen of South Boston. The annual Address was delivered by Mr. Andrew Bigelow of Taunton, upon "Our peculiar position as Liberal Christians—our duties and prospects." 1. Our *position*. Our numbers and progress, Mr. B. thought, are often represented in too flattering terms; we do not exceed a seventieth part of the population of the United States. We are in danger, he feared, of losing our character of a movement party. Our difficulties on the side of the world confront us as ministers, and as ministers Unitarian. As ministers, we are opposed by the worldliness that prevails. As Unitarians, we are deprived of our proper influence by the demand for expedients—short-hand processes; the prejudices of the religious community are against us. A farther difficulty arises from the influence of the age on the individual. It is an excitable age; it is the fashion to strike at civic evils. The independence of the pulpit may lie in breasting the current. By yielding to the excitement about us, we may neglect other important duties. Again, we are at our ease and "settled on our lees." The wants of others are not sufficiently regarded. We raise problems and questions irreverent,—even respecting God, forgetting that the finite cannot comprehend the infinite. 2. Our *duties*. First, we should "harmonize" more. Secondly, we should be "whole-souled men," in earnest, men of faith. Thirdly, our philanthropy should be more extensive, or rather, should be deeper. We have too much of the elusive, "with a dash of the Brahminic." We want more of a martyr spirit—more of the spirit of propagandists. Some dozen years ago Mr. B. attended an academical lecture at the College of the Propaganda in Rome. There were a thousand eager listeners, young men, drinking in the doctrines and spirit of the Church. Where are they now? At work, all over the earth. And we are resting supinely! Like the half tribe of Manasseh, we desire to possess the rich pastures of the land, but are not willing, like them, to go over and fight the battles of the Lord. 3. Our *prospects*. We are the champions of liberty and purer faith than is held by others. Our forces are strong enough;

if our "stationary position" were only broken up, we should dispute our way vigorously and successfully through the land. We may encourage young men to take up the warfare. If we do not succeed, the truth will prevail; but it becomes us to be true to our cause. God is calling us to quickened diligence by the events of his Providence.

After the Address, Rev. James Thompson of Barre was chosen Moderator, and Rev. Chandler Robbins of Boston, Scribe. Thanks were returned to Mr. Bigelow for his Address. The Standing Committee for this year were chosen viz. Rev. Alexander Young, Rev. S. K. Lothrop, Rev. George Putnam. A Report was made by Rev. Dr. Walker, Chairman of a Committee appointed last year on a new translation and Commentary on the Bible. The object, it stated, was in the way of completion, so far as the production of a Commentary on the New Testament, from Rev. Mr. Livermore of Keene, N. H., the first volume of which would appear in the middle of July. Rev. Dr. Noyes, the Report also said, had another volume of his translation of the Old Testament nearly ready for the press. A Report was also made by Rev. Dr. Walker, of the success which had attended the efforts, on the part of a Committee of this Conference, to raise money for the Theological School at Cambridge; of which an account has been given in our pages. The Conference then voted to discuss the following question, proposed by the Standing Committee.

"Are we as a denomination accomplishing results worthy of our numbers, intelligence, and wealth; if not, what shall be indicated as our prominent deficiencies, and to what means shall we look as likely in the best manner to advance the cause of Liberal Christianity?"

An animated and profitable discussion ensued, and continued through the morning; in which Rev. Messrs. Jones of Brighton, Allen of Bolton, Stetson of Medford, Russell of Chelmsford, Clarke of Boston, Osgood of Nashua, N. H., Thomas of Concord, N. H., Loring of Andover, Burton of Newton, Hall of Providence, R. I., Folsom of Haverhill, Hill of Worcester, Miles of Lowell, and Gage of Haverhill, took part. Some conversation followed upon the means which might be used to give circulation to the expected volumes of translation and commentary on the Bible, and then the Conference adjourned to the next annual meeting.

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**THE COLLATION.**—Among the pleasant meetings which the last week in May brought this year was one of a novel kind. On previous years an interval had occurred between the adjournment of the Berry Street Conference and the meeting of the Convention on Wednesday, when

the brethren were scattered, and the opportunity of extending the intercourse of the morning was lost. It was proposed the present year to make use of this time in a manner that should at once supply the wants of the body and nourish the social and religious sympathies. The late day at which the suggestion was brought forward occasioned a doubt whether arrangements could be made sufficient for the success of the plan. But the result shewed that long preparation was not necessary. Nearly 300 persons sat down to a simple entertainment at the United States Hotel, at 2 o'clock, on Wednesday, May 26. More than one fifth of this number were ladies, and of the rest there was perhaps an equal number of clergymen and laymen. The expense was defrayed by the sale of tickets admitting each a lady and gentleman, which were put at such a price as left a hundred seats at the table to be filled by invitations, which were extended to all the brethren from the country. The occasion proved singularly agreeable, having the ease of a domestic meal, with the animation of a large company, and the charm of a common religious sentiment.

Rev. John G. Palfrey, D. D. of Boston, presided. A blessing was asked upon the meeting by Rev. Dr. Nichols of Portland, and thanks were returned by Rev. Dr. Parkman of Boston. As soon as the repast had been partaken, Dr. Palfrey introduced the feast of good words by an address happily adapted to the occasion. Adverting to the fact that the last Wednesday in May had till within a few years been "Election day" in Massachusetts, he described the circumstances which marked its recurrence in the early days of the Colony,—the journey of the clergyman from his distant parish to Boston, the character of the visit here, and the return home of both man and beast wearied by their toilsome expedition. The changes which at a still later period time had introduced were sketched, and contrasted with the present facilities of travel and the loss of the *civil* associations of the day. The present meeting however showed, that if something had been lost, something had also been gained. The peculiar feature of this occasion, witnessed in the participation of both sexes in its sober festivities, was noticed. Dr. P. then alluded to the division which arose a quarter of a century ago in the Congregational churches of this Commonwealth, and the separate history which had since been forced upon our denomination. In view of this history he thought we had cause for rejoicing, particularly as it had been connected with great moral reforms, of which he cited one or two examples. Reminded of the importance of brevity within the limited time which other engagements of many of those present would alone allow to be given to this meeting, he concluded his remarks by calling on those who were disposed to speak to lose no time in delay.

This call was met, first, by Rev. Henry Ware, jr. D. D. of Cambridge, who gave some of his recollections of the old Election day, and spoke of the pleasant character of this meeting, where on the one hand we seemed to enjoy the delights of a domestic occasion, and on the other to have met to remember Jesus.—Rev. Frederick A. Farley of Providence, R. I., expressed his gratification in looking upon the scene before him.—Rev. Caleb Stetson of Medford, alluded to a part of the Chairman's remarks, and asked if we had not now virtually settled "the woman question."—Hon. Stephen Fairbanks of Boston, felt that we might here speak from individual experience. Religion he regarded as a personal concern, but if universally cultivated, it would make the world a paradise. He was glad to avow his confidence in the faith which we profess. He had realized its support in time of mortal peril. To him faith in the Bible was indispensable—faith in holy writ—faith in the preaching of Christ.—Rev. Isaac Allen of Bolton, was reminded by the spectacle around him of the dependence of the ministry on woman, and the aid she may render it in accomplishing its purposes.—Rev. Henry Colman of Boston, led back the minds of the company to old times, and commencing with the rise of Unitarianism in this country under Dr. Mayhew, he described in few but apt words many of the distinguished clergymen who had upheld the cause of Liberal Christianity in New England, and related concerning them many pleasant anecdotes illustrative of character.—Rev. George W. Hosmer of Buffalo, N. Y., rejoiced in this occasion, and wished to express the gratification it afforded him as a representative of our brethren at a distance. He came from a city which the people of New England regard as a part of "the West," but which its inhabitants consider only as the "farthest East." He then gave a sketch of the origin and growth of the society to which he ministered. The people of the West he knew to be a true-hearted people. There had been exaggeration, however, in regard to their eagerness to embrace our views of religion. The preacher of our faith would find there indeed a rich soil, but the harvest was not yet ready to be gathered.—Rev. Charles Robinson of Medfield, remarked that formerly there had been a suspicion in the minds of some, of a want of sympathy between the ministers of the city and of the country, but such a suspicion could not be entertained after the present meeting.—Rev. Samuel Osgood of Nashua, N. H., after alluding to the pleasure with which he had listened to the remarks of the Chairman, to whom he had once stood in the relation of pupil, observed that in his view we were here performing an act of faith. He remembered once hearing an Orthodox layman in expressing his opinion of one of the standard writers of his denomination remark,

that he wanted "a theology to take any where." Such a theology is ours.—Rev. Nathaniel S. Folsom of Haverhill, rejoiced in this as an occasion of Christian fellowship. Its influence would not end with the day. There were Christians in all denominations desiring a common platform of fellowship; this he knew from his own experience.

As it was then past 5 o'clock, at which hour the "Convention" met, the Chairman said that he was obliged to discharge the only painful part of his office by reminding the assembly of the necessity of bringing their meeting to a close.—Rev. Ezra S. Gannett of Boston, offered a resolution, which he briefly explained, for the appointment of a Committee to make arrangements for a similar meeting next year. The motion was seconded by Rev. Francis Parkman D. D. of Boston, who confessed that he had felt some doubts in regard to the present occasion, but he should now heartily concur in a repetition of its pleasant scenes another year. The motion was then adopted by a unanimous vote, all present rising in its favor; and the Committee was appointed by the chair,—Messrs. Stephen Fairbanks, Albert Fearing, Elijah Cobb, Joseph Eveleth, N. H. Emmons, William Coolidge, R. W. Bailey. The Doxology was then sung, and the company dispersed.

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**SUNDAY SCHOOL SOCIETY.**—This Society held its annual public meeting in the Federal Street meetinghouse, on Wednesday evening, May 26, Dr. J. F. Flagg, President, in the chair. After prayer by Rev. Mr. Stebbins of Leominster, a hymn was sung by a choir of children. The annual Report was then read by Rev. Mr. Muzzey, the Secretary. It spoke of the improvement which had been noticed in the instruction given in Schools connected with this Society, and then proceeded to give extracts from replies to the questions proposed in a late circular of the Directors. 1. In regard to the attendance and interest of the older male scholars; concerning which various statements were made in the replies, but all concurred in the importance of interesting the religious affections of male pupils at an early age. 2. In regard to the manner of spending Sunday; a question which it did not seem easy to decide, but upon which the Report suggested that we might be going too far from the old extreme. 3. In respect to the comparative importance of what were termed the external and the experimental evidences of Christianity; upon which the means of a decision had not been furnished. Notice was then taken of the foreign correspondence of the Society; communications had been received from Rev. Messrs. Well-beloved of York, Tayler of Manchester, and Philp of London. Unu-

sual activity and success had marked the operations of the Society the last year. Rev. F. T. Gray had visited many places as its Agent, and had shown the good that might be done through such an Agency. \$104,08 had been received for the support of the Agency, a small part only of which had been expended. There had been an evident increase of interest in Sunday Schools. A remark of the late President Harrison was quoted, to confirm the statement that he had been their active friend. If we would be faithful, we must train up our children in the fear of the Lord, while we commend our institution to His favor.

When the Report had been read, Rev. Frederick T. Gray of Boston rose, as he had been requested by the Directors to give some account of his Agency. He wished, however, to say but little. He believed he could speak of the benefits that had resulted from the meetings he had held. He had been cordially welcomed in all his visits. He would present a single example of the value of the Sunday School, in the case of a young man, whose conversation on his deathbed he repeated.

Rev. Barzillai Frost of Concord, next addressed the meeting. He was glad that in the Report stress had been laid upon the cultivation of piety. Religion is the only principle of goodness; piety is essential to character, and is alone sufficient to refine the mind. The child is born pure. Why then is there so little religion in subsequent life? Because of the power of education. Here we discover the foundation of the Sunday School. Its end is, to raise the child; and the means are suited to the end. Many even among religious people look coldly on the Sunday School; on them he would urge considerations to change their feelings on the subject. He would add a word, to those who labor in this cause. Some of them express discouragement, but they should consider how great is the work, and how plain their duty.

Rev. Thomas B. Fox of Newburyport, was the next speaker. The religious education of the young, said he, deserves thought and study; it must not be left to enthusiasm or feeling alone. We believe that religious character is a matter of education, and may be begun early. Hence the Sunday School. The religious education of the young of a congregation should be conducted by the pastor and the teachers together. Sunday Schools are not necessarily a good; some of them probably do more harm than good. It had been justly said, that "the teachers are the school"—the character of the latter depends on the former. Teachers should make it a rule to attend the teachers' meetings. The teacher's work ends only with life. A due regard to this truth would make instruction systematic and progressive.

George M. Bemis, Esq. of Boston, confined his remarks particularly to the Agency, of which mention had been made in the Report. The



organization represented in this Society is neither sectarian nor statistical in its design, neither central nor visitatorial in its character. Some persons are needlessly apprehensive that there is too much machinery. The labors of the Sunday School teacher may be viewed under three divisions;—as his object is, either to benefit himself, to benefit the children, or to teach others to do good. In this last stage of his course he thinks of other schools and teachers; and here comes in the Agency to his assistance. Its object is, to send round a friend and adviser. Teachers in the country have not such opportunities for the interchange of ideas, and the communication to each other of improvements in teaching, as are enjoyed in this neighborhood. In the good effected by the Secretary of the Board of Education we have an example of the advantage of such an instrumentality in intellectual education; analogy might lead us to expect similar advantage in the application of the same means to spiritual education.

Rev. Samuel K. Lothrop of Boston, was reminded by what Mr. Fox had said of the importance of a spirit of calm and persevering faith, in opposition alike to skepticism and to a spirit of discouragement. A teacher once came to him, to give up his place in the school. He persuaded him however to remain, by assuring him that ministers have the same discouragement as teachers, and might with equal propriety resign their places. He derived support and comfort from the thought, that the salvation of a single soul was a sufficient compensation for all his labor.

Rev. Ichabod Nichols D. D. of Portland, Me., rose but to say a word. We must go to this work in a spirit of faith. The teacher must seek aid and success from on high, commending his labours to God in importunate prayer, both for his own sake and for the sake of the children whom he has under his charge.

Rev. Henry Giles of Ireland, recently minister of a congregation near Liverpool in England, and one of the three ministers who conducted their part of the Liverpool Unitarian controversy with so much ability, then rose to speak, as he had been requested, of the Sunday School as an institution suited to the intellectual and moral wants of England. Of its action in this country he was not competent to speak; but to its great good in England he could bear witness. *There* it relieves the pressure of poverty. Hard indeed is the lot of childhood among the abodes of the poor in that land. The only instruction, whether spiritual or secular, which they receive, is derived from the Sunday School. It supplies in some measure the want of national education. England stands alone in this respect; primary instruction there is neglected. How great her folly and sin! Money, machinery,



science, are valuable, but men—immortal men, are worth them all. The popular power however is growing, and the Sunday School is helping on the work of improvement. *There* too exists a rancorous, rankling, rabid sectarianism; in the midst of which the Sunday School pursues a mission of peace. If the methods of instruction adopted do not coincide with our own, we should be willing to pardon something for the sake of the good effected. Sunday Schools are doing a great work in England. They have weakened, if not overcome, the opposition of the poor to education. A growth of right appreciation of which the child is the object, is a tendency of the present age. Christianity goes to the abodes of poverty and crime; it goes every where, to meet humanity in the midst of conflict or sorrow; and in childhood it meets the mirror of itself. Cries are coming up to us from all quarters to save the lost and raise the fallen; the Sunday School alone calls on us to shield the innocent. The present time is full of promise; the philanthropic movements of the age are omens of good. Let them accomplish their aims, and Christendom will cease to be a contradiction to its baptism. We in this country have a great office to discharge; the eyes of the Old World are fixed upon us.

The meeting was then closed a few minutes past 10 o'clock.

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**CONVENTION OF CONGREGATIONAL MINISTERS.**—The Massachusetts Convention of Congregational Ministers met at the Court House in this city on Wednesday, May 26. The usual business was transacted, consisting of the reading and acceptance of Reports and the appointment of Committees. The second preacher for the next year was chosen, in case of a failure on the part of Rev. Mr. Braman of Danvers, on whom as having been chosen the second preacher for this year it will devolve to deliver the sermon at the next meeting of the Convention. After three ballotings Rev. Joseph Field D. D. of Weston was chosen, by 72 out of 138 votes.—On the next day the annual Discourse was preached in the Brattle Street meetinghouse by Rev. John Nelson of Leicester; who took for his text the words of Paul in 2 Corinthians x. 4, 5, and on them founded a discussion of "the ministry as a warfare." The power of the ministry has been exhibited in past times, and now is manifested in the success of Christian missionaries. Three questions arise. 1. In what does this power consist? In the instruction communicated by the ministry—the truth committed to it. Of this truth the central doctrine is the propitiatory sacrifice of Christ. History shows that the triumphs of Christian truth have been

confined to the exhibition of this peculiar doctrine. It must come glowing from the heart, and be accompanied by an ardent piety. Still the Holy Spirit must exert its mysterious influence. 2. How may the power of the ministry be impaired or destroyed? By ignorance—the danger which attends an uneducated ministry; by assumption of personal consequence and dignity; by a philosophising spirit; by its secular connexions; by an excessive freedom of inquiry; and by ultraism—attaching undue importance to some doctrine of theology, some point of philosophy, or some particular enterprise. 3. What is necessary to make it completely and universally triumphant? Ministers must bring forward more of the truth, and must have more directness and energy in presenting it. They must avoid the causes of weakness just noticed. The importance of the ministry is undeniable. In New England it has ever regarded and defended the rights of the people. It deserves not the unjust imputations sometimes cast upon it. Still let not the ministry be blind to its own deficiencies.—After the discourse a collection was taken for the relief of the widows and children of former members of the Convention, amounting to just \$150.

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**EVANGELICAL MISSIONARY SOCIETY.**—This Society—which was instituted November 4, 1807,—held its annual meeting in the Berry Street Vestry, on Thursday, May 27. The Reports of the Secretary and Treasurer were read and accepted. From statements of the Secretary it appeared, that appropriations to the amount of about \$300 had been made during the last year. Suitable notice was also taken in his Report of the death of Rev. Nathaniel Thayer D. D. of Lancaster, Mass., who had died since the last annual meeting; who was the first incumbent of the office of Secretary of this Society, had also officiated as one of its Treasurers, was for many years a member of the Board of Trustees, and at the time of his decease was Vice President.

The following officers were then chosen for the next year:—Hon. Peter O. Thacher, *President*; Rev. Charles Lowell D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild Esq., Rev. Francis Parkman D. D., Rev. Henry Ware, Jr. D. D., Rev. Chandler Robbins, Mr. N. Thayer, *Executive Committee*; with a Board of ten Trustees.

The thanks of the Society were presented to Hon. Sidney Willard for his valuable services as its Treasurer. A Committee of five was appointed to provide for the secure investment of any part, or the whole, of the funds of the Society,—amounting to about \$8000. It

was also voted that Rev. A. P. Peabody's Sermon lately preached before the Society be printed at their expense, and circulated, together with an Address to our Brethren and Churches in behalf of the interests of the Society.

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**SOCIETY FOR PROPAGATING THE GOSPEL.**—The Society for Propagating the Gospel among the Indians and others in North America held its fifty-fourth annual meeting on Thursday, May 27. From the Treasurer's Report it appeared, that exclusively of the balance on hand at the commencement of the year the receipts had been \$1703, and the expenditures \$1835. The Officers for the present year were then elected:—Hon. Lemuel Shaw, *President*; Rev. Henry Ware, Jr. D.D., *Vice President*; Alden Bradford Esq. *Secretary*; Rev. Francis Parkman D. D., *Assistant Secretary*; George Bond Esq., *Treasurer*; Hon. P. O. Thacher, *Vice Treasurer*; Hon. P. O. Thacher, Rev. Dr. Parkman, Rev. Alexander Young, Rev. George Putnam, Rev. Ezra S. Gannett, *Select Committee*; Hon. Richard Sullivan, Rev. A. Young, *Auditors*.

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**MEETING ON THURSDAY EVENING.**—A very interesting meeting was held in the Berry Street Vestry on Thursday evening, May 27. It was proposed only at the close of the afternoon, but several clergymen and laymen came together, and remained till a late hour engaged in serious and earnest conversation upon the Christian character and our duties as Christian brethren. Samuel Greele Esq. of Boston presided, and Rev. James W. Thompson of Salem was chosen Secretary. The evening was spent in a very free communication of personal views and feelings, especially in reference to an increase of social religious action, and was closed with prayer by Rev. Moses G. Thomas of Concord N. H.

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\* \* We must stop here, to the exclusion of much other matter which we had prepared. The unusual size of the present number will account for the delay in its publication. Besides the Contents and Index of the volume which closes with this number, eight extra pages are given, in order to present a full record of the meetings held during the anniversary week in which our readers may be presumed to feel the most interest. We think our subscribers will hardly complain of the delay, when they consider the additional labour and expense to which in consequence we have subjected ourselves.

# INDEX.

---

## MISCELLANY.

- 1 Child, The, 27.  
Ezekiel L. Rev., Notices  
3.  
and Charity, 157.  
hical Sketch, 16.  
and Robert Hall, 334.  
Doctrine of the Priest-  
331.  
f Peace, The, 155.  
Table, My—Second Sit-  
155.  
Table, My—Third Sit-  
31.  
ntaries on the Scriptures,  
  
n School Education, 213.  
of Athens, The, 310.  
my first Sunday School  
ar, 153.  
President Harrison, 282.  
on between Sacred and  
ie History, &c., 61.  
Review on the Liver-  
nitarian Controversy, 95.  
gh, City of, 29.  
e of Christ, The, 337.  
on of Mark ix. 49, 65.  
the Gospel, Proper Use  
.  
hathew, 277.  
Lucy Lee, 188.  
Faith and Institutions,  
ice of, on the Hebrew  
ster, 121.  
  
Home Influences, 200.  
Individual Retribution, 241.  
Integrity and Charity, 77.  
Introduction to John's Gospel, 20.  
Lord's Day, The, 335.  
Macrina—the Sister of Gregory,  
203.  
Mountain Town, the Useful Min-  
ister, and the Magnanimous  
Boy, The, 83.  
Naturalism and Supernaturalism,  
315.  
Parable of the Unjust Steward,  
210.  
Paradise Lost, Readers of, 334.  
Parental Faithfulness, 336.  
Perfection and Perfectionism,  
252.  
Personal Religion, 335.  
Poetical Scraps, 161.  
Popular Lectures, 39.  
Promises, Scrupulous Keeper of,  
159.  
Protestant Spirit, The, 333.  
Recollections of a Sunday School  
Teacher, 153, 188.  
Religious Constancy, 89.  
Stanislaus of Poland, 134.  
Theological Text-Books, 157.  
Tracts for the Rich, 160.  
Utility, 181.  
Veneration, 6.  
Whitefield, 249.

## SERMONS.

- Holy Times, by Rev. F. W. P. Greenwood D. D., 1.  
 Encouragements of the Christian Life, by Rev. Artemas B. Muzzey, 69.  
 Spiritual Existences, by Rev. John H. Morison, 137.  
 Christ Formed in the Disciple, by Rev. Convers Francis D. D. 190.  
 Perpetuity of the Christian Religion, by Rev. Frederick K. Hedge, 261.  
 The Death of the President of the United States, by Rev. Frederick A. Farley, 301.

## POETRY.

- Dying Girl to her Family, 198.  
 Hymn, 76.  
 Hymn, 260.  
 Musings, 146.  
 New England, 19.  
 School, 18.  
 Silent Expression, 77.  
 Spring, 326.  
 Village Girl's Song, 19.

## NOTICES OF RECENT PUBLICATIONS.

- Bell on the Hand, 289.  
 Brooks's Sermon on "Think on These Things," 230.  
 Buckingham's Sermon on Christian Union, 228.  
 Carpenter's Sermons, 42.  
 Channing's Discourse on Dr. Tuckerman, 341.  
 Channing's Emancipation, 162.  
 Chapman's Life of Christ, 165.  
 Christian Teacher, The, 224.  
 Coleridge's Confessions of an Inquiring Spirit, 44.  
 Damon's Election Sermon, 288.  
 Frothingham's Sermon on the New Idolatry, 108.  
 Frothingham's Sermon on the Solemn Week, 347.  
 Furness's Sermon on occasion of the National Fast, 344.  
 Gray's Sermon on the New Birth, 168.  
 Greenwood's Sermons to Children, 104.  
 Hall's Sermon on the National Fast, 344.  
 Hawthorne's Famous Old People, 165.  
 Hawthorne's Grandfather Chair, 49.  
 Howitt's Sowing and Reaping, 49.  
 Ingersoll's Sermon on the Death of Christ, 346.  
 Lamson's Discourse on the Death of President Harrison, 344.  
 Life and Times of Cranmer, 232.  
 Lowell Offering, The, 169.  
 Memoirs of Nathaniel Bowditch, 108.  
 Pathway of the Saviour, 106.  
 Peabody's Eulogy on President Harrison, 344.  
 Peabody's Sermon on Christian Union, 47.  
 Putnam's Eulogy on President Harrison, 344.  
 Quincy's History of Harvard University, 107.  
 Reminiscences of the Best Hours of Life, 164.  
 Ripley's Farewell Discourse, 289.

Robbins's Two Sermons, 166.  
 Sacred Paths, 47.  
 Sedgwick's Stories for Young  
 Persons, 348.  
 Selections from Fenelon, 348.  
 Stone's Sermon on the Christian  
 Ministry, 109.  
 Sunday School Library, 106.  
 Thompson's Anniversary Ser-  
 mon, 342.

Ware's Sermon on "Christ the  
 Head of the Church," 227.  
 Whitney's Discourse on the  
 Death of President Harrison,  
 344.  
 Whitney's Sermon on the  
 Voices of the Dead, 168.

## INTELLIGENCE.

**Adam**, Professor, 236.  
**American Colonization Society**,  
 300.  
**American Peace Society**, 354.  
**American Unitarian Association**,  
 355.  
**Baptist Denomination**, 116.  
**Barbault**, Mrs.-Newington  
 Green Chapel, 117.  
**Benevolent Fraternity of Church-**  
**es**, 290.  
**Berry Street Conference**, 359.  
**Book and Pamphlet Society**, 53,  
 353.  
**Boston Thursday Lecture**, 172.  
**Bowring**, Dr., on Egypt, 118.  
**Cambridge Theological School**,  
 55.  
**Church, Ministry, and Sabbath**  
**Convention**, 233.  
**Church of England**, 237.  
**Church of Scotland**, 238.  
**Collation**, The, 360.  
**Come-outers**, 297.  
**Convention of Congregational**  
**Ministers**, 366.  
**Convention Sermon**, 175.  
**Converted Chinese Youth**, 177.  
**Dudleian Lecture**, 352.  
**Evangelical Missionary Society**,  
 367.

**Evangelists**, 176.  
**Fraternal Communion**, The, 265.  
**German Universities**, 239.  
**Harvard University**, 114, 170.  
**Jews**, Toleration of the, 119.  
**Massachusetts Bible Society**,  
 354.  
**Miller's Views**, 116.  
**Meeting on Thursday Evening**,  
 368.  
**New Journal**, 177.  
**New Society in Boston**, 177.  
**Perfectionism**, 115.  
**Protestantism in France**, 178.  
**Ripley**, Rev. George, 293.  
**Sacramental Lectures**, 174.  
**Sandwich Islands**, 240.  
**Society for the Promotion of**  
**Theological Education**, 292.  
**Society for Propagating the Gos-**  
**pel**, 368.  
**Sunday School Society**, 363.  
**Syria**, Population of, 120.  
**Theological School at Cam-**  
**bridge**, 111.  
**Unitarianism in England**, 55.  
**Unitarianism in Ireland**, 59.  
**Unitarianism in Scotland**, 57.  
**Unitarian Works**, 120.  
**Walker**, Rev. Dr's. Lectures, 171.  
**Works in Press**, 234.

## ORDINATIONS AND INSTALLATIONS.

**Rev. David Fosdick Jr.**—Ster-  
 ling, Mass., 231.  
**Rev. Daniel B. Parkhurst**—as an  
 Evangelist, 170.  
**Rev. Edmund H. Sears**—Lan-  
 caster, Mass., 52.

**Rev. William P. Tilden**—Nor-  
 ton, Mass., 349.  
**Rev. Charles C. Shackford**—  
 South Boston, Mass., 351.

## DEDICATIONS.

West Cambridge, Mass., 51.

Weston, Mass., 52.

## ERRATA.

The following errors of press escaped correction in looking over the proofs, or arose from the obscurity of the manuscript.

Page	205,	line	4,	for	"these"	read—there.
"	"	"	6,	"	"cornobium"	"cœnobium.
"	241,	"	3,	"	"April"	"May.
"	"	"	"	"	"No. 4"	"No. 5.
"	277,	"	14,	"	"story"	"theory.

# MONTHLY MISCELLANY

OF

**RELIGION AND LETTERS.**

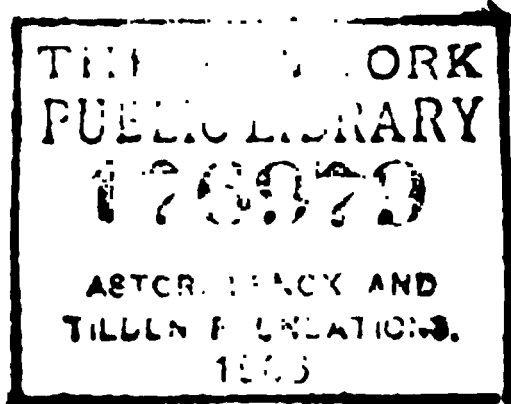
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**VOLUME V.**

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## CONTENTS.

### JULY.

	Page.
The Sabbath, - - - - -	1
Scraps translated from Jean Paul, - - -	11
The Present Darkness of God's Providence,—A Sermon,	14
An Extract [from an unpublished Poem,] - -	22
Manchester College Lectures, - - - -	24
History of the Christian Church, - - - -	34
Christ an Example, - - - - -	37

NOTICES OF RECENT PUBLICATIONS.—Young's Chronicles of the Pilgrim Fathers,—Burnap's Lectures,—Channing's Address at Philadelphia,—Parker's Sermon at South Boston,—Upham's Discourse, Peabody's Sermon, Damon's Discourse, on the National Fast,—Selections from Fenelon, - - - - -	41
---	----

INTELLIGENCE.—Ordination at Cambridge, Mass.,—Ordination of an Evangelist at Boston,—Anniversaries in Boston,—Anniversaries in New York, - - - - -	49
--	----

### AUGUST.

The Jewish Sects, - - - - -	61
Incidents in the Life of Ambrose, - - -	67
Christian Resignation, - - - - -	74
Doing all to the Glory of God—A Sermon, - -	75
On the Death of a Young Mother, - - -	84
Letters to and from Goethe, - - - - -	85

	Page.
Emerson's Essays, - - - - -	90
Orthodox Admissions, - - - - -	98

NOTICES OF RECENT PUBLICATIONS.—Stephens's Travels in Central America,—Irving's Biography of Margaret M. Davidson,—Ellis's Oration at Charlestown,—The Trinitarian Tenet,—Angier's Eulogy, Simmons's Sermon, on President Harrison,—Gallaudet's Scripture Biography,—The Polynesian, - - - - -	100
--	-----

INTELLIGENCE.—Ordination of an Evangelist at Worcester,—Ordination at Deerfield, Mass.,—Divinity School at Cambridge,—The Community at West Roxbury, Mass.,—"Old School" General Assembly of the Presbyterian Church,—Anniversary Meetings in New York, - - - - -	109
---	-----

### SEPTEMBER.

Religious Progress, - - - - -	121
Poetry and Painting, - - - - -	128
Chartism, - - - - -	129
"Thou shalt reap, if thou faint not," - - - - -	137
Christians the Heirs of God—A Sermon, - - - - -	138
"Lead us not into temptation," - - - - -	142
Christian Duties, - - - - -	143
Thrush's "Last Thoughts" on War, - - - - -	146
Pulpits, - - - - -	153
Another Chapter of David Ellington, - - - - -	155

NOTICES OF RECENT PUBLICATIONS.—Sedgwick's Letters from Abroad,—Miles's Sermon at Lowell,—Judd's Sermon at Augusta,—Gilman's, Bigelow's, Discourses on the National Fast,—Burnap's Lecture at Baltimore,—Martineau's Letters at Home,—Copley's Early Friendships,—Ellis's Family Secrets, - - - - -	162
---	-----

INTELLIGENCE.—Dedication at Chicago, Ill.,—Dedication at Ashby, Mass.,—Commencement at Cambridge,—Hollis Street Society,—New Congregational Church in Boston,—Union Theological Seminary,—British and Foreign Unitarian Association,—Manchester New College,—Oxfordism, - - - - -	170
---	-----

# CONTENTS.

.v

Page.

## OCTOBER.

The Church—its Design and duty,	-	-	-	181
Translations from Jean Paul,	-	-	-	191
Sketches of Cuba in 1838,	-	-	-	193
Heaven,	-	-	-	200
Saul's Vision of Samuel—A Sermon,	-	-	-	201
Address for the Lord's Supper,	-	-	-	210
Livermore's Commentary,	-	-	-	213
Recent Deaths in England,	-	-	-	219

NOTICES OF RECENT PUBLICATIONS.—**Ranke's History of the Popes,—A Layman's Translation of the New Testament,—Farley's Sermon at Brooklyn,** - - - 229

INTELLIGENCE.—**National Temperance Convention,—American Institute of Instruction,—Scientific Meetings,—Unitarians of Transylvania,—General Assembly of the Church of Scotland,** - - - 235

## NOVEMBER.

On the Supposed Safety of Multiplying the Articles of our Religious Belief,	-	-	-	241
The Folly of War,	-	-	-	251
The Silver Tankard,	-	-	-	255
Lines in Memory of the late Joseph Blanco White,	-	-	-	261
Popular Fiction,	-	-	-	263
Death-bed Repentance—A Sermon,	-	-	-	274

NOTICES OF RECENT PUBLICATIONS.—**Robinson's Biblical Researches in Palestine,—Coleman's Antiquities of the Christian Church,—Channing's Discourse on the Church,—Peabody's Address at Springfield,** - - - 282

INTELLIGENCE.—**Dedication at Littleton, Mass.—American Board of Commissioners for Foreign Missions,—Baptist Triennial Convention,—Belfast Academical Institution,—Case of the Author of the "Living Temple,"—Sunday School Association,** - - - 290

## DECEMBER.

The New England Thanksgiving,	-	-	301
Moral Discrimination,	-	-	309

	Page.
Thoughts and Sketches of Country Life, - -	312
The Paternal Government of God, - -	316
The Pilgrims, - - - - -	324
Heavenly-Mindedness—A Sermon, - -	325
Notices of the late Rev. Ezra Ripley D. D., -	331
 <b>NOTICES OF RECENT PUBLICATIONS.—</b> Clarke's De Wette's Theodore,—Spiritual Culture,—Dewey's Two Discourses,—Frost's, and Francis's, Sermons on the Death of Dr. Ripley,—Porter's Prayers, Short Prayers,—Bradford's Address at Bowdoin College,—Emerson's Oration at Waterville College,—Damon's Sermon at West Cambridge,—Eustis's Discourse on Christian Union, -	
	338
 <b>INTELLIGENCE.—</b> Installation at Petersham, Mass,—Installation at Waltham, Mass,—Parker's Lectures on Religion,—Lectures in Boston,—London Anniversaries,—Ordination Services in England, - - - - -	
	349





**THE**

**MONTHLY MISCELLANY.**

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**OL. V.**

**JULY, 1841.**

**No. 1.**

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**THE SABBATH.\***

"Hail Sabbath! day of mercy, peace and rest!  
Thou o'er loud cities throw'st a noiseless spell;  
The hammer there, the wheel, the saw, molest  
Pale thought no more; o'er trade's contentious hell  
Meek Quiet spreads her wings invisible."

WHOEVER has had occasion to pass through the interior of New England on some of the less travelled stage routes, will frequently have found himself among a village population of very different sites and manners from those of the commercial community he had left upon the coast. Imbosomed in some quiet vale, or perhaps lifted far towards the sky upon the top of some rugged mountain, the inhabitants have been cut off from that promiscuous intercourse with mankind which often introduces rapid changes in habits and customs. I hardly know whether this is an evil or a benefit. Those wild speculations which produce sudden revolutions of opinion, and cause periodical cries of alarm to be raised for the

If the reader should be curious to know whether the following narrative is fiction or reality, I would say to him that the incidents, with few exceptions, are real ones—but I have thrown them together in new combinations, to avoid giving the story a "local habitation."



primitive faith, are there unknown; but it does not hence follow, that the traveller will find in those isolated villages the sound theology and simple virtues of the fathers. Changes are going on gradually, but not less certainly,—sometimes for the better, but often for the worse. The tide of innovation steals noiselessly in, not through the zeal of some flaming preacher of new doctrines, but by a sort of natural tendency, and before people are aware of it all things are loosed from their ancient moorings.

As you travel through one of the western counties of Massachusetts, you see while yet nearly a dozen miles off the village of T—— upon the bleak summit of a hill. It is rendered visible by three or four white dwellings, which in fact with a store or two and a tavern constitute nearly the whole village. Having kept it long in your eye, you at length climb the mountain and come gradually to the spot. You look around, and though you find evidence on every side of a money-getting spirit, you look in vain for the indications of genuine thrift, of social feeling, or the religious habits of olden time. You will not fail however to see the monuments of a better state of things. An old, weather-worn, deserted church, its windows broken and its foundations decayed, stands close by the wayside, through whose windows perchance the swallow is darting and twittering, or alighting upon the moss-covered roof. In a neighboring church-yard sleep the pious men, who reared the house of prayer and who were wont to go up there in company and keep holy time. A wall just tumbling down encloses it on each side, and perhaps here and there the weeds and briars which overrun it are disturbed by a new-made grave. Should you pass through the town on the Sabbath, you would not find the aspect of things much different from that of any other day. Perhaps a team or two dragging its load slowly over the mountain, a few boys sitting by the road-side, or a few men smoking and conversing under the piazza of the tavern will be the first to arrest your attention. The old church stands empty and lonely as ever; a little group of worshippers once a fortnight in a neighboring school-house is the last memento of church-going days.

I can well remember when there was a very different state of things in the little village of T——. I can remember when Parson Humphrey preached in the old church and a hard-working popula-

ion assembled weekly within its walls. I can go now to the very spot where I received the first sad impression of the fact of human mortality, and I can hardly recall the little incident without a tear. A little girl only a year younger than myself, my frequent companion over the long road which we travelled to school, was taken suddenly sick, and died while her father was away from home. The school was dismissed for the afternoon, that we might attend the funeral of Laura B., for she was a sweet little girl and the teacher and scholars all loved her. Her father came home just in time to see her corpse and follow it to the grave. He was a plain man, but Laura was his darling child, and he felt all the anguish of a father's heart. It was then the custom in T.—I believe it is so still—after the body had been laid in the ground for the nearest relative to thank the neighbors for their kindness. We had seen the coffin of Laura let down and the grave filled up, and it was now the duty of the afflicted father to give the customary thanks to the neighbors who had come thither. He took off his hat, his lip quivered and his eyes filled with tears, and after one or two attempts to speak he only uttered these words of Job, "Have pity upon me, oh my friends, have pity upon me, for the hand of God hath touched me."

These were the prosperous days of T——. The whole town constituted one parish and all were united under Parson Humphrey. But days of division and desolation were at hand. It became whispered about that the minister was an "Arminian," and the last days of the good and venerable pastor were embittered with the ingratitude and unkindness of former friends. Deacon Hawley became zealous for a straiter kind of Orthodoxy, and drew off with five males and eleven females in whose minds he had sowed the seeds of discontent. These met at the deacon's house, where a sermon of Dwight or Edwards was read and a prayer offered by himself. The ladies began to talk of the "evangelical" character of their meetings; a few more straggled over to them, and they formed the "First Evangelical Church in T——." Bye and bye another portion of the people began to sigh for better things. A preacher came along with glad tidings of "universal love," and preached in the hall over the store on the opposite side of the way. At first he drew twice the numbers of Deacon Haw-

ley. The young men began to spurn the paternal counsels of their aged pastor, and wander sometimes to one place and sometimes to another. The remaining members of the ancient society began to complain of heavy taxes; Parson Humphrey's salary was cut down lower and lower, till finally the venerable shepherd, who had devoted his best days to his flock, left them in poverty and sorrow. He had buried his third and last son in that old church-yard, where he had hoped to lay down his weary limbs to his last repose, but Providence ordered otherwise. He and his aged partner, long a mother in Israel, bade a sad farewell to the scene of forty years' labors and sought a new home in the western forest. But alas! they were ill-prepared to endure the hardships of settlers. Not two years passed away, before the faithful pastor rested from his labors, with no one of his people to drop the tribute of affection upon his bier. His wife soon followed him, breathing a last though unavailing wish to be laid under the shade of the willow that still waves over the graves of her children. The rest of the story is soon told. A few abortive attempts were made to support preaching in the old meetinghouse, and its doors ceased to be opened except upon "town-meeting days." The herald of "universal love" occupied the desk a few months, but did not find permanent and adequate support. Deacon Hawley represented to some sister churches "the desolations of Zion" in T——, and succeeded in obtaining a minister for half the time, supported partly by themselves and partly by funds from abroad. The result is, that a little handful of believers meet in the school-house, while the rest are without a shepherd, the young men grow up in religious apathy, the Sabbath is disregarded, and the brooding wings of desolation seem to be spread over the little village.

At the time, however, to which I would now particularly call the reader's attention there had been a temporary revival of public spirit. During the winter of 18— the young men organized a Debating Society, which met every Thursday evening in the school-house to discuss and decide questions important to the welfare of the community. They were stirred up to this principally by a young man who taught the winter school, and who had the reputation of vast knowledge and extensive reading. He brought into town with him Taylor's "Diegesis," took the "Free Inquirer,"

and carried about with him several tracts of the same stamp; not that he pretended "to believe them exactly," but he liked to have both sides of a question presented and abhorred having the people kept in ignorance.

Among Parson Humphrey's parishioners—and one who remained faithful to the last—was Dr. Edward Rising. He exerted all his influence to sustain the old society, and never left his pew till the last voice whether of "Arminianism" or "universal love" had ceased to echo within the walls of the church. He was a native of the town, and the best associations of the heart clustered around the place of the old meetinghouse. When that was closed, he ceased to attend public worship; but though darkness brooded around him upon society, the light lingered and burned steadily within his dwelling. Every Sabbath was spent with his family teaching his children religious knowledge, for after he was deprived of his pastor he resolved to be a true pastor to his own little flock. He gathered them daily around the family altar, and he never failed on the Sabbath during the usual hours of service to call them all together for an extra season of family worship and instruction. He had formerly been very active in town affairs, but men more noisy and ambitious had come into public favor; so that Dr. R. confined himself to the quiet discharge of his professional duties and the religious and intellectual culture of the minds of his children. He had himself been thoroughly educated, and having now for a period of forty years devoted a regular portion of each Sabbath to the acquisition of sacred truth, his mind was fully replenished with its golden treasures. Thus while he looked with deep sorrow upon the state of society around him, he yet maintained a cheerful faith, hoped for better things, and secured his own household from being invaded by the selfish spirit of the world.

The school-teachers always boarded in the family of Dr. R. Our school-master came home late one Thursday evening from the Debating Society, when a question had been discussed which had excited more than ordinary attention. It had been proposed by the school-master, and ran thus:—"Is the Christian Sabbath an institution of Divine authority?" The school-house was crowded full, the school-master occupied the floor for a long time with his off-hand eloquence and stores of learning, and stated many things

which "he presumed had not been generally understood." The audience was made up of all sorts of people; many came in from the tavern, and some from remote parts of the town who rarely were seen except at town meeting and "training." After debate the question was decided by the *audience*; that being thought the only democratic mode, and it was found on taking the vote that nearly all—men and boys together—voted in the negative. "So then," added the President, "it is decided that the Sabbath is not of Divine authority," and the meeting adjourned.

The next morning at the breakfast table Dr. Rising began to inquire of the school-master respecting the debate of the previous evening. "Well, Sir, how have your Society disposed of the Sabbath?"

"Why, Sir, it was shown pretty clearly, that the Sabbath is neither better nor worse than any other day."

"Indeed! I had thought otherwise. I had thought it peculiarly holy."

"As to that matter we consider every day holy."

"Pray, upon what grounds was the decision made?"

"Why, Sir, there seems to have been a general ignorance upon this subject. I do not wonder that you, who have been educated in the old way, should think as you do. But even admitting the Bible to be inspired, it contains no evidence of authority for keeping the Sabbath at the present time. People do not seem to be aware that it is merely a Jewish custom, which was abolished by Christianity. The truth is, Sir, it was first instituted by Moses, and there is no proof except in the Old Testament that God ever commanded it—and then to the Jews only. If that binds the institution upon us, it also binds upon us the rite of circumcision, sacrifices, and the whole ritual of Moses. Besides, among the Egyptian and Sanscrit ——."

"Before we go into that, Sir, may I inquire what proof you have that Moses first instituted the Sabbath?"

"Why, that is universally admitted."

"It may be universally admitted by the T—— Debating Club, but not, I apprehend, by the whole world besides. Will you name the passage where Moses first speaks of it to the children of Israel?"

guess you will find it somewhere in Kings. It is some time I read it."

Emily, get the Bible and turn to Exodus xvi. 23. Read."

And he said unto them, This is that which the Lord hath said. Tomorrow is the rest of the holy Sabbath unto the Lord; bake which ye will bake to-day and seethe that which ye will seethe, that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade. Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days shall ye labour it; but on the seventh day, which is the Sabbath, in it there shall be none. \* \* \* See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days."

Here, my dear Sir, is the first allusion to the Sabbath in the Bible of Moses. Now mark his words: '*To-morrow is the rest of the holy Sabbath.* See, for that the Lord *hath given you the Sabbath.*' Does Moses here *originate* an institution, or does he command the children of Israel to keep sacred one which was already in existence? "

Why, perhaps——"

But bring the case home. Suppose you come in on Saturday morning from your school, and while you are meditating on the plans for the day following, I say to you—'*To-morrow is the rest of the Sabbath*'—'*See, for the Lord hath given you the Sabbath*——'" Do you see the point. But why needed the children of Israel to be reminded? "

For the best of reasons. They had just crossed the Red Sea, were wanderers in the desert. In that new mode of life the Sabbath overtakes them for the first time; and Moses tells them that the first Sabbath in the wilderness should be observed. It was not to be forgotten even in their journeyings and wanderings."

But is this the first time that the Sabbath is alluded to in the Bible? Paley, I think, ascribes it to Moses, and I believe his priority is universally admitted."

I fear that you and the Debaters are a little too hasty in coming to general universalities. Paley thinks that the Sabbath is alluded to in Exodus xv. 25: '*There [at the waters of Marah] he made for the children of Israel a statute and an ordinance.*' Paley thinks that this was the institution of the Sabbath."

"Ah, yes, that is my view of the matter."

"Why, Sir! Nothing is said of the Sabbath in this place."

"Well, you will admit at least, that it *might have been* instituted at that time."

"No, Sir, it *could not have been*. Do you recollect the fourth commandment?"

"I have read it—I do not remember the words."

"Emily, repeat it."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. \* \* \* For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

"Wherefore—for this reason,—that 'in six days he made heaven and earth and rested the seventh day.' Does not this carry us back to the creation of man for the time of the institution of the Sabbath?"

"I should think so; but is there any thing said about the Sabbath in Genesis?"

"Let us see. Turn to Genesis ii. 3: 'And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' So then you see that the Sabbath is not a Jewish institution, but was established more than two thousand years before the time of Moses. From this august example,—the Deity retiring from that six days' work which completed this glorious order of things—the peace which reigned through the fields of space as all nature lay before Him in stillness, breathing its first silent incense towards the throne of the Creator—a majestic system of things rising through six gradations out of chaos and night, and ending in universal harmony and repose,—from an example high and solemn as this descended the Sabbath to the children of men. It is quite immaterial to the present point, how much of this may be naked fact and how much may be type and symbol. Certain we are, that under this high authority one seventh part of the time which then commenced its revolutions was severed from the clogs of work-day care and consecrated to purely spiritual ends."

Still was it not designed exclusively for the Jews?"

The Jews! Why, when did the Jews exist as a nation? after this—even 2500 years. During all this time the Sabbath had been established, and at the beginning of time was given as an ordinance to universal man. Moses found it among the nations as a time-hallowed custom, and modified it, as he did other institutions, so as to give it an appropriate place in the Jewish ritual and make it breathe the spirit of the Jewish religion. The particular *rites* to be connected with the Sabbath were not originally commanded; these must change with the ever-advancing stages of civilization. What we have seen is, that one seventh part of the time was set apart as early as the creation of man and devoted to spiritual worship. 'God blessed the seventh day.' In what *way* and under what *forms* it was to be thus devoted, was left for future legislation. These were what Moses established for the Jews. Under the Christian dispensation the forms are different still, and they may continue to change. They are the mere garments in which the substance of the institution is to be clothed and bodied forth.'"

I confess I had not taken this view of the matter. But I come to an objection which I think you will not easily get over. I have known of some such institution as this among Heathen nations. Among the Egyptians and Persians we find that seven is a sacred number, and I am inclined to think that this institution originated among them. I could refer you to very learned books on this subject, if you had a taste for such investigations."

A curious objection this! Why, my dear Sir, do you not see the fact you have now stated is fatal to your theory of the Sabbath? Not only do we find the remnants of the institution among the Egyptians, but among the most barbarous nations. The monuments of ancient Egypt indicate that their time was divided by weeks—divisions of seven days. Among the dim antiquities of Greece the same fact is distinctly traceable, even among the poets of that heroic age which preceded the bright epoch of the Grecian civilization and glory. Before the foundation and building of Rome, tribes of barbarians inhabited the country who reckoned time in divisions of seven days. Search among the Eastern nations—the Tartar hordes of Asia, and we find a remnant of the institution in the same division of time, coupled with a tradi-



tion that the earth was created in six days and that the seventh day was made holy. Go hence among the northern tribes of Europe—the ancient hordes of Scandinavia and Saxony, who were found inhabiting the North before the earliest annals of civilized man;—all agree in this—the division of time into seven days. Even some of the North American tribes are found to have preserved the same custom. And yet you say it originated with Moses 2500 years after the creation!”

“I had never met with these facts. I should like to see the record of them.”

“All this you see could never have been accidental coincidence. It tends to show that the lineage of these remotely scattered tribes—for many of them had no intercourse with each other—runs back towards a common origin, converging at that point where the race began to exist,—that they preserve the remnants of some ordinance given to their common progenitors; and after reading what we have read from the Bible, can we doubt that the Sabbath is the very institution in question? If you ‘have a taste for such investigations,’ I will lend you from my library Grotius or Mallet. But pray, Sir, do not be attempting to teach the ignorant and credulous upon matters you know nothing about yourself—especially subjects of such interest and moment.”

“Well, I will not dispute this point with you, especially as you seem to have attended to it more than I was aware. But, Sir, there is one very important fact which escapes your notice. You say that the seventh day is the Sabbath. Why then do you keep the *first*? I should be glad to see your authority for the change. I challenge any man to find it in the New Testament.”

“Pray what do you mean, Sir, by the first day in distinction from the seventh.”

“Why, according to your theory Saturday was the original Sabbath. Why then do you make Sunday holy time?”

“Saturday? Where in all the Scriptures do you find one day or another designated as the universal Sabbath? The thing were impossible. It was not a particular *time*, but a particular *proportion* of time, which was sanctified. Your objection is superficial, and goes not to the essentials of the institution. It were physically impossible to establish such a Sabbath as you are imagining. As the

earth moves on its axis bringing day successively to different portions of the globe, it is evening in one place, in another morning, in another noon at the same instant of time. Therefore the Sabbath must move round with the sun and keep pace with the circling hours. When God 'blessed the seventh day,' he did not make either Saturday or Sunday breathe a particular sanctity, but *he severed a seventh part of our days from profane and worldly cares.* There was indeed a transition from the seventh to the first day of the week, and we have the example of Christ and his disciples after his resurrection to sanction it. But this you see affects the mere form of the institution, and not its spirit and essence. It seems necessary that the practice of Christians should be uniform; and I must say that the objection you are raising looks very much like a cavil. The Christian world still observes a seventh day, that is, a seventh part of the time, and is therefore true to the original command which 'blessed the seventh day.'"

The conversation here ended between the Doctor and the Schoolmaster. I do not know what effect it had upon the latter, but I am afraid his errors proceeded not only from a perverted understanding but from a wrong state of the affections. Certain we are, that he only who loves the truth with a holy love can so receive it that it shall enter into the heart and the life and be the salvation of the soul.

E. H. S.

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SCRAPS TRANSLATED FROM JEAN PAUL.

ALL the members grow old in man, but not his heart. With every coming year I will write my heart younger and tenderer. When I see youth, they will delight me as much as children do now, with their feasts of roses, and I shall call to them,—Oh! keep them up even till the morning-star stands in heaven, but do not overheat yourselves and then grow cold! And my good youthful friends who have inhabited the same flower-garden of life in sweet society with me, ah! how can I meet them in the cold season of the year in that garden where already many a one lies beneath his bed, how can I meet them all bowed down by age like myself, with-

out these lingering spring-seasons of my existence sending light and warmth to the very depths of my heart? And on spring-days and on birth-days I will open the mummy-chests and read the old letters and my answers, and my whole heart will fill again with youthfulness and I shall say with wet eyes,—Have I not a whole eternity before me for love?

And when, as in that Concert of Haydn's, one performer after another extinguishes his light and goes out with his instrument and I have to be as it were the double-bass who plays last—ah no, I shall have blown out my light long before that and pocketed my notes—but supposing it were so, still we shall, as in Haydn's piece, come back again with our lights in our hands.

NOTE.—When Esterhazy was about to dismiss his chapel choir, the great Haydn composed a symphony in which one player after another at his music-desk put out his light and went away, till at last only the double-bass remained behind; who then did the same. This so touched the Prince, that he reinstated the choir. For this occasion Haydn again composed a symphony, in which, inverting the order, one after another came in in the same way.

Occasionally the morning and evening stars have been seen at mid-day in heaven together with the sun, when it was eclipsed. Beautiful emblem! When life is for us overcast by heavy afflictions, then appear to us very distinctly youth and death, the stars of morning and of evening.

CHILDREN.—Ye little ones stand near the presence of God; the smallest planet is verily the nearest to the sun.

If poetry could become reality here below, and every dream daylight, then would our wishes only be excited, not fulfilled; the higher reality would only beget a higher poetry, and higher remembrances and hopes. In Arcadia we should pine for Utopia, and from every sun we should see far beyond us a deep starry heaven, and we should sigh as we do here!

When two men in suddenly turning a corner knock their heads

together, each one begins, in agony, to excuse himself, and thinks the other has all the pain, and he himself is alone in fault. Would to God we did not reverse this in the case of moral offences!

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Passion makes the best observations, and the most wretched inferences. It is a telescope, whose field, the narrower it is, is so much the brighter.

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In the coldest hour of existence, in the last hour, oh! ye men who have so often misunderstood me, I can lift up my hand and swear, that I have never at my writing-table sought any thing else than the good and beautiful, so far as my circumstances and powers permitted me in any measure to attain it, and that I have often erred perhaps, but seldom sinned. Have you, like me, withstood the ten years' anguish of a poverty-stricken, unbefriended existence, uncheered by a single smile of approbation or sympathy, and have you when neglect and helplessness were warring against you, as they have against me, remained true to the beauty which you recognized as such?

It is only once man has to make his pilgrimage over this flying ball, and he is soon wrapped up and sees it no more; and shall he then leave behind him to the poor earth so often desolated and drenched in blood nothing but his dust, or even have sowed poison-powder? Oh! if it were permitted any one of us to make a day's journey through some still world or other in heaven, through the mild evening star or the pale moon; would he, especially if he heard distant sighings or found that tears had been shed, mark his track with spring-guns laid here and there and scattered thorns; and not rather with some new fountain opened by him, with some flower left behind, or with something that he knew would refresh and cheer? Oh! let it be forever forgotten by all future generations, what a tender heart desired and did, if that heart can only say to itself at the moment of action,—After long, long years, when all is changed and I either fled away or buried, then haply the hand of time shall throw up the seed of the small offering which I here bring, far from me and my grave-mound, in the shape of some fruit or flower, and a weary heart shall be refreshed thereby and beat thankfully, though it knows me not.

C. T. B.

## THE PRESENT DARKNESS OF GOD'S PROVIDENCE.

A SERMON BY REV. JOHN BRAZER D. D.

JOHN xiii. 7.—What I do thou knowest not now; but thou shalt know hereafter.

THIS remark of our Lord to Peter is also the continual language of God in the events of his providence. He will have us to live by faith, not by sight. Human life, considered as a complete and ultimate scheme, presents us at every step with problems which we know not how to solve, and darkness settles on our path which no human eye can pierce. Questions are continually arising which baffle our best skill, and after taxing our minds to the uttermost, only serve to give us new lessons of the depth and boundlessness of human ignorance. We know not, for example, why physical evil, or suffering, should be so differently dispensed among creatures who are equally the children of God; or why moral evil, or sin, under an infinitely wise and good and powerful government should be permitted to exist at all. Our best concerted plans often disappoint our hopes. "The race is obviously not always to the swift, nor the battle to the strong." Trifling circumstances, which no human sagacity can foresee, are continually deciding the most momentous concerns, in the most unexpected manner. Industry in business not unfrequently labors for naught; activity in enterprise is often unavailing; fruitfulness of resource only leads to varied disappointment; perseverance goes on from failure to failure; while wealth mean time is showered into the lap of the careless, the thriftless and the idle. Health is almost wholly denied to some; it is scarcely ever withholden from others. Debility and pain are the portion of one class of individuals all life long, and the best they can hope, with all their solicitude and caution, is but a change from greater suffering to a less; while another class amidst exposure and privation, and even in the indulgence of passions and appetites which usually drain dry the springs of life, yet live on in strength and ease. Human estimation is often, to our

, strangely dispensed. It seems sometimes to be the result of what men call the accidents of birth or rank or place, or of peculiar circumstances. It is thrust, as it were, upon some without effort or desert on their part, while it eludes the painful toil, the watchful eye, the eager grasp of others. Sorrows, indeed, befall the most; but in how varied a character, and in how different a degree. They are wholly irrespective of moral worth; and even in their most dreadful aspect, those whom, if any, we could hope and believe would enjoy an immunity from their approach. And death—death, the final change—death, the great and endless change, though it comes to all alike,—there is no even apparently partial allotment in this,—yet comes under circumstances which teach us the utter insecurity of human reliances, the fallacy of human hopes. We see the child cut off in the prime and blossom of its being, while infirm old age is carried on ever and further into the barren winter of life. The strong are taken in the meridian of their strength, while the weak and the aged are spared. The worthy are taken, the worthless are spared.

The closest ties that bind together human hearts are ruthlessly severed, while those which are loosely or irksomely worn outlast the saddest vicissitudes. And the angel of Death, passing over the scenes of wretchedness, where he would be welcomed as a friend, often see falling upon the peaceful and happy family circle, in the hour of its fancied security, and at a blow, render it barren and desolate.

Such is plainly the course of God's providence. It is in vain that we attempt to conceal it. We may discern indeed some general tokens of goodness and care, which are plain enough for our guidance in the ordinary affairs of life, and are stable enough for our confidence in virtuous effort; but still results are known only to God. Our duty is made plain, but the issues of human conduct in this world are veiled in doubt and darkness. This at first view may seem a melancholy and disheartening aspect of the Divine government. We may be ready to consider it as a great unhappiness, that so much uncertainty should rest upon human life, that there is no more security in human expectations, that God's ways are so mysterious to us. But upon reflection we shall find, I think, even all these circumstances are ordered in infinite wisdom

and love, and that they are the direct, and, so far as we know, the only means of securing our highest welfare for the longest time. This I now propose to illustrate.

I begin with the obvious remark, that nothing is very important to us, as immortal and accountable beings, but *our moral and religious characters*. Our spiritual state,—the condition of that deathless being which we call ourselves, as it appears to the Omniscient Eye—is the great concern. It matters little whether our life on earth extend to many years, or to few ; since not only the longest period is but a point compared with the whole duration of the human soul, but the shortest period is long enough, if well employed, to enable us to win an immortal crown. It matters little what the incidents of life are, provided they be consecrated to God and duty. It matters little whether joy or sorrow be our lot, provided they both be used for the improvement of the heart, temper and life. Success we so earnestly seek, health we so much covet, an outward happiness we so devotedly pursue, external possessions which so engross our thoughts ;—what are they worth compared with that moral preparation of the spirit within, on which depends our well-being in time and in eternity. Nothing certainly, compared with this, is worth a single thought. The great question is, not what we enjoy, not what we possess, not what we suffer, not even what we do ; but what we are *are*. That condition of life is best for you and for me, which has a tendency to make us the best men, and the best Christians,—be it what it may.

I now observe, that this uncertainty which hangs over the future, this ignorance of the designs of Providence in respect to our condition in this life, affords an admirable, and so far as we know, an indispensable, moral and religious discipline of the soul. This is now to be briefly illustrated.

And in the first place, this uncertainty and ignorance must naturally dispose all reflecting minds to a *habit of constant watchfulness* ;—watchfulness, I mean, in regard to the issues of human conduct. “What I say unto you,” these are the words of the Saviour of men, “I say unto all, Watch.” And why ? “Because ye know not when your Lord cometh.” You know not what the future has in reserve. You may be tried by adversity, by sickness, or by the approach of death, and you know not when. Is it

not wise then to be prepared for their approach? Is it not wise to be habitually prepared for what may at any time befall us? Suppose that the hour were marked out in the calendar of our lives, when we must encounter these sad trials. Suppose, for instance, that the day of our death was distinctly made known to us. If it were near, it would naturally overwhelm us with anxiety and alarm. If it were distant, we should be liable to put off all serious thoughts of it until its nearer approach, and pass the interval in more than ordinary forgetfulness of God and of preparation for heaven. In both cases our moral improvement would suffer. As it is, living as we do in a world where nothing is constant but change, how easily do we forget the solemn responsibility under which we are acting. And can we desire then to remove those moral restraints which are now imposed upon us by the uncertainty of our present condition? If we do, we desire to remove one of the greatest of those inducements to moral and religious improvement which now influence the minds of men.

Another important effect of the uncertainty which marks the doings of Providence, is to teach us to *feel habitually our dependence upon God*. This is a lesson which, notwithstanding the constant instructions which are now given us from on high, of the insecurity of earthly happiness, is rarely ever well learned. Suppose then that these were withholden, that there were no disappointments of human expectations. Suppose success always, and by a known rule, followed effort;—would there not be great danger that we should become self-confident and presumptuous? Success, even in the uncertain manner it is now dispensed, is a harder trial of most men's characters than failure. Few indeed are able to bear it. The observation of every day confirms the truth of this remark. If then it were rendered certain, would it not lead men, like the impious king of old, in an over-estimate of their own sufficiency, to lift themselves up against the Lord of heaven? How great then is the mercy of disappointments! They come like the mysterious hand-writing on the wall, to startle us from a delusive security, and lead us to place our whole dependence on God alone.

But thirdly, it is not merely a sense of necessary dependence upon God, a dependence which is forced upon us by the insecurity which attends all things else, that is inculcated by the darkness of



God's providence ; but it leads us to *place an implicit and childlike confidence in our Heavenly Father*. This virtue, like all the other real and effective virtues, can only be acquired and perfected by trial, and it can only be tried by the adverse circumstances of our lot in life. When all is bright and happy in our condition, when all within is peaceful and all without is prosperous, it is no difficult thing, except perhaps with the stupid, the over-busy, the vile, or the frivolous, to look up to God in filial confidence and trust. But this virtue,—I say it again,—to be a virtue worth the name, must be tried, and it can only be tried by unforeseen and gloomy vicissitude. It may spring up in the sunshine, but it must be strengthened and matured and rooted by the storm. You do, you may sincerely think, trust in God ; you do, you may really believe, look to Him in filial confidence. But will it abide a searching test ? Do you, I ask, feel this filial trust strong at your heart amidst disappointment, poverty, blighted hopes, ingratitude, envyings, hatred and calumnies ? Does it render you serene, patient, and hopeful amidst persecution, infirmity, pain, distress ? Do you find it near you when you watch in the chamber of a sick friend ? Do you find it sustain you when you bend over his bed of death, and close forever those eyes which never looked but in love and tenderness unutterable upon you ? If so, then holy peace of heart is indeed secured ; but if you will trace its origin, you will find it in the history of the past. You will perceive that it was not the product of the hour, nor the growth of your happy and prosperous days, but that it was first suggested to the soul in the darker seasons of adversity, and that by the same sad ministry it was afterwards strengthened and perfected. In a review like this you will need none to teach you, how gracious God is even in the severest of his allotments. You will need no arguments to prove that his fatherly love is most fully manifested in the darkness of his providence, since you have thus been most impressively taught,

“ The path of sorrow, and that path alone,  
Leads to the place where sorrow is unknown.”

The last instruction to which I shall refer as enforced by the mysterious providence of God is *entire resignation to His will*. This is the consummation of faith and hope. It is not a blind sub-

ion to power which cannot be controlled, nor a slavish acquiescence in events where resistance would only increase the evils or feared; but it is an enlightened, a cheerful, an unreserved surrender of ourselves to God. Its only fitting language is that of prayer,—“Whom have I in heaven but Thee, and there is none on earth I desire in comparison with Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.” Now a virtue like this can only spring from a full and true sense of our weakness, our ignorance, and our helplessness; these are lessons which are only thoroughly taught and learned by the sad and unlooked-for changes of God's providence. We are thus made to feel our own inability to help ourselves, that we may cast all our cares upon God, in the blessed assurance that He will do for us. We are thus made to know that we know nothing, that we may commit our ways to Him who knoweth all things. We are placed in a state of change, that we may look in hope and confidence to Him who changes not. We are called to suffering, that it may raise our thoughts to that world where nothing that dishonours can ever enter. We are called to mourn, that we may be brought in faith into that state where all tears shall be wiped from all eyes. We are called to part with loved and cherished friends, that we may be led to seek that heavenly Friend who will never fail. We are called to see that earth is a pilgrimage—often a pilgrimage of blood and tears, that we may prepare ourselves for a home,—a home indeed,—a home of heavenly rest and everlasting joy.

Such is a brief sketch of some of the reasons and uses of that mysteriousness in which the hand of Providence is veiled. Do we not see, in this, the gracious provisions of ineffable love? Those circumstances, of which in our folly and short-sightedness we are willing to complain, are precisely those by which our highest and only permanent happiness is best promoted and secured. God knows us all better than we love ourselves, and therefore consults that higher welfare, which we in our ignorance and devotion to present objects should otherwise forego. He knows that our spiritual improvement is a greater good than any present success; that sensual deadness or depravity is a greater evil than any present sorrow; and will not allow us, therefore, to pursue our own way-

ward paths, uninstructed, unwarned by his gracious admonitions. What parts of life, think you, shall we look back upon with the most pleasure, when life is drawing to a close and we are about to enter into the unseen world? Are they the hours of exultation, success in worldly business, those which have been passed in idleness, in frivolity, in unworthy self-indulgence, or in ostentatious display? Or are they those, in which we have deeply felt our exposure to vicissitude; our solemn accountability to our future Judge; in which pride has been brought low, and the heart wrung with disappointment? Many, I trust, who receive these words have found in a retrospect of their past lives, that what at the time were considered evils, have proved on trial to have been indeed blessings in a sadder form. In this view the administrations of Divine Providence are no longer dark and gloomy, the clouds disperse, the prospect brightens, and the path of life is radiant with heavenly light. It is no longer a subject of deepest anxiety what the events of life may be, but how we improve by the allotments of Providence, assured that no good effort on our part is lost, and that all things shall work together for our good, if we love and serve our God and meekly follow and earnestly improve the leadings of his guidance.

But if, notwithstanding these explanations, difficulties on this subject yet remain, there is a solution in reserve which will explain them all. "What I do," saith our Lord to Peter, "thou knowest not now, but thou shalt know hereafter." Yes, the hour is coming, when all the dispensations of God and all his gracious designs in regard to us shall be fully made known,—when what we once thought severe, he will show us to have been kind,—when what we once thought was the blight of our happiness, shall be seen to have been indeed the germ of ever-blooming, undecaying joy,—when what once seemed to us in this the twilight of our existence insuperable obstacles to our well-being, shall vanish in the light of an everlasting day. Let then our murmurs be stilled. They are resolvable into our ignorance of the ways of God—an ignorance too, appointed in mercy. Let us feel, that it is not for such as we to embrace in all its extent the scheme of God's providence, and that the ability of doing this with our present faculties would involve a deplorable narrowness and imperfection in the scheme itself. Let us be grateful then, that enough is made known

to us of some of its parts, to authorize us in believing that the whole is ordered in unspeakable wisdom and in parental love. Despair not then, any whom He hath visited with affliction ! God's ways are graciously ordered even to you. You can suffer nothing but what is intended, in his adorable goodness, for your benefit,—nothing but what, could the whole range of your future being be seen by you as it is by Him, you would appoint for yourselves.

Yes, all just thought on this great theme depends on the point of vision in which we place ourselves. If we limit our views to the narrow confines which are between ourselves and our graves, and look upon life, so to speak, upon a level with it, and restrict our prospect to the near horizon that shuts down upon this little span of our earthly existence, it exhibits to us a scene of imperfection, irregularity, confusion and disorder. It suggests to the mind a problem, for which, I am free to confess, I have no solution. Human condition and human destiny then seem not only an inexplicable, but a melancholy and disheartening enigma. But if we view the things of time from a higher elevation than earth and time can afford ; if we regard them, as we may suppose they are regarded by superior intelligences ; if we view them, in any humble measure, as we may suppose they are viewed by God, as a part of his universal kingdom, which comprehends all time, all space, all creatures, all events, and all eternity ;—then seeming difficulties vanish away ; even the dark valley of death is cheered by rays of glory beaming from the eternal city, and the gloomiest passages of this earthly pilgrimage are seen to be but parts of one grand, beautiful, admirably adjusted and perfect whole.

And in conclusion, let all learn to take just views of life, and of the great object of life. Let all learn to regard the events of Providence not merely in their present character and effects, but with reference to those purposes which they were intended, by a wisdom higher than ours, to fulfil. Let us remember, that in the longest reach of life on earth we can take but an infant's step towards our opening destinies. If the hand of God then seem to be veiled in darkness, if his dispensations be surrounded with mystery, let them teach us circumspection, watchfulness, dependence upon God, filial trust in him, and perfect resignation to his will. Nothing, I repeat it,—and let this remark at parting with the

subject rest upon all our minds—nothing is of much importance to us but our moral and religious characters. And if we still remain upon our spirits in regard to any of the dealings of God's providence, let us confidently refer ourselves to that bright and brighter scene, where what baffles our inquiries now shall be fully explained, and where what we know not now shall be known.

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## AN EXTRACT.

CORA.

STAND thou one moment, brother, by my side  
Beneath this glorious oak, and look abroad  
O'er the wide fields of grain and green hill-sides.  
It is a soft and rural scene; the light of June  
Falls from the cloud-flecked sky, all peace,  
And pleasant thoughts stir in us as we gaze.

LEON.

Sister! the cloud-flecked sky sends shadows down;  
They wander sadly o'er the green hill-sides,  
And the fair fields are darkened as they pass.

CORA.

But they do pass, dear Leon. Beautiful  
It is to watch such flitting loveliness,  
Sunshine that comes and goes, and comes again;  
Dull were one steady glare that knew no change.  
Breezes are in the sky,—motion, and life;  
Change speaks of living beauty, moving power,  
That dwelleth somewhere. As they glide  
Silent and peaceful o'er the hill and plain,  
Fancy that angels float between the sun and earth!  
Those shadows wake in me but pleasant thoughts.

LEON.

Last night I gazed upon the bright full moon  
Hung in the cloudless sky. No vapor then

Dared rise to hide her calm and radiant face :  
But lo ! earth's shadow, vast and dark, through space  
Reached and stole o'er the placid orb, and dim,  
Oh ! lurid, sick, she grew beneath its power ;—  
Shadows do come o'er all bright things, my sister !

CORA.

They come,—they go !—It was a noble sight.  
Methought the midnight radiance of that moon,  
When she came solemn forth, all pure and bright,  
From the mysterious gloom, had something more  
Of majesty and might to wake high musings  
Than e'er before. The sad eclipse came on  
By a sublime behest : it had no power  
To stay, to leave one stain behind. It passed—  
Passed wholly. Shadows ever must, that touch  
God's blessed works. It is their law.

LEON.

Alas !

My thoughts turn ever inward, and conceive  
Sad similes from every outward thing.  
Let sin cut off the light of God's own throne  
Once only from the dimmed and wretched soul,  
And evermore an intercepting veil  
Shall rest between that soul and Heav'n's blest beam ;  
The shadow of past guilt lie evermore  
Dark, cold, disconsolate, upon its hopes.  
Cora ! that shadow will not pass. Tell me,  
Bright, good, and happy sister ! will it pass ?

CORA.

Dear Leon ! no ; I would it never might.  
He who forgets his sins will sin again.  
Dissolved in tears of honest penitence  
Let guilt depart, yet ever leave behind  
The wholesome mem'ry of its shame and wo.  
But let the contrite pardoned spirit feel,  
Ev'n in its sadness, that the light of God  
Shines on forever in the gracious skies,  
And shall again break forth, and bathe once more  
The soul that truly feels its want. When—when,

We may not know ; if not on earth, in heav'n !  
 Repentance works in hope, not in despair,  
 And trusts God's mercy, as it fears His wrath.

LEON.

Oh ! that I so could trust !

CORA.

Then pray, dear brother !  
 From pray'r do hope and faith as surely spring  
 As herbs and flow'rs around the gushing fount.  
 And all can pray, all who can sin ;—alas !  
 And who sins not ? But in that blessed boon,  
 The universal gift, the pow'r to ask  
 The Omnipotent himself for help and grace,  
 Dear Leon ! is a mercy on which falls  
 No touch of shadow. In its light kneel thou,  
 And rise a happier man, to look abroad  
 And read more truly emblems in God's works.  
 Trust me, no soul was ever saddened yet  
 Interpreting their mysteries aright.

L. J. H.

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### MANCHESTER COLLEGE LECTURES.\*

IN no institution of England, or indeed of the Old World, ought our readers to take a deeper interest than in the College lately reestablished at Manchester. It sustains a most important relation to the cause of Liberal Dissent, and is to the friends of that cause

\* Introductory Discourses delivered in Manchester New College, at the opening of the Session of 1840. Literary and Scientific Department: 1. On Classical Literature, by F. W. Newman Esq., B. A. 2. On Mathematical Science, by R. Finlay Esq., B. A. 3. On Physical Science and Natural History, by M. L. Phillips Esq. 4. On Mental and Moral Philosophy and Political Economy, by Rev. James Martineau. 5. On History, by Rev. John Kenrick, M. A. Theological Department: 1. On Critical and Exegetical Theology, by Rev. R. Wallace. 2. On Pastoral Theology and the Hebrew, Chaldee and Syriac Languages, by Rev. J. G. Robberds. 3. On Ecclesiastical History, by Rev. J. J. Tayler, B. A. To which is added a Syllabus of the course of instruction in each of the classes. London. 1841. pp. 220, 8vo

England what Harvard University is to the advocates of Liberal Christianity in this country,—an institution which they value for the unrestricted freedom of inquiry which it permits. We have already spoken (*Miscellany* Vol. III. pp. 235, 297,) of the removal of the College from York to Manchester, and of its reorganization on a broader basis of instruction than was practicable in the former place. Not only has this circumstance animated the hopes of its friends in regard to its future efficiency, but they are cheered by the fact of its recognition as a constituent part of the London University. The nature of the changes that have been introduced are described in a few sentences which we take from the preface of the volume of “Introductory Discourses” now before us.

“In the year 1786, a number of gentlemen of station and influence in the town and neighbourhood of Manchester united themselves for the establishment of an Institution which should afford a liberal and systematic course of academical education for divines, and preparatory instruction for other learned professions, as well as for civil and commercial life; and which should be open to young men of every religious denomination, from whom no test or confession of faith should be required. In pursuance of this plan, a set of academical buildings was erected, and courses of lectures were delivered till 1803, when circumstances connected with the theological department occasioned the removal of the institution to York.

“After an interval of thirty-seven years, Manchester New College has been re-established in the place of its foundation, with such changes in its organization as experience had shewn to be desirable, or were rendered necessary by the present state of science and literature, and by the rise of new institutions of education. One of the most important of these changes is the connexion which it has been placed with the UNIVERSITY OF LONDON. By a warrant dated February 28th, 1840, Her Majesty empowered the governors of the College to issue certificates to those who should have completed the requisite course of instruction, enabling them to become candidates for the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws or Doctor of Laws, Bachelor of Medicine or Doctor of Medicine, conferred by the University of London. According to the Regulations of the University, those who have matriculated and have subsequently passed two years in study in Manchester New College will be entitled to become candidates for the degree of B. A., and after the expiration of another academical year, of M. A.



and have been separated from the Professors of History and have been placed in the University of the Classes, and separated from it; that of Physical Science and Natural from Pure and Mixed Mathematics; and Mental and Morality, with Political Economy, have been allotted to a distinct course. They believe that by this distribution they have provided for exact instruction in all the branches which their course heads; and they have endeavored to fill the several appointments with men, whom, from their past experience as teachers, and the testimonials which they have received, they have regarded as eminently qualified for the duties which they have undertaken.

Those students who enter the College, intending to reside in the University of London, are required to go through the course of study as laid down in the subjoined scheme. The course may be pursued by those who do not contemplate residence. But any of the Classical, Mathematical, Historical and Philosophical Classes may also be attended by persons who have the necessary time at their command for going through the complete course.

The Theological department of the College is entirely separated from the Literary and Scientific. It was the condition of the establishment that no test of religious belief should be exacted from students, and this condition has been observed, not only in spirit, in all its regulations. As the students do not reside within the College buildings, the religious exercises and in those of those who are not preparing for the ministry will rest with their own friends, or those to whom they delegate the duty. The Theological Professors will open their classes to any student who is qualified to attend them.

from acquiescing in such appointments, provided that adequate funds are furnished, and that attendance on the lectures is not made compulsory. It is also one of the regulations of the College, that no part of the remuneration of the Theological Professors shall be drawn from the fees paid by students who do not attend their lectures."

In the first of the Lectures in this volume we find some farther statements respecting the connexion of the Manchester College with the University of London,—a connexion which at first view, we might think, must on account of the distance between the places be only nominal, but which, it appears, is both intimate in its character and important in its effects.

"In conclusion, I must speak somewhat more distinctly on the relation in which this Institution now stands to the London University. That body must not be confounded with the London University College. The latter was erected twelve or thirteen years ago, for the instruction of students, and is now, in its relation to the University, co-ordinate with Manchester New College. The University itself is a more recently established body, having a charter from the Crown, and supported (at least temporarily) by Parliament. It does not occupy itself in giving instruction, but solely conducts examinations and confers degrees. It differs from our older Universities in several points. *First* in its *ubiquity*. Oxford University (for example) is entirely within the city of Oxford. The method there, with few exceptions, is practically this; that the University controls examinations and degrees, and lays down a variety of general rules, leaving to certain subordinate institutions, called Colleges and Halls, to work out all the details of instruction and discipline. The same general relationship subsists between London University and its affiliated Colleges; only these, instead of being clustered together in London, are spread over the whole country. It is however untrue to speak of the University as "neglecting its main duty, that of instruction," as some have spoken. The connexion between the head and members is in no respect relaxed by distance of place; and in comparing the London University with others, regard must be paid to the system as a whole, not solely to the proceedings at the metropolis locally. The *second* point of difference between the new and the older Universities, is in the far greater choice of studies permitted for our degrees. It ought to be satisfactory to those persons who set a high value on modern knowledge, that the London University disowns any exclusive appreciation of Greek, Latin, or even of pure Mathematics. Chemistry, Botany, Natural History, Mental Philosophy, Political Economy, are all duly honored there; a stu-

dent who has passed the general examination, (in which a moderate knowledge of many things is demanded,) may proceed to compete for honors in any one particular branch, without eminent scholastic attainments. 'The *third* point distinguishing the London University, is its greater comprehensiveness as to religious differences. It does not exclude students of any religious belief. This is indeed no novel thing; and on that ground does not deserve the outcry which has been raised against it. The Scotch and the German Universities are as open as that of London; Dublin University admits Roman Catholics as well as Protestants."

The Inaugural Addresses of the several Professors—for such in fact are these "Introductory Discourses"—show with how much spirit the instruction of the classes has been commenced, as well as with how much care the field assigned to each Department had been examined with a view of leading the student as far as possible into an acquaintance with what it contains. "It was thought important that the plans of the Professors for the conduct of their respective classes should be brought before the public in a complete series of preliminary discourses;" and no better proof could have been given the public that the institution was in the charge of able and accomplished men, than it here furnished. We can only notice the points of view selected by each of the Lecturers in treating his subject, and make one or two extracts most likely to gratify our readers.

Mr. Newman introduces his remarks on Classical studies with a judicious expression of their true value. He disavows that extravagant estimation of them in which they have sometimes been held, while he contends that "the importance of an acquaintance with antiquity cannot easily be exaggerated, if it be not made *exclusive*." He describes some of the advantages that result from such an acquaintance, and then by a cursory survey of Grecian literature illustrates the position, that it must be "an instructive study, as showing the cause and progress of the mind when let alone."—A large part of Mr. Finlay's Lecture must have been as "signs of unknown quantities" to his audience. After a few remarks on "Geometry as affording the best initiatory exercise of the reasoning faculty," and on the algebraical analysis as "supplying another mental exercise of the most difficult nature," he confines himself to an outline of the course of mathematical studies through which

we shall carry his classes, from Plane Geometry to the Integral Calculus.—Mr. Phillips undertakes to exhibit “the practical and the theoretical uses of the various branches,” which falling under the general designation of Physical Science will constitute the subjects of his instruction, beginning with Mechanics and ending with Geology. In reading both these Lectures of Mr. Finlay and Mr. Phillips we have been reminded how much we might have learned when in college—which we did not learn, we have also been made sensible of the rapid advances of science even within a few years; and the mere titles of subjects which we might have quoted show that the professors at Manchester do not mean that theirs shall be simply an elementary school.—Mr. Martineau, after tracing the development, first of Physical, and then of Intellectual and Moral Science from the chaos of thought which marked the earliest period of human intelligence, and so having “furnished a general idea of that half of philosophy which it will be his duty to expound,” divides his province of instruction into the successive departments through which he shall lead his pupils:—Mental Philosophy, “whose office it is, to note and register, according to some natural order, all the phenomena of the mind;” Moral Philosophy, “the development of the conception of duty—the delineation of the *Ideal* of the human character;” Political Philosophy, which treats of man *in society*; and Political Economy, which “leaving out of view a great part of the effects arising from the love of property, is content to trace and reduce to general laws the operation of this feeling on the production and distribution of wealth.”—Mr. Kenrick, after adverting to the injustice which till recently has been done to the study of history in our academical institutions, and to the proper method of teaching history to the young, which he conceives is, “to teach what ancient and modern history are, before attempting to draw lessons from them, or to unfold general principles,” reviews briefly the ground before him and closes with some just remarks on the “kind of impartiality” which is attainable and should be preserved in teaching history.

Mr. Wallace introduces the Lectures in the Theological Department with some account of the institutions which among the English Presbyterians preceded the establishment of the College at Manchester between fifty and sixty years ago, whence it was transferred

to York, where it remained thirty seven years under the superintendence of Rev. Mr. Wellbeloved. The defects which through this whole period were inseparable from the want of funds adequate for the employment of a sufficient number of instructors are noticed, as well as the improvement effected under the present reorganization of the College. The propriety of making the study of the Evidences of Natural and Revealed Religion "preparatory to entering upon the Criticism and Interpretation of the Old and New Testaments" is then vindicated, and the Lecturer presents the course which he shall pursue with his classes. From this part of the Lecture we copy a few sentences.

"What is really new and at the same time valuable, I shall not be backward in introducing to the notice of my classes. But beyond this I shall not think it desirable to proceed; and it will at all times be an object of my especial care, not to remove, or in any way to disturb those ancient and venerable land-marks, which divide the rich and fertile province of Revealed Religion from the barren regions of scepticism and unbelief. With these views, I shall not fail to recommend those standard works, in which the theological literature of our own country abounds; and which for depth of thought, solidity of judgment, and extent of erudition have never been surpassed. Nor shall I be slow to avail myself of other approved sources of information, and particularly of those which have been opened to the theological student, by the indefatigable researches of the Germans, during the last and the present century.

It has been too much the practice with a certain class of English writers, to include under one sweeping sentence of denunciation all the speculative theology, which has appeared in Germany from the time of Semler to the present day. Such writers evince a very superficial acquaintance with the progress of theological knowledge in that country. It is not denied, that much of what is imported into England, under the name of German Theology, is little better than a refined species of infidelity; but it is at the same time contended, that there is much of a truly valuable character in the writings of the more eminent German divines and professors, which merits the regard, and will amply repay the attention of the British theologian. I allude more particularly, in this latter remark, not to those wild and daring speculations, which tend to the subversion of all that has hitherto been deemed sacred and venerable, and which have been disowned, or discarded by the great body of German divines themselves; but to those opinions, which have been able to maintain their ground, and which may be considered as the fair and legitimate offspring of the theological inquiries of the last century.

The industry and research of the Germans, and the fearless spirit of investigation by which they are animated, have led to the most important results, in almost every department of Critical Theology ; and it may be confidently asserted, without detriment to the justly acquired reputation of individual theologians in other countries, that to the Germans we are principally indebted for the present advanced state of Biblical Science. Nor can it be denied, that the Germans stand pre-eminent among the Scriptural expositors and commentators of modern times. But for this they are in some measure indebted to the Protestant Dissenters of England ; for it was unquestionably owing to the liberal tone of criticism which pervaded the writings of such men as Peirce and Hallet, Chandler, Benson and Taylor, who were the first to carry out to their legitimate extent the principles of interpretation suggested by Mr. Locke, that the expository theology of the Germans received such a powerful impulse, and made such rapid advances, in the latter part of the last century. \* \* \* It must nevertheless be admitted, that the works of some of the German commentators require to be used with discrimination. Though the palm of superiority may be freely accorded to them as verbal critics and interpreters, the cautious student will be far from approving of that bold and reckless spirit of innovation, which has displayed itself in some of their writings ; and will have but little sympathy with those anti-supernatural tendencies, which have led some of them to divest Christianity of its miraculous character, for the purpose of advancing natural religion at its expense, or of reducing it to a mere part of the general scheme of God's providence for the benefit of the human race."

Mr. Wallace then considers the manner in which Dogmatic Theology should be taught, and adverting to the different methods which have been adopted, he concurs with the venerable and excellent Mr. Turner of Newcastle, for many years Visitor of the Institution at York, in discarding a system of instruction which would "bring the doctrines of fallible men successively in review before a set of youthful hearers," and advises in preference "a careful critical examination of the original Scriptures." The remarks which follow are worthy of attention.

"If the avowed object of the lecturer be to compare different systems of doctrines, for the purpose of deciding as to their respective claims upon the attention of his auditors, he will attain that object in a very imperfect degree, if he content himself with giving a sketch of the systems themselves, or even with setting forth the arguments by which they have been supported by their respective

authors and advocates. Far more instructive to his pupils, and far more conducive to the end which he professes to have in view will it be, to trace these systems to the states of feeling and opinion in which they originated; to review the controversies which they have excited; to point out the successive changes and modifications which they have undergone; and to develop the influences, by which they have obtained a hold upon the hearts and minds of those who have embraced them. \* \* \*

If we would understand Christianity, and gain a clear perception of the important truths which it unfolds, we must study it in the form in which it is conveyed to us in the writings of the Evangelists and Apostles. In those invaluable records is contained all that mankind can ever learn respecting the religion of Jesus Christ. The doctrinal schemes, which have prevailed in different ages and countries, owe not their development merely, but their origin, to the controversies, which have sprung up from time to time in the bosom of the Christian Church; and as matters pertaining to the province of the Ecclesiastical Historian, it cannot be denied that they possess a high degree of interest. But beyond this, I conceive, they have no more claim upon the attention of the theologian, than the speculations of the Gnostics, or the dreams of the Millenarians."

We hope the day is not far distant, when the value of these remarks will be felt in connexion with our own Theological School. The effort to establish the Professorship of Sacred Literature has been successful, and permanent instruction is now provided in the study of the Scriptures. The peculiar duties of the pulpit and the pastoral office are also made a branch of instruction. But doctrinal theology and ecclesiastical history are left to such intervals of leisure as the Professors can find, or make, in the midst of their incumbent engagements. This is clearly a defect in the arrangements at Cambridge; and it is as clear to us, that the two branches should be placed under the care of the same department. Doctrines should not be taught dogmatically; but either scripturally—by deducing them from Scripture in the course of an honest interpretation of its contents, or historically—by a survey of the history of the Church. The former method, which discovers doctrine as it lies scattered all through the Bible, belongs to the province of exegetical study; the other method, which treats of systems of doctrine, belongs to the study of opinions, as they have arisen in different ages. *Dogmatic* theology and ecclesiastical history should

herefore be combined in one department. And when we can see our beloved School—honoured be it, for the noble service it has rendered under all its imperfections!—provided with such a department in connexion with the Professorships already established here, and with the instruction in Ethics which we trust will be given to the Theological students by the Professor of Moral Philosophy, we shall feel that it is furnished with all the outward means necessary for the education of young men for the Christian ministry.

To conclude our notice of the volume before us:—Mr. Robberds speaks of the claims of the Hebrew language upon the attention of students, and of the reasons which induce him to “teach its pronunciation and grammar according to the vowel points,” alludes to the value of the Chaldee and Syriac tongues, and by an easy transition passes to the other branch of the instruction assigned to him in which it will be his object, “to keep the attention of the students more especially alive, first of all to the necessity of being themselves religious, if they would communicate to others the spirit of religion; and next to those portions of their acquirements both general and theological, which will be most available for the purposes of the Christian Preacher and Pastor.”—Mr. Tayler begins his Lecture with remarks on the nature and progressive development of the religious principle; which is continually exercised on three great topics of a Creator, a Moral Government, and a Future Life, but which passes with the progress of society through a constant succession of changing forms. We are thus brought to the history of Christianity, “a branch of learning which has not been particularly cultivated among the Protestant Dissenters of England” for reasons given by Mr. Tayler. He then points out the advantages that attend its study, and adverts to the principles by which he shall be guided in the instruction of his pupils. He does “not conceive it to be his duty to interpret history in the spirit of dogmatic theology;” but “to describe facts” as he shall believe them to have taken place. “One circumstance will claim an especial notice in every period of the course—the moral power of Christian principles on temper and character under the most varied forms of rite and dogma.” He describes “the distribution of his course” which he proposes to adopt, in a few paragraphs which present so distinct,



though it be a rapid view of the successive periods of the Christian Church, that we are tempted to transfer it to our pages. But the present article has already been so extended, that we will give this extract under a separate head.

E. S. G.

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## HISTORY OF THE CHRISTIAN CHURCH.

MR. Tayler, as we have said in the preceding article, divides the History of Christianity, or of the Christian Church, into four periods. These should be preceded, he thinks, "by a sketch of the most remarkable forms and developments of the religious principle prevalent in the Heathen world, and a brief review of the history of Hebrew Monotheism, till the time of Christ." The periods into which the eighteen centuries of the Christian era are divided are thus described.

"The history of Christianity itself I shall divide into four general periods: I. From the origin of the religion to the age of Constantine, or the council of Nice; II. From the age of Constantine to that of Charlemagne; III. From the time of Charlemagne to the Reformation; IV. From the Reformation to the French Revolution. These four periods are the same which Mosheim has adopted in his Institutes. The distribution is one which naturally presents itself to every mind, which proposes to consider ecclesiastical history in its connexion with the progress of civilisation.

In the first of these periods, our attention is drawn to one of the most interesting and fruitful subjects of contemplation—to one of those momentous eras in the history of mankind, in which the great purposes of Providence reveal themselves with peculiar prominence and distinctness, marked by the operation of causes, which revolutionize the whole moral aspect of the world, and leave a broad line of separation between the old and the new forms of society. We are called to witness the expiring struggles of that ancient civilisation—the product of the accumulating influences of some thousands of years—the parent of much that was magnanimous and heroic in human character, wise and thoughtful in civil polity, ingenious and profound in philosophy, beautiful and sublime in poetry and art—whose origin is lost in the dimness of legend and fable; and of which the moral unity, under a great diversity of outward manifestation, was maintained (with one small

and singular exception) by the prevalence of a religious system—at first sincerely, and to the last externally, revered—which throughout all its ramifications agreed essentially in the deification of nature, and in the idolatrous expression of its conceptions under various symbolical or representative forms. We see this giant wrestling in its decrepitude with the fresh life of a young and a popular faith. We observe the new Platonism—ashamed of a superstition which could no longer be defended, and yet clinging from habitude and association to the forms of idolatry—exerting its utmost ingenuity to evolve the elements of an universal Theism out of the mystical doctrines of the sacerdotal religions of Egypt and the East, or the more objective mythology of Greece and Rome; and, on the other hand, the Christian doctors, quitting by degrees the unambitious simplicity of the primitive missionaries of the faith, assuming the language of philosophy, and encountering the Heathens with their own weapons of eloquence and learning; corrupting the simple Gospel, through a license of speculation, by an admixture with the various impure elements that were floating about in society, and assimilating it in some of the forms of Gnosticism to the very Heathenism against which it was primarily directed. We trace the contest through various changes of fortune, till it is so nicely balanced that the will of an emperor is able, at the close of this period, to invest Christianity with an external ascendancy in the world.

In the second period, we are led to remark the effect of wealth and temporal greatness on the moral influences of Christianity. We observe the growth of internal divisions; the final separation of the Eastern and Western Churches; and the origin and rapid propagation of a new antagonist force in Mohammedanism, which threatened the existence of both. We perceive the fortunes of the Crescent and the Cross in some respects pursuing a parallel career and exhibiting a similar collision between the civil and the ecclesiastical powers. We see the conflict between the two religions continued, till at the close of the period they almost divide the ancient empire of the Romans between them—confronting each other on opposite sides of the Mediterranean from the coasts of Spain to the range of the Taurus—the majesty of Christendom embodied in Charlemagne, and the dominion of the Arabian prophet represented by Haroon the Just.

In the third period, we behold in its state of final consolidation that form of manners and society, which peculiarly characterises the middle ages—the compact and mighty influence of the Papal hierarchy ascendant throughout Europe—the higher faculties of the human mind kept awake, however unprofitably, by the subtleties of the schoolmen—and art assuming a new and most beautiful development in its consecration to the service of the Church.

Among the consequences of the prolonged struggle with Moham-  
medanism, we have to notice the remarkable phenomenon of the  
Crusades—encouraged by policy, but rendered practicable by the  
religious enthusiasm of the people—with their various effects on  
the state of manners, opinion and property in all parts of Christen-  
dom. Our minds are prepared for some great approaching revolu-  
tion in the religious constitution of society, by the indications of  
public feeling which break out and multiply on every side from the  
eleventh and twelfth centuries downwards—by the growing wealth  
and importance of the middle classes, secured under their corporate  
privileges and their commercial leagues, which unite them in a  
common attachment to liberty—by the bolder thoughts which  
sometime escape in the speculations of Churchmen themselves—  
by the free spirit and unsparing satire which breathe in all the  
poetry of the age, prompted by a deep yearning after spiritual  
renovation, alike in the stern majesty of Dante, the coarse invective  
of our own Piers Plowman, and the sprightly effusions of the  
popular muse among the Albigenses of Provence, the *Trouveurs*  
of Picardy, and the Minnesingers on the eastern bank of the Rhine.  
By the constant operation of these causes—aided by the influence  
of events, which had no immediate connexion with religion, and  
one of which—the expulsion of the learned Greeks from Con-  
stantinople—originated in the partial triumph of Islamism over  
Christianity—we observe that, long before the close of this period  
trains were laid in various directions beneath the great fabric of  
spiritual usurpation, which it required but a spark from a mind like  
Luther's instantaneously to explode.

The fourth period opens with revolution, and the events which  
terminate it, connected by natural sequence with all that preceded  
them, form only the conclusion of the first act of a mighty drama,  
whose *dénoûment* it is impossible for human sagacity at present to  
conjecture. If the history of ancient Greece present within the  
limits of a few centuries an epitome of civilisation—a microcosm  
of society—we of the present day have reason to conclude, when  
we measure the extent and power of the agencies, which have  
begun to operate on human affairs since the Reformation,—that the  
cycle in which the complicated interests of Christendom are now  
revolving will not be so speedily completed. I cannot here dilate  
on the extraordinary events following each other in rapid and start-  
ling succession, which have marked this period,—the reaction in  
favour of the old religion—the subsidence of Protestantism into  
fixed national forms—the awakening of a more liberal and enlight-  
ened spirit of learning—the involution of religious and political  
interests in the civil wars of France and Germany, of Great Britain  
and the Low Countries; but I will just direct attention to the result  
of this vast complication of agencies.—What a wonderful century

was that, which we have left immediately behind us! How immense its accumulations of knowledge, skill and power! How boundless its provisions, if only guided by the spirit of the Gospel, for the future triumphs of humanity!—Political freedom, studied with a depth and earnestness, a reduction to first principles, and an intense conviction of its necessity, before unknown—a colonisation, that might diffuse the best thoughts and feelings of Europe through the world—a philanthropy that has ceased to recognize any distinction of race or colour, and that burns to carry the motives and the consolations of religion into the bosom of the slave and the savage on every shore—a productive industry adequate, if well directed, to feed and clothe and surround with the comforts of a home the entire population of the globe—art vanquishing all obstacles—science carried by the perfection of its instruments and its calculations into the deepest secrets of the material universe—civilisation, no longer regarded as the accidental privilege of a nation or a class, but embracing in its aims and its tendencies the collective interests of the race!—Such agencies—the enduring effects of the century that is gone—are now in operation around us. If we look for their primary cause and animating principle, we shall find them in the spirit of Christian earnestness and freedom awakened into new life by the Reformation. If we enquire, how they are to be conducted to the best results, and guarded against the mischiefs of too sanguine a reliance on the resources of human wisdom—we must equally reply, by Christianity.”

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#### CHRIST AN EXAMPLE.

WE often speak of men as examples of great truths, or general facts. We say of one, that he is an example of the uncertainty of earthly hopes; and of another, that he is an example of the power of conscience, or of the law of retribution. We do not in such cases use language with strict accuracy, but it is well understood; and in this sense we may speak of Christ,—as an example of certain principles of the Divine government, which are illustrated in him, and which he may be said to teach and represent. Attention to a few of these principles will show the propriety of such an application of language.


First, Christ is an example of that prerogative of choice which is an attribute of Divine sovereignty. In the twenty-third chapter of

Luke we read, that while Jesus was enduring the pain of the cross the rulers "derided him, saying, Let him save himself, if he be the Christ, *the Chosen of God*." The language of the New Testament uniformly sustains the justice of this title. He was "chosen," elected, selected, by God to be the Saviour, of the world. He came from the bosom of the Father, because the Father sent him. He undertook the work of redemption, because he was appointed to this work. He is made a Prince and Saviour, because "it pleased the Father that in him all fulness should dwell." Here then we have an example of the Divine Mind exercising its prerogative of choice. The reasons which induced Him to lay this burthen of labour and glory on Jesus rather than on any other of his servants who fill the abodes of heaven and earth, we are not permitted to learn; and all attempts to penetrate the secret would be vain. But the fact being brought under our notice, reminds us of that principle of which it is an illustration, that God bestows his gifts according to his own pleasure. He calls, raises, or endows one,—not to the injury, but to the comparative neglect of others; teaching us that as supremacy is his, reverence and submission should be ours. *Christ the chosen* is a continual manifestation of Divine sovereignty.

Again, Christ appears in his history as a sufferer, while yet he is represented as without sin. The purest, the only unsullied being that ever dwelt on earth, he yet was made acquainted with bitter distress, with pain, disgrace, insult, and a malefactor's death. How strong an example is this of the principle, that *condition and character do not correspond on earth*. Here we behold one whose sufferings were not the punishment of sin, nor the consequence of folly, but whom it pleased the Infinite Father to bruise under the stroke of his righteous providence; of whom it is declared that "he was made to be sin," or to suffer as a malefactor, though "he knew no sin." Could we have clearer proof that the good may be afflicted in this life, or a more direct condemnation of the spirit which judges of character by outward state? As we look upon society, we see men whose principles we believe are fixed on the foundation of truth, and whose whole deportment shows that their hearts are right in the sight of God, struggling with difficulties that thicken as they go on through life—thwarted, neglected, traduced, oppressed by bodily pain, misunderstood by friends, or surrounded

by enemies. We may wonder at all this, and begin to doubt the reality of their goodness. But if we turn our thoughts on Jesus, we see the "Beloved" and "Anointed" of God pursuing his way through similar trials, and we learn that it is a principle of the Divine government, to sow the joys and sorrows of life in the field of every one's experience, and that they must grow together to the harvest. *Christ the sufferer* is a strong representation of this principle.

But we also discover from the history of Jesus that his sufferings were productive of good, to himself and to others. We are told that he "was made perfect through sufferings," and that for the humiliation which he endured he "has been highly exalted." We learn too that he "suffered the just for the unjust," that he might bring us to God and by his death make us partakers of everlasting life. Here another law of the Divine appointment beams on us in the splendour of triumphant force,—the law, that *suffering is the means of greater good*. What if Jesus had declined the office to which he was designated—what if the weight of the responsibility, or the terror of the cross, had broken his resolution after he had assumed the ministry of reconciliation? His name would not have been the watchword of life, the keynote of joy, to myriads of immortal beings. He would have fallen even before he had risen to the dignity prepared for him. But through his endurance he obtained a glory which human words will not describe. If too he had shrunk from the task of suffering, if he had not cheerfully borne the life of early obscurity and subsequent toil and the death of shame to which he was called, what would have been the loss to the world? Would God have selected some other instrument of his mercy? Such questions we are unable to answer, nor does it become us to ask them but with humble gratitude that they need no reply. It is enough for us to know, that through our crucified Lord we are sanctified and saved. We are taught, more emphatically than if the flowers of earth and the stars of the sky were so arranged that we read it by day and by night, that suffering is the avenue and occasion of benefit,—that there is a recompense for patient virtue, and a precious power of usefulness gained by benevolent sacrifice. *Christ the exalted* is a representation and pledge of Divine equity.



Once more, we may observe the fact which has just been brought into view, the fact of *instrumentality*. We see Jesus the agent in conveying blessings of inestimable worth to mankind. God ordains him to be the Mediator, the channel of Divine influence. The world receive through him their richest treasures,—pardon, hope, and joy. He is clothed with a trust, which reaches forth its operation into future and distant times, and fills with bliss the cup of immortality. Who can doubt that God might have adopted some other mode of communication with the children of men; and who is so blind that he does not here perceive the great law of instrumentality which pervades, controls and binds together the parts of the universe? The creatures of God are made to assist one another. We might almost say, that nothing comes directly from the Supreme Being. Blessing and influence pass through intermediate agents, conscious or unconscious of the place which they hold in the moral universe. How foolish then is that affected independence which scorns to be supported or relieved, and how criminal that selfishness which neglects all interests but its own! God's government is one of agencies and dependences. *Christ the Mediator* is a perpetual inculcation of this truth.

These remarks may show that "Christ an example" is a fruitful subject of meditation. They are but hints on a few of the topics which the subject includes; but they may serve as suggestions and incentives to a more diligent study of this great theme,—which may be said to represent the universe. He who shall go farthest into the understanding of all which it teaches will have learned most of the only true philosophy—the philosophy which makes God the centre of existence and the spirit of all truth. Let him who would be wise, read and ponder the history of Christ. Every line reveals or intimates some principle of the Divine mind, some law of the Divine government. In Jesus these laws were expressed, these principles embodied as they never were before. God can be known best, if not only, through him. Man can be understood, only when a sympathy with Jesus has interpreted the laws of his nature. Life will be a mystery, till in him we have read its solution. Heaven is a dream, till he has taught us its reality and its properties.

E. S. G.

## NOTICES OF RECENT PUBLICATIONS.

**CHRONICLES of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625.** Now first collected from original records and contemporaneous printed documents, and illustrated with plates. By Alexander Young. '*Gentis cunabula nostræ*'—*The mother of us all.*' Boston: Little and Brown. 1841. Pp. 504, 8vo.

We congratulate the lovers of New England history and the descendants of the Pilgrim Fathers on the publication of this volume. Its appearance fully justifies the expectations, which the sagacious, good judgment, and accurate research exhibited in former works of the Editor had authorized us to form. Nor can we pass without some just commendation the typographical execution, which does honor alike to the subject of the book, and to the press in which it proceeds. "Here," as Mr. Young states in his Preface, "I have found an authentic history of the Pilgrim Fathers, who founded the Colony of Plymouth, from their origin in John Robinson's congregation in 1602, to his death in 1625, written by themselves;" and the most superficial glance at the contents,—in which are included, distributed over twenty-eight chapters, Governor Bradford's "History of Plymouth Colony," Bradford's and Winslow's "Journal of the beginning and proceedings of the English Planters settled at Plimouth," Cushman's excellent "Discourse on the duties of the Colony and the need of public spirit in the Colonists," Winslow's "Relation," better known under the title of "Good News from New England," Winslow's "Narration of the true grounds or cause of the first Planting of New England," Governor Bradford's curious "Dialogue between some young men born in England and sundry ancient men that came out of Holland and Old England," together with his "Memoir of Elder Brewster," and "Letters" of the Leyden Pilgrims,—will at once satisfy the reader of the authenticity and value of the collection.

In these Chronicles some are now for the first time published,



exist in this country. That used by the Editor was taken  
for his purpose by a friend from the printed volume in the  
Museum. It is a highly curious and instructive document ;  
ing with fidelity and distinctness the true condition of the  
Leyden; the difficulties it had to encounter from surroundin  
try and intolerance; the enlarged charity and singular p  
of its Pastor; and the reasons, which finally persuaded his  
seek refuge from their troubles in New England. What give  
document a special value is, that it contains the original of  
son's celebrated farewell address to the Pilgrims departin  
Leyden. And among the letters which close the volume  
found two from the same faithful hand, addressed to his pari  
after their arrival at Plymouth, exhorting them to courage  
their trials; comforting them under the heavy bereavement  
within a very few months after their arrival, they had s  
and in the very spirit of an Apostle persuading them to pe  
a disinterested love. It is refreshing amidst times of con  
and bitterness to dwell on the memory of Robinson. The  
of the Christian Church presents few characters more to  
ored than his; in which "heroical magnanimity, exquisite  
grave moderation, and an exact wisdom" were combined  
filial reliance on God, and a faith which amidst all discoura

centennial celebrations to our churches and cities and villages, as well as by the retired studies of the antiquary, attention has been so extensively excited among our people to the early history of our country; its dark passages have been cleared up; and so much has been done by its scholars and its orators to justify and perpetuate the reverence and gratitude, which every faithful descendant is disposed to cherish for the memory of his Pilgrim Fathers.

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*LECTURES on the Spheres and Duties of Woman and other subjects.*

*By George W. Burnap, Pastor of the First Independent Church of Baltimore.* Baltimore: 1841. 12mo. pp. 272.

A YEAR ago Mr. Burnap published an excellent volume of Lectures to Young Men. He now comes to us with a larger volume on the Sphere and Duties of Woman, consisting, like the other, of Lectures delivered during the winter, and very favorably received. Both volumes do honor to the Author. The character of the present one is not fully indicated by the title, as it comprises a greater variety of subjects than is expressed by the term or the topic of *woman*. Of the eight Lectures, four only are given to that topic. The other four relate to American Literature, Moral Uses of Poetry, the Moral Nature of Man, Progress and Prospects of Society. All these are treated with ability, and make the book more valuable, to most readers more interesting probably, than if the whole had been devoted to a subject so much used and abused as that of woman. This subject does indeed receive due consideration here, without being overdone. The sphere and important mission of woman, her intellectual and moral power, her various relations to man and society, her great privileges in this country and under Christianity, her responsibilities and her dangers, her true education and accomplishment, are all set forth with discrimination and justice. They are topics on which much has been said of late, and said usually with extravagance. There seems to be something in the very sound of "woman's sphere" and "woman's rights," that drives men to some extreme,—an absurd denial, or an equally absurd

claim. Mr. Burnap betrays no such weakness. He wisely says little about the vague and vexed "woman question," so called, but speaks strongly and sensibly of duties and dangers, passions and powers. These are passages, particularly in the second Lecture, which describe the good daughter, sister, and wife, with unusual and touching beauty. It is not often that we find these familiar themes clothed with such interest, and yet an interest of the most natural and practical kind.

The other Lectures, on the more general subjects of Literature, Man and Society, have the same characteristics of discrimination and good sense, with passages of great excellence. Some opinions are expressed to which we cannot wholly assent, but that is of no consequence. We noticed as more important a very few instances of strong assertion not sufficiently guarded; as the following—"It is impossible for ill health and a serene temper to go together." But the connexion of such passages usually shows their meaning, and we refer to them as the only faults that occurred to us. The book is one of marked character and worth. We hope it will find its way into many families, and not be turned from or slighted because it treats of matters which many women, especially the young and inexperienced, are apt to think they understand better than any one can teach. Confidence is not always knowledge, nor are people of any class the best judges always of that which they most need. A good book can be read by none, in a proper temper, without profit.

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AN ADDRESS *delivered before the Mercantile Library Company of Philadelphia, May 11, 1841. By William E. Channing.* Philadelphia: 1841. pp. 45, 8vo.

THOSE who are familiar with the writings of Dr. Channing—and who is not?—will hardly need to have the style of this Address commented upon, and this remark might almost as truly be made of the ideas, for it is the peculiarity of the Author that a few great thoughts run through and illuminate all he has written. If in the present instance we find less of profound observation than in

former addresses of a similar kind from the same pen, the nature of the subject required only a cursory survey of society, and the author has collected many forcible illustrations of the view which he takes. The subject is the prominent characteristic of the present age; which he represents as being a "tendency to expansion, to diffusion, to universality." Human action is freer than ever before. The importance of man as man is spreading silently, but surely. The grand doctrine that every human being should have the means of self-culture is slowly taking its place as the highest social truth. We see this tendency in science and literature,—in the intellectual movements of the age, in its religious movements, in government, and in industry;—under each of which heads Dr. Channing adduces broad facts in support of his position. This tendency must be contemplated with joy. Still it has its perils and evils, and many persons are alarmed. Dr. C. thinks there is no occasion for overwhelming fear, and he notices some features of the age which may restore confidence—some "elements of security" on which we may rely; and contends against the notion that communities are more likely to suffer from the conduct of the laboring classes, especially under a course of improvement, than from the vices of the rich and prosperous. He cannot close however without remarking on some of the discouraging aspects of our time, seen in its want of spiritual aims and its contentious temper. Still his hope surmounts all discouragement, and he concludes with a glowing picture of what the present age has done and may yet do for humanity and the soul.

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A DISCOURSE *on the Transient and Permanent in Christianity; Preached at the Ordination of Mr. Charles C. Shackford, in the Hawes Place Church in Boston, May 19, 1841. By Theodore Parker, Minister of the Second Church in Roxbury.* Boston. Printed for the Author. 1841. pp. 48, 8vo.

WE heard this Sermon with pain, and though on reading it we find that in more than one instance we misapprehended, and therefore incorrectly reported Mr. Parker's remarks, yet we confess the

impression left on our minds by its perusal is little less painful than that which we received when listening to its delivery. Mr. Parker, we know, will not consider the open and fair expression of dissent from his opinions an act of injustice to him; the liberty which he takes of condemning the persuasions of others he will accord to them in regard to his own representations. That he has uttered the sincere and earnest convictions of his soul, we entertain not the least doubt; but we feel an almost equal confidence that his views of the grounds of religious faith are unsound, and if generally embraced would result in wide-spread irreligion. Our first duty however is, to correct the erroneous exhibition which we gave in our last number of some parts of his discourse. We attributed to him the opinion, that "Christ added nothing to true religion." We should have subjoined, to do justice to the sentiment which he expressed, that by "true religion" he meant not any thing that had ever appeared or been imagined among men, but religion as it lies, and has from eternity existed, "in the constitution of the soul and the mind of God." We also quoted Mr. P. as saying, that "on the Christianity of the pulpit and the people," that is, the Christianity now preached and believed, "is written emptiness and deceit;" whereas he was presenting a hypothetical case, of a clergyman who should "think one thing in his closet and preach another in his pulpit," whose ministrations therefore would merit the severity of his description.

Having corrected the errors into which to our regret, however innocently, we fell, we are constrained to say that, while our account of Mr. Parker's Sermon presented the principal *points* of the discourse, which was all that we aimed to give, it necessarily omitted many expressions which we have pondered with grief, if not with surprise. He has spoken of the Bible in terms that not only conflict with the reverence in which we have been accustomed to hold it, but which seem to us to preclude the idea of its authority. Its *authority* indeed, in the common, or if he would rather we should so say, in the theological—which in the present instance is the common—sense of the word, is not recognised by Mr. Parker. To him the Scriptures are in many parts a precious and sacred volume, but they nowhere address him in a voice which he feels bound to respect unless he find confirmation of the truths

y proclaim elsewhere. So too the authority of Christ seems to be denied—at least his peculiar authority. Mr. Parker reserves him as a spiritual teacher and a quickening influence, but he does not acknowledge his instruction to be conclusive on the ground of the source whence it proceeds. Here—on the matter of *author-*—is the essential difference between Mr. Parker and others who receive the Gospel. We do not question his faith in Christianity, we are moved merely in its internal character. But on his principles *we* could have no faith in Christianity, and we believe, that instead of being singular in this respect, we represent the vast majority of mankind. Mr. Parker wishes “to make a distinction between religion and theology,” but in his attempt he has resorted to the use of a philosophy which irreverently invades the provinces of both religion and theology, and the inculcation of which from the pulpit, we believe, would be injurious alike to the Christian faith and to the human temper.

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*COURSE on the National Fast, May 14, 1841, observed on the occasion of the Death of President Harrison. By Charles W. Upham, Pastor of the First Church in Salem, Mass. Published by request. Boston: 1841. With an Appendix. pp. 26, 8vo.*

*SERMON delivered on the Fast Day observed in memory of the late President Harrison. By William B. O. Peabody, Minister of the Third Congregational Society in Springfield. Published by request. [In a Supplement to the Springfield Republican.]*

*THE HOLY VOICE. A Discourse delivered before the Society of the Rev. David Damon, in West Cambridge, Mass. on Friday, May 14, 1841, the day of the National Fast &c. By Norwood Damon. Boston: Little & Brown. 1841. pp. 16. 8vo.*

SINCE our last publication three more discourses preached on the late National Fast have come to our hands. While we have found, as might have been expected, a common current of thought running through all the sermons produced on this occasion, as

the manifest lessons of Providence presented themselves to the minds of the writers, we have also been much impressed with the individuality of each production. The preacher has spoken from the heart, and therefore has given his own strain in the dirge of the national sadness.

Mr. Upham's Discourse shows a careful consideration of the subject before him, which he presents under the two points of view suggested by the death, and by the life and character, of President Harrison. He traces a resemblance between the characters of Harrison and Washington, and remarks on the singular vicissitudes in the life of the late President.

Mr. Damon's Discourse may have been heard with profit, but he would have done wisely not to submit it to the criticism to which whatever comes from the press is liable. He describes the various voices by which men are addressed—the outward voices that salute the ear, the inward voices of conscience, passion, ambition, the voice of the world, the voice of God—the holy voice of his Providence.

Mr. Peabody's Sermon deserves a fairer page and a more durable form than that in which it appears. It is his object to describe "the man that we wanted, and the man we have lost," and to show the tendency of popular feeling in republics as illustrated by the history of Samuel under the Hebrew commonwealth and of the late President of the United States.

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SELECTIONS from the Writings of Fenelon. With a Memoir of his Life. By Mrs. Follen. Fourth edition, revised and enlarged. Boston: Samuel G. Simpkins. 1841. pp. 304, 12mo.

It is a sufficient proof at once of the estimation in which this work is held, and of the kind of estimation which it is suited to enjoy, that a gradual sale during thirteen years has exhausted three editions. A fourth is now printed in a style of great neatness. The "Selections" form a volume of permanent value, and will continue to find purchasers, as well as readers, among those who love the expression or would cultivate the spirit of a deep piety. The present edition contains a few Introductory Remarks from the pen of Dr. Channing.

## INTELLIGENCE.

**ORDINATION AT CAMBRIDGE, MASS.**—Rev. Henry Lambert was ordained Pastor of the Third Congregational Society in Cambridge on Wednesday afternoon, June 2, 1841. Mr. Lambert is a native of Winchelsea in England, and came to this country about five years since. After pursuing his studies for the ministry under the direction of Rev. Mr. Fox of Newburyport, he was “approved” by the Boston Association of ministers, and was favorably received as a preacher wherever he made temporary engagements, till he accepted the invitation to become the pastor of the church at East Cambridge.—The services of ordination were conducted by the following clergymen:—Introductory Prayer, by Rev. Mr. Hall of Dorchester; Selections of Scripture, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Mr. Peabody of Portsmouth, N. H.; Ordaining Prayer by Rev. Dr. Ware, Jr. of Cambridge; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Fox of Newburyport; Address to the Society, by Rev. Mr. Green of Cambridge, the late minister of the Society; Concluding Prayer, by Rev. Mr. Newell of Cambridge.

Mr. Peabody took for his text the charge of Paul to Timothy in 2 Timothy iv. 2, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.” His subject was—The deficiencies and needs of the ministry. After noticing the decay of that factitious importance which once belonged to the pulpit, and the restlessness and dissatisfaction which mark our times, the preacher undertook to show, first, where the fault does not, and secondly, where it does lie. The fault does not lie in the ministry as an institution. Such an order of men will always be needed; and they enjoy a peculiarly favorable position for the moral criticism of life and men. Nor does it lie in existing forms of religion; for forms are merely the relations of religion to time and space, and cannot properly be said to be dead, since they never were alive. Nor shall we find it in the Gospel itself. We have not outgrown Christianity. The spirit of the times is indeed a spirit of arrogant and self-conceited speculation; but this only shows the greater need of preaching the Gospel. There is a tone of deprecation of the Gospel as a positive revelation, against which Mr. P. felt himself constrained to speak. Some truths we must receive on authority and testimony, as the truth of immortality, for example. The exaltation of individual consciousness presents the



domain of spiritual truth under a belittling view, while Christianity is the Copernican system of the moral universe, making God the centre and putting man in the circumference.—To what then shall we ascribe the defects of the ministry? In the first place, preaching has been too technical, the Bible has been construed as a legal document. An anatomising style of preaching has prevailed. Christianity has no doctrines, if by this term be meant truths presented in set, formal propositions. Christ did not come to form a system, but to *reveal* the actual state and eternal laws of the moral universe. The life of Jesus is a fuller revelation than his teaching. The great facts of the Gospel should be the substance of preaching. Again, preaching is injured by a spirit of compromise and accommodation. The clergy have indeed shown much moral courage and self-sacrifice; still there may be ground for the charge of a want of fidelity. Their social intimacies and sympathies may be in the way of their speaking the whole truth. The vices of the church have not been sufficiently rebuked. Avarice is its evil demon; this sin should be clearly exposed. A covetous Christian should be made to appear as strange an expression as a blasphemous Christian or a licentious Christian. The popular cries determine too much the character of the pulpit, and preaching accommodates itself to the public taste, both in regard to practical religion and to the grounds of faith in Christianity. Lastly, the Gospel has been preached with too little faith on the part of its ministers. A fearful preacher must make a skeptical congregation. Skepticism in the pulpit may show itself in various ways, and cover a larger or narrower space of instruction. The preacher should have a firm historical faith, should have a faith in all that Jesus taught and was, and should have the faith of experience, of insight, of personal knowledge—spiritual faith—Christ formed in him. Then he will succeed.

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**ORDINATION OF AN EVANGELIST.**—Rev. Augustus H. Conant was ordained as an Evangelist in the Bulfinch Street church in Boston, on Sunday evening, June 27, 1841. Mr. Conant is a native of Vermont, where he was educated as a Calvinistic Baptist. In 1834 he went to Illinois to reside on a farm. In 1837 he became acquainted with Unitarian Christianity through the pages of the “Western Messenger,” and took pains to procure the writings of Unitarians, which established his faith in their opinions; in which he became so much interested that, on the suggestion of Rev. Mr. Hosmer, he determined to relinquish his occupation, and devote himself to the ministry. After studying for

ome time, and having prepared some discourses, he felt the wants of the people in his neighborhood to be so great, that he preached to them several times in a school-house, and also in other towns. Being then advised to visit Cambridge for a more thorough preparation of himself for the ministry, he came to Boston about a year ago, and has since been prosecuting his studies under the direction of Rev. Professor Ware Jr., and in partial connexion with the Theological School. His purpose now is, to return to the West, and to preach as an Evangelist wherever Providence may open a door for his labors, preferring for the present a missionary life to the engagements of a settled clergyman.

The services of ordination were as follows:—Introductory Prayer, by Rev. Mr. Gray of Boston; Reading of Scriptures, by Rev. Mr. Muzzey of Cambridge; Sermon, by Rev. Mr. Hosmer of Buffalo, N. Y.; Ordaining Prayer, by Rev. Dr. Ware, Jr. of Cambridge; Charge, by Rev. Mr. Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Clarke of Boston; Concluding Prayer, by Rev. Mr. Muzzey.

Mr. Hosmer's text was from Ecclesiastes ix. 10, "Whatsoever thy hand findeth to do, do it with thy might;" and it was the object of his discourse, to illustrate and consider the fact, that our execution generally falls below our conception of duty. After describing those who exhibit this defect through their whole characters, who spend life in ruminating on purposes and plans, the preacher turned attention to the frequent exhibition of the same fault in religion; where knowledge is not enough, but practice also is indispensable. Who has wrought out his own idea of truth—expressed it in action? Take the truths which we hold respecting God and our relations to him, respecting the dignity and worth of the human soul, and especially respecting the brotherhood of humanity;—how few act as if they believed these truths. There are various modes of philanthropic action; we often spend our time in fault-finding, when we should select some one or more of these modes on which to bestow our efforts. Mr. Hosmer then adverted to the peculiar form of action suggested by the occasion, and spoke of the great opportunity for missionary labor in the West. He did not mean however to say that the work there to be done was easy. Effort, labor, and patience were required. The present is the time for action. Returning to the general subject of discourse, he proceeded to answer the question, why in our life the actual is so unworthy of the ideal. Why do we not accomplish more? Several reasons were briefly given. The danger of delaying to work out our conception of the good that may be done was then presented. Still speculation need not be condemned. The higher and truer our conceptions, the better we shall act; and reciprocally, the better we act, the holier and more just will our conceptions

be. In conclusion the example of Jesus was adduced, who united contemplation with action, and whose character should be our study.—The Charge and Right Hand of Fellowship were such as the peculiar circumstances of the candidate demanded.

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**ANNIVERSARIES IN BOSTON.**—We gave in our last number full reports of the anniversary meetings, in which our readers might be expected to take most interest. We now present brief notices of the other meetings of religious or benevolent Associations, which were held in this city during the last week of May in the present year.

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**THE MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY** at their annual meeting received the Report of the Treasurer, which exhibited a gratifying statement of the condition of the funds. Forty widows, or families, of deceased ministers received shares of the appropriations of the past year; and seventeen hundred dollars were appropriated for the same purpose for the present year. Two hundred dollars also were by a vote of the Society added to the contribution of the Massachusetts Convention. The government of the Society for the present year are as follows:—Hon. Peter C. Brooks, *President*; Rev. T. M. Harris D. D., *Vice President*; Rev. Francis Parkman D. D., *Secretary*; George Ticknor Esq., *Treasurer*; Hon. Messrs. Josiah Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, and James Savage, and Rev. John Pierce D. D., *Counsellors*.—Few charities are of so unexceptionable a nature as this, or are more worthy of commanding the interest and patronage of the Congregational community. Without distinction of religious opinions, with reference only to ascertained want and worth, it supplies relief; and ministers effectually to the comfort of the widowed and orphaned, who have known brighter days.

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**THE PRISON DISCIPLINE SOCIETY** observed its sixteenth anniversary by the usual exercises. An abstract of the Annual Report was read, which presented a large amount of statistical information respecting Lunatic Asylums, Penitentiaries, County Prisons, Imprisonment for Debt, and other kindred subjects. From a table embracing the statistics of eleven American Asylums for the Insane it appeared that the whole number of patients received from the first had been 9849, of whom 3843 had recovered. "The first Asylum established in this country was at Williamsburgh, Vir. before the Revolution." The Friends' Asylum at Frankford, Penn. was established in 1817; the M'Lean Asylum at

Charlestown, Mass. in 1818; while between 1820 and 1830 three were established, between 1830 and 1840 eight, and in 1840 eight more were built or commenced. The proportion of the insane to the whole population of the country cannot be less than 1 to every 1000 souls; the number of persons who become insane annually is estimated at not less than 1 to every 3000. "The cures in recent cases, in favoured Asylums, are from 90 to 100 per cent; in old cases from 15 to 35 per cent. In the British Asylums the average mortality is 21 per cent; in the French Asylums 32 per cent; in the American Asylums 12 per cent.—Addresses were made by Rev. T. S. Clarke of Stockbridge, Rev. Edwin Holt of Portsmouth, N. H., and Rev. President Hopkins of Williams College.

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THE MASSACHUSETTS TEMPERANCE SOCIETY held this year its twenty-fifth annual meeting, the President, John C. Warren M. D., in the chair. The Report was read by the Secretary, Walter Channing M. D. The greater part of the time was occupied by the reformed drunkards, whose speeches were as effective as they were peculiar.

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THE MASSACHUSETTS TEMPERANCE UNION held several meetings during the week. John Tappan Esq., the President, made some introductory remarks. Nathan Crosby Esq., the Secretary, read parts of the Annual Report. Rev. Mr. May of Scituate offered a resolution which he sustained in an address. Rev. Mr. Baird from Paris, gave an account of the progress of Temperance in Europe. "Several members of the Washington Total Abstinence Society spoke with great earnestness and effect."

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THE PASTORAL ASSOCIATION met in Park Street church. The Sermon was preached by Rev. Parsons Cook, on the Causes of the decline of doctrinal preaching. Rev. Dr. Storrs was chosen first preacher for the next year, and Rev. Professor Park substitute.

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THE AMERICAN EDUCATION SOCIETY has been in operation twenty-five years, during which period it has assisted 3389 beneficiaries, and raised for its object \$866,000. During the last year it assisted 810 young men "in the various stages of their education;" of whom 121 were new beneficiaries. The Society conducts its operations to a great extent through Branches, the two principal of which are the Central Amer. Educ. Society, whose seat is at New York, and the Western

**Amer. Educ. Society.** The receipts of the Parent Society and of the Branches the last year amounted to \$63,113 58; and the expenditures to \$56,049 10; over \$7000 of which was paid towards a reduction of the debt of the Society, which now exceeds \$25,000. Rev. Dr. Cogswell a short time since resigned the office of Secretary which he had held for nearly ten years, having accepted an appointment to the Professorship of National Education and History in Dartmouth College, and Rev. Samuel H. Riddle of Hartford, Conn. was chosen in his place. A part of the Annual Report this year was devoted to a removal of the objection, that the supply of ministers is already sufficiently great. Resolutions were offered and Addresses made by Rev. Dr. Pond of Bangor Theological Seminary, Rev. Professor Goodrich of Yale College, Rev. Asa D. Smith of New York, and Rev. Thomas Brainerd of Philadelphia.

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**THE MASSACHUSETTS MISSIONARY SOCIETY** celebrated its forty-second anniversary this year. It has supported missionary labours in other States, and paid "many thousands of dollars into the treasury of the National Society," besides assisting 150 feeble churches in this Commonwealth. The number of churches in Massachusetts assisted the last year was 71; the average amount paid to each, \$131. The receipts the last year were \$17,581 31. The meeting was addressed by Rev. Levi Packard of Spencer, Rev. T. S. Clarke of Stockbridge, Rev. J. S. C. Abbot, Rev. Mr. Brainerd of Philadelphia, and Rev. Dr. Robbins.

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**THE BOSTON SEAMAN'S FRIEND SOCIETY** held this year its thirteenth annual meeting. The Report presented proofs of its continued usefulness. The Mariner's Church has now about 150 members, more than half of them males, "two-thirds of whom were once living in all the wretchedness and vice of drunken sailors." The Sailor's Home received the last year 873 boarders, and now supports itself. Addresses were made by Lieut. Moore of the U. S. Navy, who gave an account of the Sunday School at the Navy Yard in Charlestown, of which he is superintendent, and in which there are now 200 boys taught by 20 ladies, and two classes of adult seamen taught by gentlemen; Rev. Mr. Spaulding, Secretary of the American Seaman's Friend Society; Rev. Mr. Rogers of Boston, who in the course of his remarks exhibited the "way-worn, worm-eaten Bible" which in the hands of Adams, the patriarch of Pitcairn's Island had been the occasion of the civilization and religion that were witnessed when the settlement was visited by Capt. Beecher in 1825, and which the granddaughter of one of the mutineers of the

Bounty had exchanged with a sailor from this port for a copy in larger print; Rev. Mr. Scott of Stockholm, a Scotchman, of the Methodist Connexion, who has spent the last eleven years in Sweden, and now visits this country for the purpose of awakening among American Christians an interest in the moral condition of that kingdom; Rev. Mr. Edström, a native of Sweden, now a resident in New York; and Rev. Mr. Hague of Boston.

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**THE AMERICAN TRACT SOCIETY at Boston** in their twenty-seventh Annual Report stated the receipts of the last year to have been \$28,401. The immediate field of the operations of this Society is the northern part of New England, embracing Maine, New Hampshire, Massachusetts, and the eastern part of Vermont. \$6000 however were paid the last year "for the circulation of tracts in foreign and Pagan countries," \$600 of which were for publishing Rev. Mr. Baird's "History of the Temperance Reformation in the United States" in the Russ and Finnish languages: a work which has been published "in six important languages." Besides the tract distribution, nearly 40,000 *volumes* have been circulated during the year. At the meeting remarks were made by the President, John Tappan Esq.; by Rev. Mr. Cooke of New York, who described the efforts of agents in circulating the books published by the Society, which have been chiefly sold, but at cost; by Rev. Mr. Scott of Stockholm, who spoke of the extraordinary success which attended Mr. Baird's efforts in the cause of temperance on his visit to Sweden; by Mr. Gellibrand, a merchant from St. Petersburg; and by Rev. Mr. Pritchard, an English missionary and at present British Consul at the Society Islands, who had just arrived in this city on his way from Tahiti to England.

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**THE MASSACHUSETTS SABBATH SCHOOL SOCIETY** in their ninth Annual Report expressed satisfaction at the increased influence of the Society. Thirty-two new books were published the last year, besides the "Sabbath School Visiter," the periodical organ of the Society. Large assistance had been afforded in sustaining and establishing Schools in Missouri. The number of schools connected with the Society is 377, in which are 7727 teachers and superintendents, and 62161 scholars.—Addresses were made by Rev. Mr. M'Clure of Malden, Rev. Mr. Pritchard from Tahiti, Rev. Mr. Thayer of South Dennis, and Rev. President Humphrey of Amherst College.

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**THE AMERICAN BOARD OF FOREIGN MISSIONS** held a public meeting

in this city in the anniversary week, when a statement of the condition and prospects of the Board were made by Rev. Dr. Anderson, and addresses were made by Rev. C. Eddy, Rev. Dr. Hopkins, Rev. Mr. Bingham from the Sandwich Islands, who had lately returned to this country after an absence of twenty-one years, and Rev. Mr. Scott from Stockholm, who gave a sad picture of the religious and moral state of Sweden. "There was orthodoxy in their creed and pulpit ministrations. There was church discipline, perhaps not equalled in any part of the earth, if faithfully executed. It is made the duty of every clergyman to see every member of his parish once a year, and he has the privilege of commanding the attendance of every man, woman, and child at these domiciliary visits. The union of church and state is most perfect. Every Swede is born a member of the church, and at the age of fourteen he is admitted to the sacrament. If he neglects to do this, he loses his political privileges. No Swede is permitted to leave the national church under penalty of confiscation. Among the clergymen in private, however, there is a great deal of Swedenborgianism and Universalism." "There is a good deal of infidelity, too, in regard to the obligation and possibility of "living up to the Bible." Profaneness "is so universal that it is not thought to be an evil. There is an utter want of truth, and a fearful prevalence of immorality. While on the surface there is nothing abhorrent to the chaste," licentiousness prevails to an extent absolutely incredible. We cannot but think Mr. Scott must have represented the state of society in darker colours than would be justified by an observation more extensive and accurate than he may have been able to make.

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THE FOREIGN EVANGELICAL SOCIETY presented its claims at a public meeting, through Rev. Mr. Baird, who has lately returned to this country for the purpose of preparing a work on the religious movements of the American churches for publication in Europe, but intends to go back and remain some time longer abroad, as the Agent of this Society, and with a special view to the promotion of the cause of Temperance, "spending half the year in the North of Europe, and his winters in France or Geneva." Mr. Baird stated that the present number of Protestant ministers in France is about 640, of whom about 140 are considered "evangelical;" besides these there are about 100 ministers who are not supported by government. The last year 170,000 Bibles were distributed by the Bible Societies in France. 102 *colporteurs*—lay distributors or missionaries—were employed, "all but one of whom were Frenchmen, and 65 of them converted Catholics." The plan of operations of the Foreign Evangelical Society includes a Committee at

va, composed of three clergymen and seven or eight laymen, are to have the direction of this work and report to the Society me.

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THE NEW ENGLAND ANTI-SLAVERY CONVENTION held its meetings on three successive days in the Chardon Street chapel. The time was principally occupied in the discussion of resolutions condemning the most severe and indiscriminate terms those who do not sustain the movements of the Abolitionists. The clergy in particular were the objects of fierce denunciation. A very long discussion arose upon a motion offered by Mr. H. C. Wright, pronouncing "the church and clergy of the United States, as a whole, a *great brotherhood of thieves*;" which after various attempts at amendment was finally adopted in this form:—"Resolved, that so long as their present position is retained, they shall be renounced as a Christian church and clergy, and ranked with those who neither fear God nor regard man." The late national convention was voted to have been "a most humiliating spectacle of moral degradation."

In connexion with this Convention "a meeting of the friends of universal reform" was held, at which it was "Resolved, that a Committee of twelve be appointed, with power to increase their number at discretion, to call a World's Convention, to consider the subject of Human Rights in all its bearings—what they are—the present condition of the world in respect to them—the causes of their violation—and the means of their restoration and protection." The Committee consisted of William L. Garrison, Lydia M. Child, Robert Purvis, Lucretia Mott, Joel J. May, Edmund Quincy, Nathaniel P. Rogers, Maria W. Chapman, Wendell Phillips, Henry C. Wright, William Bassett, and Charles Burleigh.

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THE MASSACHUSETTS ABOLITION SOCIETY represents that party in the Anti-Slavery movement which seceded from the old Society, and is generally described as the "new organization." They celebrated their anniversary in the Marlboro' Chapel, when abstracts of the annual Report were read by Rev. Messrs. Phelps and Torrey, and addresses were made by Rev. Elon Galusha, Rev. Luther Lee, and H. H. Garnett, a colored minister from Troy, N. Y. The receipts for the last year were \$9,959 70.

In the course of the week a public discussion on Slavery was held in the city between Rev. Mr. Colver of Boston and Rev. Mr. Davis of Georgia, and is said to have been conducted with propriety and ability on both sides.



**MASSACHUSETTS COLONIZATION SOCIETY.**—A meeting was held in this city on the 26th of May, by the friends of African Colonization, which resulted in the formation of a State Society, auxiliary to the American Colonization Society, “the sole object of which shall be to colonize upon the coast of Africa free people of colour, with their full consent.” Hon. William B. Banister of Newburyport was chosen *President*, and a Board of nine *Managers* was elected. The choice of a *Corresponding Secretary and General Agent* was deferred. The meeting was addressed by Rev. Dr. Woods of Andover, Rev. Dr. Humphrey of Amherst, and Mr. Pinney, formerly Governor of Liberia.

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**BAPTIST ANNIVERSARIES.**—The anniversaries of the Baptist religious Associations were celebrated this year in the new church in Bowdoin Square.—*The Ministerial Conference of Baptist Ministers in Massachusetts* enjoyed “a free and kind” discussion, and listened to the annual sermon, from Rev. Mr. Neale of this city, on “the peace of Zion.”—*The New England Sabbath School Union* reported the number of Baptist Sabbath Schools in the six New England States as 569, in which were 47,508 scholars, under 6356 teachers.—*The Northern Baptist Education Society* in their Report expressed regret that they had been obliged to curtail their operations, having for the last four years met with “an unbroken series of depressions.” The present number of “beneficiaries on the funds of the parent Society and its Branches is 98;” in 1837 it was 186.—*The Baptist Board of Foreign Missions* held a public meeting for the communication of missionary intelligence and the delivery of addresses, which, as in the case likewise of the other Societies, were all made by clergymen.—*The Massachusetts Baptist Convention* is “the real parent, though now an auxiliary of the American Home Mission Society,” and “has reached the fortieth year of its existence.” The addresses here also were made by clergymen.

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**ANNIVERSARIES IN NEW YORK.**—Of the anniversary meetings held in New York the second week in May of the present year we can only take the briefest notice consistent with a record of the operations which they brought under the public view.

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**THE AMERICAN BIBLE SOCIETY** has been in existence a quarter of a century, in which time nearly 3,000,000 Bibles and Testaments have been issued from its depository, and it has either directly or indirectly pro-

moted the distribution of the Scriptures in nearly fifty languages. The receipts the last year were \$118,860 41, among which was a bequest of \$5000 by Miss Mary Brimmer of Boston. The meeting was addressed by the President, Hon. John C. Smith, and several clerical gentlemen.

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**THE AMERICAN TEMPERANCE UNION** listened to addresses from the President, Hon. Theodore Frelinghuysen, Dr. Jewett, Rev. Mr. Scott from Sweden, Rev. Mr. Baird from France, Rev. Mr. Bingham from the Sandwich Islands, John Tappan, Esq. of Boston, and Mr. John Hawkins of Baltimore.

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**THE AMERICAN HOME MISSIONARY SOCIETY**, which presented its fifteenth Annual Report, employed the last year 690 missionaries and agents, who performed labour in 862 congregations and missionary districts, in 21 States and Territories of the Union, and in Canada and Texas. The receipts were \$85,413 34. The meeting was addressed by Rev. Mr. Spaulding of Illinois, Rev. Mr. Bacon of New Haven, Rev. Dr. Patton of New York, and Rev. Mr. Scott of Stockholm.

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**THE AMERICAN TRACT SOCIETY at New York** in their sixteenth Annual Report stated, that in the course of the last year they had printed 4,436,710 publications; and since the formation of the Society almost 60,000,000, including more than a million and a half of volumes. The receipts the last year were \$98,962 59, "of which \$57,220 98 were for publications sold, and \$23,395 25 for foreign distribution." The Report spoke of the success which had attended the "aggressive" system of distribution. Special pains had also been taken to increase the circulation of *volumes* by means of Agents and other instrumentality.—The meeting was addressed by several clergymen.

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**THE AMERICAN SEAMEN'S FRIEND SOCIETY**, which this year celebrated its thirteenth anniversary, presented in the Report a summary of the amount expended the year past by this and kindred Societies, viz. by this Society \$12,292 55, by its auxiliaries \$6400, by Societies not auxiliary \$13,550; besides which \$10,000 has been collected by Rev. Mr. Sawtell for the erection of a chapel for seamen and others at Havre in France; so that "at least \$40,000 have been raised in the United States during the past year for the benefit of the Seamen's cause." The Society supports chaplains at Honolulu, Havre, Cronstadt, and Sydney in Australia. It has three houses for boarding sea-

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men in New York, in which since they were opened—one in 1837, the others in 1839—between six and seven thousand seamen have been accommodated.—Addresses were made by Richard H. Dana, Esq. of Boston, Rev. Messrs. Scott, Baird, Bingham, and others.

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THE FOREIGN EVANGELICAL SOCIETY was addressed by the President, Hon. Theodore Frelinghuysen, and an abstract of the second Annual Report was read by Rev. E. N. Kirk. It took a survey of the state of religion with reference to the efforts of this Society in Holland, Germany, Denmark, Sweden and Norway, Russia and Poland, the South of Europe, and particularly in France. The receipts of the year were \$14,357.—Addresses were then made by Rev. Professor Goodrich of Yale College, Rev. Robert Baird, the Foreign Secretary of the Society, Rev. Mr. Scott from Sweden, and Rev. Mr. Kirk.

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THE AMERICAN ANTI-SLAVERY SOCIETY—the “old organization,”—held its eighth annual meeting, Lindley Coates, President of the Society, in the chair. The Report was read by James S. Gibbons, Chairman of the Executive Committee. It noticed occurrences of the last year,—the (alleged) improper transfer of the “Emancipator,” the former journal of the Society into “hostile hands”—the unworthy course, (as it was deemed,) pursued by the World’s Convention in London—the conduct of Gov. Seward in reference to Virginia—the liberation of the Amistad Africans &c. Resolutions were offered and supported by Messrs Garrison of Boston, Stewart of Utica, Rogers of New Hampshire, and Burleigh of Philadelphia. At subsequent business meetings a great number of resolutions were passed, one of which expressed strong disapprobation of an attempt to form a third political party by the Abolitionists of the United States, and another declared the late national fast an “impious mockery of God and humanity.” The Committee on Finance reported that the Society ought to raise at least \$6000 the ensuing year. “Abby Kelley spoke almost indignantly on this proposition,” which many others thought inadequate, and it was “finally resolved, to raise \$15000.” The amount received the last year was \$6,825 10.

The present organ of the Society is the “National Anti-Slavery Standard,” published weekly in New York; Lydia Maria Child, Editor; David Lee Child, Assistant Editor.

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Our notices of other meetings must be deferred.

THE  
MONTHLY MISCELLANY.

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THE JEWISH SECTS.

THE mere student of history, unbiassed by any hereditary, long-cherished associations, cannot fail to be convinced even by a hasty examination of the honored records of the Jewish nation, that they contain stores of the richest materials which the history of our race can offer. When, however, we take into account the peculiar character of the Jewish nation and consider the intimate connexion between Christianity and Judaism, the intellectual history and political fortunes of the Jews become doubly interesting. He to whose heavenly wisdom our souls render joyful homage addressed himself personally to Jews, and so complete was the allegiance of his disciples to the faith of their fathers, that the spiritual teachings of Jesus alone could not suffice to set them free from its narrowing influence, but a vision from heaven was needed to send out Peter and his brethren to proclaim the Gospel to the Gentile as well as to the Jew. Selecting one from various objects interesting in this view, we propose to inquire into the origin and character of the different sects of Judaism.

And first, it may be observed generally, that in the history of Jewish opinion we perceive four distinct tendencies. 1. An effort to attain to inward peace—the justification spoken of by Paul—through the deeds of the Law, by heaping ceremony upon cere-

mony, and by the observance of traditions. This tendency was essentially Jewish, and was shared more or less by every Jew.

2. A religious indifference,—satisfaction with strict compliance with the external, and imperfect performance of the internal precepts of the law. 3. A spirit of criticism, that led men to reject every dogma and tradition not founded in reason or not logically proved, and to slight all mysteries. 4. An attempt to find religious peace in holy living and contemplation, united with the works of the Law; the want of true faith and a sanctifying spirit appearing in the false support sought in seclusion and asceticism. Such being the main elements, let us attend to their genuine and perverted manifestations in the different sects of Judaism.

The Pharisees, being by far the most prominent of the Jewish sects, have the first claim upon our attention.—Their name may either import one *set apart*, a *separatist*, or an *expounder*; but it seems best to adopt the former explanation. It was probably opposed to the name given to the mass of the people, “the people of the earth.” We find the first traces of this sect soon after the time of Ezra, in the *Chasidim* or *pious*, those that observed the traditions of the Elders and gratuitous ceremonial observances,—the same with the Assidæans of Maccabees I. ii. 42. The idea of the sect in its origin was doubtless good. A desire to preserve the traditional relics of inspired and priestly ancestors, and the honest attempt to supply the short comings of duty by ceremonial acts of supererogation, within the limits of human effort, are certainly not to be blamed. Indeed in one sense the multiplication of ceremonies and penances may be a virtue, for when men are thoroughly convinced that peace is to be found in these, he is most praiseworthy who plies the scourge of penance most furiously. Our Saviour’s condemnation of the Pharisees, taken by itself, seems general, but an examination of the accounts of the sect which have been handed down teach us to limit his censures, as was doubtless his intention, to the majority of the body. Of the seven classes of Pharisees enumerated in the Talmud, five are called hypocritical, one is said “to love the recompense of God,” while the other obeys from “fear of God.” It is said also, that not the Pharisees are to be feared, but those that pretend to be Pharisees. We must remember too, that the Pharisees of our Saviour’s time are not to be

considered specimens of the original sect; for the Jews shared in the wide spread and fundamental religious corruption of that age. The honest though mistaken endeavor after holiness with which these separatists had commenced, had come to be only a cloak of iniquity, and in increasing their holy labors they only increased their sin. Many indeed sinned "ignorantly through unbelief," but more were thorough, uncompromising hypocrites. Their false show was precisely of the kind to allure the people and secure their admiration and confidence, while the power thus gained, deriving immense support from its seeming moral foundation, was exerted for private and vicious ends. One would think that this instance might have sufficed, and no repetition of the experiment of priestly imposture in after-times have been necessary.—The Pharisees were strenuous supporters of the doctrines of immortality and future retribution, and there is strong evidence that they held the doctrine of metempsychosis, or the transmigration of souls. The incorrigibly wicked they consigned to everlasting punishment, those less vicious were purified in inferior bodies upon the earth, while the good passed into excellent bodies. By the help of this view, we may interpret the passage, John ix. 2,—“Who did sin, this man or his parents, that he was born blind?” The Pharisees also held the doctrine of predestination, combining with it however that of the freedom of the will. How they attempted to reconcile the two, we are not informed.

The next sect to be mentioned is that of the Sadducees, combining, like the former, evil tendencies with good. Their origin is uncertain. A Talmudic story refers it to one Sadoc, a pupil of Antigonus of Socho. Accustomed to hear the practice of virtue urged upon disinterested principles, apart from the fears of an hereafter, he is said to have been led into the error of denying a future life. It is more probable, that at the outset the Sadducees only rejected the traditions of the Elders and ceremonial works of supererogation, while they retained the doctrine of the soul's immortality. They do not seem, however, to have found any substitute for these unprofitable labors; and the religious spirit consequently, not being fed even upon this poor food, grew fainter and fainter. We perceive traces of the main tendency of this sect soon after Ezra's time in the *Zadikim*, the *just*. To the criti-

cal spirit of the Sadducees, carried to an extreme, we may perhaps attribute their rejection of the doctrine of immortality, as something which does not admit of distinct proof, and also the belief in angels, in predestination, and in the assistance of the spirit of God. They seem to have regarded the angels of the Pentateuch as transient manifestations of God. The tendency of their doctrine was to separate the Creator from his creation, and make him an idle spectator of his works. There seems to be no sufficient reason for the assertion, that they rejected all the Jewish Scriptures but the Pentateuch; for although Josephus speaks of their receiving the Law alone, he uses the term "Law" in contradistinction from unwritten traditions, under which the Pharisees had completely buried the light of Scripture. Christ indeed argues with them only from the books of Moses, but this might have been accidental, and we know that the Rabbins quoted from every division of the Scripture in their controversies with them, and laid to their charge no rejection of this kind.\* Although the apparent satisfaction of the Sadducees with the deeds of the Law is by no means in their favor, we must not condemn them in indiscriminate terms. They saw the folly of traditions and rejected them. They were not religious, and they did not pretend to be so. Except in rare cases,

\* It ought in fairness to be stated, that the testimony of the Christian Fathers is entirely in favor of the opinion, that the Sadducees rejected the later Prophets.—The distinguished Scholars Origen and Jerome, as well as Tertullian and Petavius, make this assertion. The authorities against it are, we believe, all modern. Most persons will think this decisive; but, in the absence of any Jewish testimony in favor of this view, (for when Josephus says that the Sadducees received only the "Law," he may have used the term with that latitude of meaning which it must receive in the sentence, "It is written in your Law,—that is, in the *Psalms*,—'I said, ye are gods,') some may be inclined to think, that this opinion of the Fathers originated in giving too narrow a signification to the term just mentioned.—Some importance attaches to this question in settling the authority of the later Prophets as inspired teachers; unless indeed it be true, as Coleridge asserts, (without however giving his authorities,) that the Sadducees were but few in number, a sort of fashionable latitudinarians. The following is the opinion of Dr. Jortin. "The Sadducees admit the Prophets as sent from God, to instruct and reform the nation and to enforce the Law, but they held that all articles of faith and fundamentals of religion were contained in the Law, and were to be sought no where else."

they did not court popular favor by an assumption of unreal sanctity. They were worldly and unbelieving, but they were not hypocrites. We have the testimony of Josephus to the Epicureanism of this sect, many of those whom fortune had favored being firm adherents to their opinions.

We come next to speak of a most interesting and noble sect, the **Essenes** ; but little known, and deserving a more detailed account than our limits will admit. Prideaux speaks of them as originating from the Pharisees, and reforming upon the original stock. Their name signifies, *holy*. We find no mention of them in the Gospel histories, partly, it may be presumed, on account of their retired habits, and partly because their purity needed no censure. Their head-quarters were on the western shore of the Dead Sea, at a little distance from the water, and from this place they sent out companies, that dwelt in the cities and villages of the land. They were ascetics, exceedingly simple in their diet, eating at public tables, and on account of their temperance and regularity frequently attaining to a great age. They seem to have been imbued with the mystical philosophy then so prevalent, and had their sacred books and mysteries which they were bound by oath not to divulge. They had an unbounded but honest faith in ceremonies, purifications and the like services, and though they would not offer victims in the temple, considering it impure, had their own private sacrifices. Some of them approved of and entered upon the marriage state ; some again, while they deemed it necessary and allowed it to others, refrained themselves, educating the children of others. They had a community of goods, but were nevertheless exceedingly industrious, as farmers, mechanics, and particularly as physicians. They lived together, like the monks and spiritual societies of the Roman Communion, paid great attention to religious worship, and were exceedingly studious to cultivate the religious character and affections—to lead a religious life. After serving a three years' noviciate, candidates were admitted into their order upon binding themselves by an oath to the service of God, to the practice of justice, to passive obedience to magistrates, and to unalterable simplicity even though they should be called to public stations. This was their last oath, affirmation being ever afterwards considered a sufficient pledge. They took no food, unless



it had been prepared by the society, and so strict were they in this matter, that if any one of their number was expelled for a great crime, (a sentence sometimes passed,) he would subsist on roots or die, unless indeed the society in mercy received him back, rather than violate this rule. They were exceedingly scrupulous in the administration of justice, and a sentence once passed could never be revoked; no one under pain of death might speak evil of their legislators. They held to their faith through torture and death, having a firm persuasion of the immortality of the soul and the eternal punishment of the wicked. They held that all things go by fate, every thing being predestined. They were allowed, in their peaceful way, to remain unmolested amidst political revolutions, and to grow strong in the midst of war and violent change. Their number was about 4000. The Jewish philosopher Philo represents them as less devoted to mystical philosophy than might be inferred from the common account, which is that of Josephus. But Josephus was a Jew of Palestine, and an historian describing Jews of Palestines; Philo a Jew of Egypt, and a theorizing philosopher. It has been thought by many, that the Therapeutæ of Egypt were a branch of the Essenes. We must be content with stating the conclusion of the German historian, Neander, upon the subject. He says, "we find no relationship between the two sects, which obliges us to admit any external derivation of one from the other. We do not know that the sect of the Essenes ever extended itself beyond Palestine, and the origin of the sect of Therapeutæ can be well enough explained from the tendency to asceticism and mystical philosophy, which prevailed among the Egyptian Jews." We have only room to observe of them, that they devoted themselves to contemplation, and the allegorical interpretation of the Scriptures, leading a solitary life in cells.

We can but touch very briefly upon the Samaritans and Herodians. The former are hardly to be numbered among the Jews. They received only the Pentateuch, rejected traditions, and contended that Mount Gerizim, and not Jerusalem, was the place where men ought to worship. They were free, on account of the influences exerted upon them from abroad, from many Jewish prejudices, and seem to have been truer and purer worshippers than their neighbors, the men of Judah.—The Herodians were a sort of

man Jews, who held, in opposition to the Pharisees, and as followers of Herod the Great, that it was lawful to pay tribute to Cesar, and to comply with many heathen customs and ceremonies. This last characteristic, their cowardly compliance with unjust demands, Jesus probably censured as the leaven of Herod, Mark . 15.

After this account of the different phases of Jewish belief and opinion, it will hardly be necessary to point out the various influences which these sects would exert upon the minds of the mass of the people. The intriguing, artful Pharisee was stronger in his active influence, than the retired, contemplative Essene in his quiet temple. Hence, as might be supposed, external worship and internal irreligion were the distinguishing characteristics of the Jewish nation; superstition and sin then, as ever, went hand in hand. The glorious promises of the Prophets were interpreted in a sensual sense, and the kingdom of righteousness which was to be established through repentance, became a kingdom of power to be set up by arms. And when the time drew nigh, and the kingdom was at hand, the blind guides of the people neither prepared to enter in themselves, nor suffered others to go in.

R. E.

## INCIDENTS IN THE LIFE OF AMBROSE.

"A NEW Governor is to be appointed for Liguria," said Probus Anicius, the Prefect of Italy, to his friend Paternulus; "who shall be called to the office?"

"Only let him be a Christian and the friend of Valentinian," replied his venerable adviser.

"They speak of a youth of Treves," continued Anicius, "as being possessed of all the qualities most needed in such a station; ready an eloquent pleader and expounder of our laws; in his nature, generous, ardent and fearless; in morals, severely virtuous; in his duties, preeminently vigorous and untiring; in manners, distinguished by a certain lofty courtesy and refined simplicity; and his mastery over science and the arts, inferior almost to none

even in the imperial court and among the learned professors of the Rome of Gaul. Ambrose is his name."

"Ambrose has indeed claims upon your consideration other than those you repeat," added the old patrician; "he has a noble descent. His father was a Prefect, whose jurisdiction extended from Germany to Mauritania."

An embassy was soon despatched to Ambrose, declaring his advancement to the care of the country in Western Italy, of which Milan was a principal city.—But let us notice the position in which the message found him; for this will disclose some of the immediate influences which combined to make great, venerable and beloved that unforgotten name of Ambrose, and to win for him the title of the Christian Plato.

He lived at a time when the religious enthusiasm of the early Christians was almost freed from external checks, and before it had thoroughly scrutinized its own tendency to dangerous excesses. The powerful minds of Chrysostom and Basil in the East, and of Jerome in the West, were rapidly bearing the faith they preached above the assaults of ridicule and contempt. Opposition, even when clothed with power, had learned that there are convictions which are unalterable, as there is a fortitude that is invincible and a defiance that cannot be intimidated. Emperors therefore, if not themselves nominally converted, at least availed themselves of policy rather than authority, and were willing to wait for the farther results of this wonder-working belief. Among believers too ecclesiastical affairs had taken a more permanent form. Devout recluses could practise their austerities without being hunted from their concealment; and if they came forth at all, it was to debate some question agitated in the Church itself, or to rejoice over the newly broken idols of some Pagan temple.

The place where Ambrose gave himself to his early studies, in its situation and its society was equally favorable to the development of a symmetrical and commanding character. Enclosed between two ranges of hills, beautified by the stream of the Moselle, Treves was comparatively free from the evils of a commercial metropolis. But at the same time it had made itself the centre of cultivation in elegant letters, by celebrated schools with the richest endowments. The spiritual interests of its churches

also had been actively cherished by St. Paulinus. So that he who thirsted for wisdom, like Ambrose, could sit at the feet of masters in poetry, philosophy or religion; masters too, who in this case delighted to witness the unfolding of their pupil's comprehensive and half-impatient genius.

But there are private instructions, that do more in youth to educate even those individuals destined to act in the widest sphere, than the general conditions of society and opinion around them. Almost unconsciously they are permitted to steal into the susceptible mind; and the strongest evidence we have of their actual power is in the vivid and ineffaceable characters which they leave, to admonish and restrain in the years of manhood. Their force is rather felt than seen. That must always be an engaging portion of biography therefore, which tells of the unostentatious teachings of home and kindred. And it furnishes useful suggestions for those solicitous hearts which tremble from fear that the world's evils should displace young and innocent affection with guilt and sorrow. The father of Ambrose had died. To guide the first efforts of the youth's elastic and fervent mind, to encourage his generous dispositions, to keep him pure from falseness in opinion and restrain him from recklessness in conduct, to temper his manliness with moderation and to make all subordinate to Christian charity and Christian trust—these were the duties that devolved on his mother, and his sister Marcellina. In piety, in decision, in judgment and in affection they were not unequal to a work of such magnitude. What were the results, the Italian churches at the close of the fourth century could best testify. Marcellina was strongly affected by the peculiarities of monastic life. Seclusion was to her surrounded with the charms, not only of romance, but of true devotion. Had her home been on the deserts of Nitria or of Syria, had Pachomius been her preceptor, she might have united less reason with her errors, than here where the eloquence of Jerome was not imbued with Asiatic extravagance. With more freedom from fanaticism, she resembled a person who lived some centuries later, and who has had such remembrance in Catholic Spain—Santa Theresa. She did not regard austerity as the end; but as a means for elevating the soul to a nearer communion with the Deity. She would preserve the serenity of a soul “that ever lives as if

standing before the face of almighty God ; that knows no sorrow nor pain but that of not enjoying his presence."

How many of the few failures that are discoverable in Ambrose's career, beset as it was with trying emergencies, are to be traced to notions prevalent in his time, it is not the present purpose to inquire. Let us rather place ourselves with him in two or three of those contrasted scenes which called out the fidelity, the devotedness, and the heroism that are so inseparably associated with his name.

Established in his civil relations in Liguria, Ambrose never forgot the injunction of Anicius, given him at his appointment,—to use always the authority of an ecclesiastic, rather than of a judge. He manifested always the same modesty, which on his unexpected proclamation as Bishop by the shouts of an admiring crowd urged him twice to flee the presence of men, and attempt to evade the station for which he could not believe himself prepared. In political transactions he yielded implicit obedience to that sense of justice, which afterwards prompted him to interfere at the hazard of his own safety in behalf of an enemy and opposer. The same faithful earnestness marked his employments while he devoted himself to the concerns of the State, and while he subsequently listened to the pious exhortations of Simplicien. And the same eloquence thrilled assemblies at the forum and the bar, which when hallowed and elevated to purer themes drew throngs of worshippers to the basilica. Yet nothing could induce him to leave the country-house where he hid himself on his election to the Bishoprick and to assume those sacred responsibilities, until he "supposed that which was done to be the worke of God himself," and that "God had preferred him unto this dignitie."

"When shall this impious outrage on a Roman deity be avenged?" was the question each Roman citizen put to his fellow, as he passed the vacant site of the recently prostrated altar of Victory. But it could only be replied, "When a defender of our ancient glories shall arise, mightier than this Christian Orator of Milan." The receivers of the old mythology could hope for no restitution till some champion should cause the decrees of the Senate to be reversed. And the Senate would only with extreme caution make retaliations on this world-embracing worship of the one God. At last Sym-

us appears in behalf of the injured powers. He argued ; but relate argued in return. He pressed his chaste and forcible reasoning more closely ; but it was reasoning still, and the clear, blunt, half-contemptuous retort of Ambrose made all his reasons pointless. Symmachus, like Libanius in the East at the entrance of the splendid Pagan temple at Edessa, next entreated. A representative of the ancient empire and the supporter of its sacred mysteries, the proud descendant of ancestors who had condescended under the auspices of that warlike goddess, must now humbly petition that her shrine may be spared ; he must beg for the temple which ages had held inviolable. It was now that the Christian firmness felt its severest trial. Sensibilities were touched and stumbled in the cool onsets of equal warfare. How could he resist the importunities of an enfeebled, reverent and sincere, though absurd faith ? But, on the other hand, should Heathenism be suffered to lift again its false and idolatrous emblems in the heart of the eternal city ? While difficulties like these encombed him, he awaited only the promptings of unerring truth, the power of prayer. When convictions that left no room for wavering had possessed his mind, he threw his whole energies again into the struggle, with a force that Symmachus could not equal nor withstand. He was defeated before Roman lawgivers ; and Valentinian gave the decision for the Christians.—What a change is here effected in the relative positions occupied by the two great religious powers of the world ! And how significant is it of the singularity with which a revolution in the opinions of masses, once commenced, is accelerated as it moves, as well as of the divine truth of victorious belief. Not a century had passed since a Pagan emperor, with his throne unshaken, was wielding the furious sword of persecution against the followers of Jesus. Now, one by one the priests of those pompous rites depart from their temples, the train of the vestals passes unhonored through the streets. A daring mind among that growing company of converts could no longer find away a suppliant who would render homage to a tutelary divinity of Rome herself.

Yet more striking evidence of this change, and a more imposing illustration of the man, appears in the moral sway acquired by Ambrose over the Emperors and Generals of his time. The elder

Valentinian received his rebukes with humility. Gratian sought his presence in trouble, and listened to his counsels with deference. Maximus once restrained his eager forces in their rapacious march over the Alps, at his remonstrance. Even the hostile Justina knelt before his mild majesty, and besought him to direct the infant years of Valentinian the younger. But these are only slight concessions, when compared with the humiliation voluntarily undergone by the passionate Theodosius, when he came to Italy flushed with successes, impatient of disobedience, and uncompromising towards armed opposition. Once already an inconsiderate act had rendered him censurable before the stern prelate, a single motion of whose arm obliged him to retire during service from the sacrarium where he was usually admitted, and to take his place with the people. Then, the cruel order for the massacre of seven thousand inhabitants of Thessalonica, in a quarrel about the dignity of a chariot-racer, was too far beyond the permissions of the freest morality. It aroused all Ambrose's indignation. The shadow of his displeasure fell with withering effect upon the court. When the regal personage himself finally appeared at the outer portico, to enter and worship, he who led armies and subdued nations was thrust away by the unarmed assertor of the purity of the faith, in the name of an offended God. It was not till after eight months of private abasement at the palace, that the Emperor dared again to approach the sacred vestibule; and then it was to lay aside the robes of his royalty, to cast himself on the earth, to give promises dictated by his spiritual adviser, to weep and supplicate forgiveness.

But it is not while he is invested with such a dignity and more than kingly authority that we learn all, or even the noblest, features of a character like that of Ambrose. Follow him but another day, and you shall see him, with the same tenderly loving sister who first whispered to him the inspiring stories of self-sacrifice, of charity and martyrdom, now seeking out a hospital founded in the city under his own direction, bending over the agonies of disease, and alleviating with the balm of heavenly consolations the body's and the soul's sufferings. Slaves redeemed from relentless oppressors by the gold and silver of the holy edifices and offices, and visited by their diligent and benevolent deliverer, bear witness to his unwearied love. With equal means of indulgence, he yet

spises the costly splendors assumed by his Eastern brethren—a *sectarius* of Constantinople, or a Paul of Samosata. The evening of a laborious day finds him at that sister's side, in her own tired dwelling, providing for her wants, strengthening himself with her words, and joining in her prayers. When we gaze at a great man's greatest deeds we are conscious of a vague elevation of feeling, which the detection of a single disproportion would easily change to disgust or ridicule; it is in those lowly actions, flowing from the impulses of a common humanity, that the harmony is completed and our admiration made perfect. While traits like these of Ambrose are before us, we care not to look for the possible mistakes of his creed, or the impetuosity of his zeal. We can pardon the errors of his intellect, while we emulate the excellencies of his heart.

Another occurrence in the life of the distinguished Bishop of the West reveals yet another element in his nature—his genius and enthusiasm in art. The youthful Augustine, whose restless Oriental imaginativeness never found satisfaction till it was arrested by the teaching of Ambrose at Milan, resolved to receive baptism at the hands of his reclainer. Just before the event he wrote to Monica, his mother,—“What are the first desires of your heart? Tell me, that I may grant you them in these my hours of divine joy.” She answered him,—“My thanksgivings are more than my desires: for that the Lord hath delivered you from the temptations of the abominable city of Carthage; that he hath led you to the light, though many strange wanderings in darkness; that he hath called you to the mouth of his good servant.” “Have you then,” repeated Augustine, “no wishes that I may accomplish?”—“If I may ask for earthly blessings,” she replied, “they are these,—to behold with my own eyes him by whom God hath answered my prayers—this excellent Ambrose, and to die in my son's arms.” Augustine spent no time in bringing Monica from Numidia to Milan. Ambrose welcomed her with the respect and cordial sympathy which so venerable and exemplary a disciple could not fail to inspire. The solemn ceremony of baptism was prepared. Augustine renounced the world. The moment nearly overpowered both those strong-minded men. After it had passed, they retired together; and under the stillness of that night, in the transports of sublime devo-



tion, they poured forth in unpremeditated harmony the celebrated *Te Deum Laudamus*. The Ambrosian chants, so long known in the Italian churches, have contributed to perpetuate the name of their author. When he first introduced them, the delight with which they were received by the people rose into ecstasies.

The virtues, the achievements, ~~the~~ eloquence, the piety of a Christian who lived ages ago may teach us as much as those of one whose light has just vanished. And the wider the interval that separates us from him, the more intensely do we feel the universal brotherhood that follows from friendship with the divine Teacher. We not only act more wisely for these constant examples, but we reverence him more who was the highest and only true model of goodness—of a goodness that reproduces itself in the soul forever.

F. D. H.

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 CHRISTIAN RESIGNATION.

WHEN for our poor, unworthy sakes  
 The blessed Lord appear'd below,  
 And moved with straight, unswerving course  
 Through earth's dark wilderness of woe,  
 One bright star lit the path he trod,  
 He knew it was *the will of God*.

And when upon his sacred head  
 Rude murderers placed the thorny wreath,  
 And shame, grief, suffering, all but sin,  
 Gather'd around his couch of death,  
 A foretaste of the heaven he'd won  
 Breath'd in those words, "*thy will be done!*"

And so, when we, with shuddering dread,  
 Turn from affliction's bitter cup,  
 How oft is found within its depths,  
 When we have drunk the full draught up,  
 A pearl, repaying every ill,  
 This thought, it is *our Father's will*.

M. E. L.

## DOING ALL TO THE GLORY OF GOD.

A SERMON, BY REV. JASON WHITMAN.

**I CORINTHIANS x. 31.** Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

AND is it true, my friends, that we, dependant, frail, erring and sinful as we are, can, by any thing that we can do, promote the glory of the all-perfect Jehovah,—the glory of HIM, who has created world upon world to an immeasurable extent, who regulates the destinies of kings and of nations, and who has, from the exhaustless fountain of his own life and intellect, given existence and intelligence to beings innumerable and of ranks far above what man can conceive of? Can we promote the glory of such a Being? How elevating, how transporting the thought! Who of us would hesitate to sacrifice the comforts and conveniences of life, the honors and possessions of the world, yea life itself, if need be, to promote the glory of our Maker, our Preserver,—our Heavenly Father? Anxiously would we inquire, what long and wearisome pilgrimages, what self-inflicted torments and penances, what voluntary self-denial of the good things of this life, will enable us to live to the glory of God. Readily would we give up houses and lands, friends and connections, to accomplish this high and holy object. All this, and even more, we are ready to say, would we willingly do. But all this we are not required to do. We are not called to step aside from our common duties. But we are commanded to do that which is much more difficult,—to keep the glory of God ever before us, as the end and aim of all that we do, to be influenced by love to him, and guided by a regard to his will, in all the various transactions of ordinary life. Have we not, in the words of my text, the injunction of an inspired Apostle to this effect? The words are, “whatever ye do, do *all* to the glory of God.” When you indulge in recreations and amusements, when you enter the social party, when you go upon an excursion of pleasure, when you pursue your various daily avocations and engage in the ordinary transactions of business, do it—yea, do it all—to the glory of God. What an injunction is this! What a solemn, I

had almost said, what an overwhelming importance does it attach to the motives by which we are influenced, and to the spirit which we maintain, while we engage in the discharge of the common duties of every-day life. Well may we pause from the folly and worldly-mindedness and religious indifference, which are hurrying so many with an almost irresistible power into the vortex of moral ruin, and spiritual death,—well may we pause, if we can, and inquire with earnestness into the meaning of this Apostolic precept, extending, as it does, to every action of the life, penetrating the very thoughts and intents of the heart, and involving consequences the most important and enduring.

I am aware that our ideas of God are, and I believe that while we remain in this state of being they must be, imperfect. For, in the language of Scripture, we may say, “canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” I am aware too that, when we speak of the glory of God, we often speak without clear and distinct ideas. And perhaps there is danger of degrading the subject in attempting to illustrate it by comparison. Yet as I know of no other means by which we can obtain any tolerably definite idea of the way in which we are to promote that glory, I must be allowed to have recourse to this mode of illustration.

When you look upon a piece of mechanism, the invention and workmanship of your neighbour, and find it complete in all its parts, perfect in its various operations, and fully answering the purposes for which it was intended, you are ready to admit that it redounds to the honor of him who made it—that it manifests his ingenuity in the contrivance and his skill in the construction. You might with perfect propriety say, that it served to show forth his handiwork, that it bespoke his glory. But suppose that you were not acquainted with the inventor, and could learn nothing of his character except from the machine before you. Would you not still be deeply impressed with the idea that he was distinguished for ingenuity and skill? Whenever reminded of his reputation, and told that the machine he had invented and constructed bespoke his glory; would not the thought naturally and at once suggest itself to your mind, that it consisted in wisdom to contrive and skill and power to construct. And would you not say, that the

hine redounded to his honor and bespoke his glory, because it acted precisely as he intended it should operate and fully served the purpose for which he designed it?

This may perhaps illustrate the way in which we sometimes speak of the glory of God. In the Psalms it is said, "the heavens are the glory of God and the firmament sheweth his handiwork." What do we understand by these expressions? Is it not, the works of creation and the order of nature, by the comeliness of all their parts, the perfection of their various operations, and the manner in which they answer the purpose for which they appear to have been intended, do impress our minds with a deep conviction of the power and wisdom of their Author, and in this way do bespeak his glory, or render his character glorious in our estimation?

But suppose, still farther, that the inventor of the machine were an instructor of youth, distinguished for his tact and skill, not only in the communication of knowledge, but in the regulation of the passions, the training of the dispositions and affections, and the proper formation of the character. Suppose too that you were that most of the pupils who had been under his care had become in after-life respectable and virtuous men, having imbibed from their instructor a desire to live soberly, righteously and godly in their personal deportment, and having become filled with feelings of benevolence towards their fellow-men. Would not the conduct and the character of the pupils redound to the honor of their teacher? Would they not render his character more glorious in our estimation than the piece of mechanism had already done? They would be impressed with reverence, not only for his intellectual qualities, his ingenuity and skill, but for the moral qualities of his character. Suppose, still farther, that the pupils upon leaving school were exhorted to manifest in their conduct a regard for the honor and reputation of their teacher. How would they understand that exhortation, how comply with it? Would they not manifest their regard for their teacher's reputation and honor, by endeavoring to practise upon the principles which he had inculcated, and by striving to form for themselves those characters which it would be his delight to see them maintain?

This may perhaps illustrate the exhortation of the text. When

we contemplate the character of God as the Creator of all worlds, it seems truly glorious, and we are filled with reverence for his wisdom and power. But when we think of him as the Father of the spirits of men, as having endowed us with reason and conscience, as having made us capable of virtue and liable to sin, and as having attached by an indissoluble union happiness to the one and misery to the other, his character is rendered still more glorious than before in our estimation. We are filled with reverence, not merely for his intellectual, but for his moral attributes. And when we look abroad upon our fellow-men, and see those who are distinguished for their superior intellectual attainments and moral progress, we are filled with a deeper respect for Him who has given them their capacities, and by a regard for whose will their conduct is regulated, and He is rendered more glorious than before in our estimation.

Again, were we to behold any particular community of men, professors of any particular religious belief, led by their regard for the being they worshipped and their obedience to his commands—by their religious principles, to avoid every thing which might in any way debase their own characters, and moved to devote themselves with zeal and energy to every thing which would promote their own intellectual and moral advancement and the prosperity and happiness of all around them ; would not the character of the being they served be rendered glorious ? Would not their conduct redound to his honor ? And suppose they were exhorted, as in the words of my text we are exhorted, to do all things to the glory of the God they served ; would they not best comply with that exhortation, by having regard in all things to his will, and obeying at all times his commands ; by seeking ever the true perfection of their own characters and the highest happiness of all around them ?

We learn then, that the highest glory which can attach to the character of God in the eyes of men must arise from his moral attributes, and that this glory will be promoted by men just to the degree in which from a regard to God's will they advance towards intellectual and moral perfection, and show themselves desirous of doing good to others as far as they may be able. We learn too, that as the glory of God cannot, when considered in reference to

human efforts for its promotion, be separated from the true perfection and the greatest happiness of man, so we are in reality complying with the injunction of the text, when from a sense of duty, from a desire to act in conformity with the will of God, we labor to perfect ourselves in the Christian character, and to promote the happiness and improvement of our fellow-men.

Such, as I conceive, is the principle of the text. It is a principle which points directly to the proper service of God. It tells the anxious inquirer, of every age and of every condition, of a service which all may perform. It speaks not of things great and wonderful and beyond the power of man. It speaks of a service which consists in the performance of all the various duties of ordinary life in a proper manner, under the influence of right motives and correct principles. It gives to every act of our lives, even the most trivial, its own individual importance. It regards life as filled, just in the way in which ours are and always must be filled, with distinct and separate actions, some trifling and some important, with eating and drinking, with labor and rest and amusement; and bringing out these separate actions, it attaches to each of them its own proper sanction, and writes upon each of them the word *accountableness*. It places upon each of them an index, pointing to the perfection and happiness of man as the means of promoting the glory of God.

Let me apply this principle to some of the common transactions of ordinary life. In regard to the simple acts of eating and drinking, I would say,—Are you seated at the festive board, with all the luxuries of the table so prepared and arranged as to excite the appetite and gratify the taste? and are you strongly tempted to indulge to excess, do you find it difficult to regard the bounds of moderation and propriety? Remember the injunction of my text, "whether ye eat or drink, do it to the glory of God," for the perfection and happiness of your own highest nature. Do it as becomes those on whom God has bestowed reason and conscience. Be all to mind the debasing and degrading consequences of excessive indulgence. Be unwilling to dishonor the noblest work and to diminish the highest glory of God, in the estimation of your fellow-men, by placing yourselves upon a level with mere animal existences, and becoming the willing slaves of appetite. Rather let there

be written, on every dish and on every cup before you, that term of solemn caution—*accountableness*.

Again, in regard to the seasons of rest and the recreations and amusements of life, I would say,—Rest we must have, recreations we need. The body cannot be always in action. The mind cannot always think intensely. The feelings cannot be always excited upon serious and solemn subjects. But, in apportioning the hours of rest, in our selection of recreations and amusements, and in our devotion to them, strange as it may sound, we are to regard the glory of God, by regarding our own highest perfection and happiness, and by pursuing these from a sense of duty, in obedience to the will of the Most High. And in all our buying and selling, in all our trading and bargaining, we are to manifest our regard for the glory of God, by conducting in accordance with Christian principles, by manifesting the Christian spirit. Are you tempted to say with the sluggard, “yet a little sleep, a little slumber?” Are you tempted to join in amusements of a doubtful character, or in those which are decidedly injurious, or to indulge to excess in those which in themselves considered are innocent? Are you tempted to misrepresent in a sale, to overreach in a bargain, or to place your affections too strongly and exclusively upon the acquisition of wealth? Remember the exhortation of the text, “whatever ye do, do all to the glory of God.” Remember this, and let there be written upon your pillows of repose, upon the doors of your halls of amusement, and of your places of business, upon every recreation in which you indulge, and upon every branch of business in which you engage, that term which shall remind you of the individual importance and of the inevitable consequences of every action of your lives, that term which will bring to your mind the condition under which you exist and must ever act, the term *accountableness*.

From these applications of the principle of the text you perceive to what extent I would carry it out in practice. I would say that when you enter a social party, you have there as much of a Christian duty to perform as when you enter your closet to pray. Your duty in one case is indeed different from what it is in the other, but it is no less a Christian, a religious duty. For in such scenes it is your Christian duty to conduct as becomes rational,

accountable and immortal beings. In your places of business you are to have regard to your own spiritual natures, and to the welfare of those with whom you transact business, and in this way manifest your desire to promote the glory of God. Your places of business are to become to you something more than the places of acquiring wealth; they are to be the scenes of the soul's conflict with temptation, of the spirit's development in all that is pure and holy. You are then to seek to be governed, at all times and in all places, by the thought of your accountableness, by a regard for the will of God, allowing no feelings to pervade your heart, cherishing no motives, forming no purposes, inconsistent with the spirit of our holy religion. There is no exception to the requirement, "whatever ye do, do it to the glory of God." To the Christian I would say, You have no time given you, that you may waste in idleness or in trifling and frivolity. You have no privileges and opportunities, which you may with impunity abuse. You are blest with no talents that you may employ in sin. Your time, your mental and moral powers, your social affections, your influence and your example are all to be unreservedly devoted to him who is the Father of your spirits and the Former of your bodies, to him who preserves your lives, who bestows all your blessings, and who has sent his Son to save you from your sin. On all that you are, on all that you possess, on all that you do, and on all that it is possible for you to become, is to be inscribed in living characters "*Holiness to the Lord.*"

I have explained the general principle of the text, and illustrated its application to the ordinary duties of life. There is however a particular and apparently different application of these words, suggested by the connection in which they occur. The Apostle had been speaking of refraining from things innocent in themselves, from a tender regard to the conscience of a weaker brother:—"If any of them," he says, "that believe not, bid you to a feast and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience' sake. But if any man say unto you, this is offered in sacrifice to idols, eat not for his sake that shewed it, and for conscience' sake; conscience, I say, not thine own, but of the other." Here is an application of the principle, which the Apostle has in another place laid down, that there might be cases



in which things lawful in themselves would not be expedient. They might eat with a Heathen, without asking questions. But if a Heathen, or a Jew, or a weak Christian should on such an occasion say to them,—‘this is meat sacrificed to an idol,’ they were to abstain; because the person by saying that intimated, that he should consider the partaking of that food as countenancing the worship of the idol to which it had been offered.

You perceive then, that in regard to actions in themselves innocent or lawful we are to regard the feelings and opinions, in order that we may promote the improvement, of others. This, it appears to me, is an important application of the principle of the text. It strikes at the root of all that rash and headstrong indifference to the conscientious scruples of others, all that wanton and needless contempt of cherished feelings, which is sometimes manifested under a false conception of the nature of personal independence. We are, and we probably ever shall be, so situated, that conduct which one may deem innocent another will regard as sinful. If I, professing to be a Christian, to be governed by a regard to the precepts of Jesus and the will of God, should engage in courses of conduct which to you seem sinful, or even of a questionable character, I should either be esteemed by you a hypocrite, or should lessen in your estimation the value of the form of religion which I have embraced and the character of the God and the Saviour whom I profess to serve. I may then, from a regard to the glory of my God and the honor of my Saviour, with a sincere desire to render them worthy of reverence in your estimation, I may refrain from actions in themselves innocent or lawful. Nay, more; as I am in duty bound to seek to promote your edification, so am I in duty bound to have some regard for your opinions, feelings and conscientious scruples.

But this application of my text differs from the general principle which I have deduced from it only in appearance. It is one which relates to actions in themselves indifferent, and which derive their moral character principally from the circumstances under which they are performed. In regard to actions of this class the question of expediency is one of the considerations to be taken into account in order to determine what is duty. Consequently in all such cases the course pointed out by expediency will be the true course of duty.

Finally, we learn, my friends, the solemn and the particular responsibilities of our condition. And the lesson we have learned corresponds with the lesson taught us by experience. For experience has taught us that every action of our lives, be it more or be it less important, is followed by its own natural consequences. Yea, it has taught us, that, in the language of Scripture, we "must give an account," or in other words, suffer the consequences of every idle word we utter. The consequences of our actions may be more or less remote, they may be of greater or less importance, they may affect principally our own happiness or that of those near and dear to us, or they may consist in the evil habits which are gradually coming over us, gaining new strength with every repeated indulgence and preparing us for future woe; but they are inevitable, come they will. From their approach there is no escape. Repentance and reformation open the only door of hope. We must actually turn from our sins, if we would escape their unhappy but inevitable consequences.

But the arms of the Infinite Father are ever open to receive the returning prodigal. "There is joy in heaven over one sinner that repenteth." If the unrighteous man turn from his unrighteousness, he shall surely live, he shall not die. There is a God above us, around us, and within us,—whose will has been revealed,—whose highest glory is promoted by the perfection and happiness of his rational children. The happy consequences of all sincere devotion to his service are also certain. Let us then strive to conduct in all things as becomes beings possessed of reason and conscience, as becomes those who must give an account of the deeds done in the body, as becomes beings destined to a spiritual and an immortal existence. Eternity is attached to our condition, our responsibilities relate to our spiritual and immortal natures. Can we then, I ask, remain indifferent to the high claims of God and of duty? Can we say, to-day let us eat and drink, for tomorrow we die? Will not the thought that death will usher us into a world of more full and perfect retribution than the present, give a sanction to this injunction of the Apostle? Wilt it not lead us to resolve, in reliance upon God's assistance and blessing, that "whether we eat or drink or whatsoever we do," we will strive to the utmost of our ability to "do all to the glory of God?"

## ON THE DEATH OF A YOUNG MOTHER.

"Blessed are the pure in heart, for they shall see God."

THEN *thou* art blest! And wherefore are we weeping  
Around the couch, where rests thy placid clay?  
Thou, on whose brow such holy light is sleeping,  
Without one touch or shadow of decay.  
Why should we weep? when by thy dark eye's gleaming,  
And by that purity within thy breast,  
And by that inborn halo o'er thee streaming,  
We feel, we *know* indeed, that thou art blest!

For, as a bird, some spot of green earth meeting,  
Stoops for awhile to breathe its joyous strain,  
Yet, when the dark cloud and the mist come sweeping,  
Soars on its fresh-plumed wings to heaven again;  
So thou too for a brief unsullied hour  
Didst gently lean upon a faithful breast,  
Yet, ere the storms and ills of life could lower,  
Return'd to seek thy native angel rest.

And as a starry dew-drop of the morning,  
That in some shielding urn in beauty lay,  
When the first flush of day-light sends its warning,  
Exhales and flits quite noiselessly away;  
So thou too for a little while hast cherished,  
Like vernal dew-drop, some young buds of earth,  
And, ere the freshness of thy bloom had perish'd,  
Fled upward to await their 'second birth.'

Yet shall we mourn thee? Though our hearts are yearning  
For the soft echoes of thy child-like tone,  
And though this voiceless grief within us burning  
Thirsts for thy presence, from among us gone;  
Yet shall we mourn, if 'neath a sun more glorious  
Our stainless lily was transplanted soon,  
O'er fear of sin and death and time victorious,  
To flourish through a long and cloudless noon?

Not so! not so! we'll yield, without repining,  
 The precious trust that but awhile was given,  
 The early-called quite willingly resigning,  
 Who seem'd indeed a pleasant guest from Heaven.  
 Oh! let us joy to think her soul is flying,  
 E'en as a bird, beyond earth's changeeful sod;  
 The dew-drop in its safest home is lying;  
 The lily, *in the keeping of its God!*  
*Charleston, S. C.*

M. E. L.

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LETTERS TO AND FROM GOETHE.

THERE are not many of the reading world who have not heard of Goethe, the great German writer, for evil or for good. The following letters were published in Germany in the *Urania* in 1839, and were afterwards translated into French and published in *Le Semeur*. Not having the original, we give them from the French with a slight explanation.

A literary acquaintance was formed between Goethe and the young Counts De Stollberg, Chretien and Frederic; they often sending articles for publications in which Goethe was engaged. The brothers had a sister who likewise contributed those light and graceful pieces which add variety to periodical works. A great degree of friendship sprang up on both sides from this intercourse. Goethe was in the habit of corresponding familiarly with the three, and often addressed the young lady as "my little Augusta (meine Gustgen) my sister." This correspondence began in 1775, and continued to 1782. Augusta at that period probably neglected the muses; at any rate the correspondence ceased. She married the Count De Bernstorff, and devoted her life to domestic pursuits.

It appears however that she never lost sight of her early correspondent, but cherished for him the liveliest affection, watching with the deepest interest his literary progress, and feeling the admiration which others have felt for his surpassing genius. But the Countess De Bernstorff was no longer the youthful, light-hearted Augusta Stollberg. Affliction had changed her views of life. In 1822, always remembering Goethe with deep interest, her devout

and sensitive mind conceived the most earnest solicitude for his spiritual welfare; and trembling lest his light might be suddenly extinguished, she determined to break a silence of forty years and write to him. There is something so characteristic in the two letters; something so touching in the warm and religious expression of hers, so much of the hoping and trusting sensibility of woman; and his reply so *Goethe-like* in its sentiment (we do not profess in this second translation to give the grace of his language and style;) and we think both so characteristic of the two sexes, that we have no hesitation in offering them.

THE COUNTESS DE BERNSTORFF TO GOETHE.

“Bordesholm, October 15, 1822.

WILL you recognize the hand you used to know so well, if I do not add my name? It is Augusta, the sister of the Stollbergs, of those two brothers whose memory she has never ceased to cherish and weep over. Why may they not from the abodes of heaven, in the presence of Him in whom they believed on earth, add their prayers to mine, and say to you, “Dear, dear Goethe, seek Him who rejoices to be found, believe in Him in whom we have believed;” let me add, in Him who is the life of my life, my light through days of darkness and gloom, who has been to them and to me the truth, and the life, our Lord and our God. I speak to you in the name of those beloved brothers, who while here below expressed the same sentiments,—“Dear, dear Goethe, friend of our youth, do you enjoy the felicity on earth which was granted to us while there? then indeed you will one day find its fulness here—find peace, eternal peace.”

As for myself, I live only in the hope of the life to come; but that hope is so full of certainty, that I can scarcely restrain the aspirations that fill my soul. I read over your letters, “songs of other times,” again the chords of “Selma’s harp” strike on my ear. You truly loved the little Augusta, and I as truly returned your affection. These emotions ought not to perish, they ought to exist forever. Our friendship, that flower of youth, ought to bear fruit for eternity, and on reading the last of your letters I determined to write to you. In one of them you beg me to “save you.” I make no pretensions of this kind, but may I not in all simplicity

you to *save yourself*? Does not your petition give me this? I repeat, listen to it as to the voice of my brother, that once so dear to you. I feel it a duty to confide to you fervent and long-felt desire. Dear Goethe, turn from the and earthly world and fix your heart on the eternal world. I have much, a great talent has been confided to you. How many times have I mourned at perceiving in your writings things which may injure others. Oh! repair this evil while there is yet time. Implore assistance from the Most High, and as truly as God lives, it will be accorded to you.

I have often felt that I could not die in peace, if I did not open my heart to you; and now that I have done so, I shall sleep more peacefully. Years, and not only years but afflictions, have whitened my hair, yet I have not for a moment felt my faith in my God and my hope shaken. If at any time I have trembled, a voice strong and sure has penetrated to the depths of my heart, and said, "God knows what he is doing." The God of my youth is the God of my old age. At the time we corresponded no person in the world, seems to me, could have been happier than I was. How much I have possessed! Educated by the best of parents, cherished by excellent brothers, married to a man after my own heart, the mother of affectionate children. But what sorrows have I not also endured! My only son, the pride and joy of his parents, I will say that I lost him, for that which was a gain to him cannot be a loss to his mother; he gained heaven, while I endured a sorrow no words can describe. But it was in the midst of this anguish God opened to me the fulness of his grace. Soon after my son died, and this was a new calamity, there is none like it. My brothers still remained, but one blow bereft me of both——. I live to bless God. Shall I not see them all again,—my father, my husband, my children, my brothers, my friends? It will be sweet to unite to this hope that of having you with us. I entreat you not to refuse her you once called your friend, your sister. I pray that you may fully experience how good and merciful God is, and how happy those are who trust in Him. Let this renewal of intercourse rest between us. Will you not answer me? I am earnest to know where you are, and what you are doing. I live almost wholly in the country and in solitude.

My dear little grand-daughter is with me; she is thirteen, and is my great delight.

I have always cherished your memory and have constantly offered my prayers for your true happiness. While I live I shall continue to pray for you, and may the time arrive when you will join me with your whole soul. My Saviour, is he not your Saviour? There is no safety or felicity in any other. A few words in answer I beg of you. Direct" &c.

"23rd. In one of your letters you beg me, after a long silence, to unite the broken thread, and say it is an office which belongs peculiarly to woman. Well, here it is again united, may it remain so to eternity. Adieu. Do not misapprehend my motives in writing to you, and let it rest entirely between us."

We may sympathize with the warm-hearted Augusta, as month after month passed by and she received no answer to her letter. Perhaps she regretted that she had written it; but we think not. There is too much of pious fervor in her enthusiasm, to have evaporated. Her mission might have failed, but she had the consciousness of having performed it. At length a letter arrived, it was directed in Goethe's well-known hand. She opened it with renewed hope, and read the reply.

GOETHE TO THE COUNTESS DE BERNSTORFF.

"To receive after many years' silence affectionate lines from one of the earliest of my friends, from a friend whom my heart so justly appreciates, though my eyes have never beheld her, has been for me an event full of joy and emotion. And yet I hesitate, am irresolute, and ask myself what reply I ought to make. Permit me to place myself in a general point of view, since the particulars of our lives are almost wholly unknown to each other.

To live a long time is to survive many things, people that we love, hate, or are indifferent to; kingdoms, capitols, and the trees that our young hands have planted; we survive even ourselves, and we are obliged to feel gratitude, if a few gifts of mind and body are still left to us. We resign ourselves to this mutability of earthly things. Provided that which is eternal is constantly present,

not suffer from time, which is all that is important. I have been sincere towards myself and others, and all my terrestrial activity has not prevented my eyes from being fixed on more elevated. You and yours have done the same. Let us live and act thus, while the day lasts. There will be light for those who succeed us; it will shed its rays on them, and we will shine a more brilliant light.

Let us then banish apprehension for the future. In the kingdom of God there are many mansions, and since he has prepared for us here full of enjoyment, he will certainly take care that I shall find beyond it all that is necessary. Then perhaps we shall obtain what has not been granted hitherto, the pleasure of seeing each other, and of loving with a friendship still more perfect. In the mean time continue to remember me."

The following added at a later date.

The preceding was written as soon as I received your letter, but I did not dare to send it, for it appeared to me that a similar fate had formerly wounded your noble and excellent brother. As I rise from my bed after a long and dangerous fit of illness, I decide upon sending you this letter, that I may be able to announce to you that the Sovereign Arbiter permits me to behold the beautiful light of his sun. May the day be to you so sweet and propitious, and may you preserve for me a dear and pleasant recollection. I shall not cease to recall the time when we were united in those common tendencies which have since separated us. May all of us one day be received into the arms of our Father who embraces all his creatures with equal affection.

With sincere attachment,

Yours, 17 April, 1823."

GOETHE.

It is easy to imagine what must have been the chilling disappointment of Augusta as she read this letter. Her own, written in a flow of confidence, that earnest conviction of truth which she had to believe, must find its way to every heart. How could she resist her entreaties to receive a faith which had animated and sustained her through many sorrows. Such is the language of truth. It was undoubtedly perplexing to Goethe to reply, and there is an evident embarrassment in his answer, all



unlike the usually free and beautiful style of his composition. His letter is coldly kind, he takes refuge in generalities, yet we honor him for its sincerity and gentleness.

We have said the letters are characteristic of the two sexes. Woman pours forth her thoughts and emotions, and transfuses her soul into her expressions; if religion is the subject, she does not reason, but entreats. Man wraps himself in his "dread-nought" mantle, and stands with folded arms. If he replies, it is in a manner to check her enthusiasm. Verily we think they forget the language of Scripture,—“Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”

H. F. L.

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#### EMERSON'S ESSAYS.\*

WE have seldom read a book in so many moods of mind; now delighted by its poetical images, now bewildered by its philosophy; at one time excited by its virtuous aspirations, and then suddenly chilled through by its religious abstractions. Its author's imagination is a perfect kaleidoscope of brilliantly mingling pictures, his philosophy a Proteus of ever-shifting forms, his religion obedience to the suggestions of his nature changing with the hour. Unsystematic and illogical throughout, the book in truth needs its own labored defence of inconsistency in the Essay on Self-reliance. It expounds no one principle, unfolds no profound continuous reflection; but “touches and goes” on every subject, skimming throughout the whole region of knowledge and fancy, and showing everywhere a truly rash bravery of generalization. Thus it is a very riddle to reviewers. It defies analysis. It were easier to give the value in an article of Kant's Critique of Pure Reason. We shall therefore hold ourselves excused, however rambling and varying our remarks. Yet we regret not this publication. The nominally first edition of most books is but the last of many books.

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\* Essays. By R. W. Emerson. Boston: James Munroe & Co. 1841. pp. 303. 12mo.

This work is clear of common-place. In expression it is wonderfully concise, though often it has diffuseness and mannerism in the thought. It is full of beauty and originality,—of piquant reflections, fine suggestions, epitomes of meditation, distillations of the wisdom of life. It is a most useful book for those to read who will not trust its conclusions, but dangerous to indiscriminating admirers. It is picturesque, not with Carlyle's grand historical portraits, but with lively miniatures. Some of its best images we have seen before, but it has great original wealth. It should not have appeared in the dress of science, but of poetry; for a certain elated imagination must everywhere be supposed in it, to make it acceptable to a sober mind. Our Author has written verse, which we confess has charmed us, and rung as long in our ear as the words of any American bard. We have wished often he would give us poetry alone. We think the muse of no living author would then distance his wing.

But we ought in these pages to dwell on what we have hinted at,—the religious character of this book. Here too we are at a loss. A religious spirit we certainly find; but it is now the apotheosis of the soul, now the worship of nature, now the adoration of law. Now its religious language is of transcendent beauty, now it disgusts. Now it seems to deny the personality of God; again it says,—“when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory as Joseph his coat in the hand of the harlot, and flee.” Now it speaks with respect of Jesus; again it mixes “Lord Christ's heart” with “Cæsar's hand and Plato's brain,” owning them all alike, and declares that when the “soul *becomes*,” it “shoves Jesus and Judas equally aside.” Now it seems to be benevolent, and to put some estimate on the education of the human mind; again it cries out—“Why drag this dead weight of a Sunday-school over the whole Christendom?” Now it presents the doctrine of free-will, now of fate, in opposite poles. It holds to no sect, but is of all books most sectarian,—exclusive of all who differ, keen but narrow in sympathy, anti-Catholic in tone. Some one of Goethe's “denying spirits” has possessed it. Yet with its bitter negations are mingled noble admonitions that move us to exclaim, “What is the chaff to the wheat!” Irreverent to all

tradition and historical revelation, it still lies lowly before the ideas and laws of the soul. It declares the supreme sole law to be one's own nature :—" If I am the devil's child, I will live then from the devil ;" anon it teaches there is a law above our nature, to trans-pierce and overcome it, and enjoins the austerities of self-denial. Now it does injustice to all the sentiments,—the sentiments between man and man, between man and God,—and lays down a mere intellectual perception as the only guide ; again it makes genial instincts and impulses the legitimate governors of every action and motion. Here we observe an absolute humility, there a truly immense self-respect. At one time our author seems the most disinterested of writers, at another the most selfish. At one time he seems absorbed in the highest moral truth, at another he seems to acknowledge no absolute right and wrong. What crucible of criticism can melt such composition down ! What art separate such incredible amalgamation of truth and error ! Dangerous indeed would the book be, did it not neutralize itself. We could say nothing worse of it than to make it speak for itself in some quotations, nothing better than to cite others. And yet a perfect and admirable sincerity, a fearless magnanimity, illumines every page. The moral counsels are generally noble,—severely rebuking all sensuality and self-indulgence, admonishing to unknown degrees of purity and self-discipline, and exhorting to pay any price of poverty and obscurity for the motions of uprightness and the golden visions of truth.

Our Author gives a merited reproof to the false pretences to philanthropy so many mingle with harsh tempers and unjust accusations, and advises to a more thorough performance of simple duties. " If an angry bigot assume this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him,—' Go love thy infant : love thy wood-chopper : be good-natured and modest : have that grace ; and never varnish your hard uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home.' Yet taking the whole strain of the book, we should think our Author set too little by philanthropic action in general. His ideal is of fidelity to one's self rather than generosity to others,—perhaps on the principle of the oft-quoted maxim :—

" \* \* To thy own self be true,  
And it must follow as the night the day,  
Thou canst not then be false to any man."

Mr. Emerson does not often touch the springs of our deep emotions. His style is in general imaginative, hard, glittering. Yet occasionally we find to this a beautiful exception; in one case so beautiful, so savoring of real experience, we must make a considerable quotation. "We cannot part with our friends. We cannot let our angels go. We do not see that they only go out, that archangels may come in. \* \* \* The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was wanting to be closed, breaks up a wonted occupation or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences that prove of the first importance to the next year; and the man or woman, who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banian of the forest, yielding shade and fruit to wide neighborhoods of men."

On the question of the soul's survival of the grave Mr. Emerson expresses himself strangely indeed. He represents it as a "low curiosity" to "ask of the immortality of the soul." "We must pick no locks." Stranger still, he declares that Jesus "never uttered a syllable concerning the duration of the soul,"—never spoke the "*patois*," to use his own expression, of all those who are interested to know if they shall live after death. Jesus heeded only "the manifestations of the moral sentiments." "It was left to his disciples to sever duration from the moral elements, and to teach the immortality of the soul as a doctrine." We do not prize our author greatly as a commentator on the Scriptures. And yet in his extravagance lies hid a truth. While he confines himself to the soul's attributes,—truth, justice, love,—others, more unreasonably if possible, have confined themselves to its immortality, as if this were something apart from its present life, instead

of being but the steady unfolding of its highest nature. In Jesus the two are almost always conjoined; but it is utterly untrue to say, he never uttered a syllable concerning the duration of the soul. Few will need we should quote passages in proof. A single reference will suffice. If Jesus has said,—“This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent,” he has also said on the testimony of the same Evangelist,—“The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth.” Indeed we suspect it would not be difficult to show here too that our Author himself distinctly conceives,—as how is it possible not to,—of continuous, as well as essential immortality.

The strangest part of Mr. Emerson's work is its theology,—its doctrine about God. Man is composed of lower faculties and of the soul. The soul is God, and in proportion as man lives in the soul, he not only is assimilated to God, but he is God. God, an infinite law, or influence, flows into us all, as the ocean into its creeks and bays, and is the spiritual part of our being. Every human soul is an incarnation of the Divinity, and the strong sympathies between man and man, like the sympathy in one individual between the hands, head and feet, arise from the fact that all are animated by a common soul.

This view of God and the soul runs through all Mr. Emerson's Essays. Behind the will and what is merely personal is this “Over-soul,” which we are to possess and become. “The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable.” “There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins.” This doctrine of course annihilates prayer; for if I am God, how can I pray to him? In this Mr. Emerson is consistent. With him prayer, instead of being the craving of a weak and sinful being for pardon and help, is “the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end, is theft and meanness. It supposes dualism, and not unity, in nature and consciousness.” As we are God, all knowledge is in us.” We need not books. The prime-

val world, the fore-world, as the Germans say,—I can dive to it in myself as well as grope for it with researching fingers in catacombs, libraries, and the broken reliefs and torsos of ruined villas.” “We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands in God, we know the particular thing, and every thing and every man. For the Maker of all things and all persons stands behind us, and casts his dread omniscience through us over things.” “The same omniscience flows into the intellect, and makes what we call genius.” “The inspiration which uttered itself in Hamlet and Lear, could utter things as good from day to day, forever. Why then should I make account of Hamlet and Lear, as if we had not the soul from which they fell as syllables from the tongue?” “By the same fire, serene, impersonal, perfect, which burns till it shall dissolve all things into the waves and surges of an ocean of light, we see and know each other, and what spirit each is of. Who can tell the grounds of his knowledge of the character of the several individuals in his circle of friends? No man. Yet their acts and words do not disappoint him.” The soul is the revealer of truth. “We distinguish the announcements of the soul by the term *revelation*. \* \* \* This communication is an influx of the Divine mind.” “The nature of the revelations is always the same, and they are perceptions of the absolute law.” Hence any revelation from abroad, like that of Jesus, is superfluous, or rather injurious, since it draws us away from the original source of knowledge, the direct communication of the Omniscient Soul.—Thus, the soul in its own riches does away with all outward helps. History, poetry, observation, and a revelation through others are only in the way of our highest knowledge.

Such is the central idea on which all Mr. Emerson's writings turn. We are not insensible to the choice language, the exquisite grouping of images, the fresh and beautiful illustrations, or the many noble thoughts connected with it. But this one idea runs through them all, and it is so opposed to all true philosophy and experience, that to us it makes his writings hardly of more value as a guide in life than a tragedy of Æschylus or an essay of Plutarch based on a system of religion and philosophy with which we have no sympathy. If any however feel otherwise, we only ask,

and Mr. Emerson has somewhere made the same request, that they will for one week try to live strictly by his law. We ask no other trial, and till that has proved successful, we must be content to follow Jesus for our Guide and worship God in the beauty of that life which he has set before us, mourning, not that our standard is so low, but that we so often fail to reach it.

And yet extravagant as Mr. Emerson's doctrine is, we see how it has started from doctrines as extravagant on the opposite side. But we have no room here to follow them out, except to say that the prevalent faith in God and his direct influence upon the soul, the views of God as an outward being with form and almost human passions, our prayers and our studies in their *mechanical* aspect, deserve the rebuke that Mr. Emerson has given.

Generally then we must say, on the one hand, that this book contains thoughts and illustrations so striking, new, of noble moral aim, as to rank it among the best publications of the day; but on the other, if we consider the frequent hints it gives of the Author's religious doctrine, it has neither novelty nor truth.

First, it seems to scorn any express revelation of the Divine will beyond the soul's immediate disclosures to itself. We certainly admit that intuition is one mode of reaching truth; but it gives us not all truth. And though it furnishes entire assurance of some principles, it cannot enable us to see any truth with the perfect, absolute, essential vision of God. Nor are we to despise any media we may have, for a "*second sight*" of what it does reveal. If we cannot see truth precisely as God does, then the *form* in which it comes to us is of some importance. And if there be a form of it bearing a peculiar Divine seal, it is worthy of some attention. Such a form is Christianity.

But again, as a natural consequence of rejecting special revelation, our Author appears to reject Christ as a Saviour. The soul is "no follower." He cannot be a disciple. Could he persuade all to think with him here, the prospect would be bad indeed. But without portraying this; his rule, if a good one, ought to work both ways, applying to the past as well as the future. Suppose then Christ had never been followed; where should we be now? Perhaps in the very places where our Christian devotions ascend, would curl up the steam of bloody sacrifice to Jupiter or Mars.

Once more, we are constrained to say, Mr. Emerson gives us not the God we desire for our affection and worship. Not that we mean to call him an atheist. God forbid. None seems more impressed with the idea of a Supreme to be adored than he. But we cannot find in his expression of his views our Almighty Rock and Refuge. We have long thought they embodied a *kind* of pantheism, the pantheism of the soul. The pantheist, commonly so called, looks out upon the universe, and finds no Deity before and beyond it. As it stands, it *has* stood, and is the whole of existence. He confounds God with the world. The spiritual pantheist looks in upon the world of his own mind,—the universe of thoughts, emotions, designs, and *he* finds no Deity before and beyond this. As it stands, it *has* stood, and is the whole of existence. All else is phenomenon, illusion. He confounds God with his own soul.

We must say then, the book before us preaches not a Gospel, a Saviour, a God, that satisfies our belief or our devotion. We think Mackintosh somewhere remarks of Spinoza, that his own mind was so free from passion, he thought the world could really be restrained from evil-doing by the mere force of his refined abstractions. A similar reflection has often risen to our mind in examining the views of our Author. And we willingly quote part of what Mackintosh says in another place, as furnishing perhaps a charitable explanation of what we deem Mr. Emerson's error, and as teaching us not to trust either to intellect or to sentiment alone for our view of the Deity.—“In the necessary ascending progress of the understanding to divest the infinitely perfect Being of all resemblance to imperfection, he at length approaches a very faint and imperfect personality. I acknowledge, that the heart has an equally inevitable descending progress; in which the Divinity is more and more individualised, brought nearer, and made like to ourselves, that He may be more the object of affection.” While perhaps from considering the idea that has been gained of God by the unassisted human reason, whether of the savage or the sage, we may be led gratefully to accept whatever He has been pleased supernaturally to reveal of his character and will, above all in him who is the “brightness of his glory and the express image of his person.”

B. M. B.



admission as interesting to our readers.

"Most instructive is the fact, that at the very moment when the Trinitarian doctrine was the most hotly contended & lionously professed, mediators many and gods many & many were receiving, under the auspices and by the instrument of the great preachers, theologians, and bishops the fervent devotions of the multitude! It was to intercessors that sincere petitions were addressed; Trinity was offered—a doxology. No fact of church history carries a heavier lesson than that which we gather, when we listen to the perorations of the great preachers of the age: we hear them first invoking with animation and glowing phrases a saint in the heavens, while the finger points to the glittering shrine, and then ascribing "honor and glory to the Trinity!"

Orthodoxy by itself does not touch the conscience, does not quicken the affections, does not connect itself in any way with the moral faculties. It is not a religion, but a theism; much as it awakens no spiritual feelings, it consists either of the grossest absurdities or the grossest corruptions.

\* The title which our friend has given to his article reminds us of a work which we have seen advertised as in preparation in England, under the title of "*Concessions of Trinitarians*; selected from the most eminent Biblical Critics and Commentators, both Roman Catholic and Protestant. By John Wilson." It will be sent to press

Orthodoxy, powerless when alone, becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchal ambition. What is the religious history of Europe through a long course of time but a narration of the horrors and the immoralities that have sprung from this very combination?"

And we cannot but add another wholesome morsel—praying it may reach some of the hot spirits of our stormy period, and pour oil on the breakers which foam around nearly every church, and whisper peace to the raging bosoms of the lovers of controversy.

"The advocates of Christianity are no doubt entitled to the argument they so often resort to in their controversy with its opponents, when they affirm that the religion of Christ is rejected because it reproves a vicious course of life. This is true: but it is only a partial truth; and it would be well if, whenever it is advanced, a candid acknowledgment were made of the unquestionable fact, that it is the 'envy, wrath, strife, malice,' and ambition seen to attach to religious bodies, quite as much as the pride, covetousness, or sensuality harboring in the bosom of the infidel, which prevent his submission to an argument he finds himself unable logically to refute."

He advises unbelievers however to look again, and see that the religion of Christ, a religion of meekness and love, deserves none of the blame of religious strifes; for it has done everything in its power to prevent them, and many roots of bitterness and bones of contention it has already eradicated.

The Appletons of New York have given a comely garment to these last thoughts; and we trust that, imperfect as they are, they may bear fruit in many minds. We especially hope that the argument for the truths of Christianity from the "inimitable characteristics of nature" in the Evangelical history may go abroad among a class of preachers and writers who seem to have studiously rejected all such evidences heretofore. It suits not well with the popular notion of a verbal inspiration of the Scriptures; but we believe the great mass of all sects are sick of this self-contradictory view of the Gospel narratives, and earnestly desire to have the truth of these writings established upon a simple, more obvious, and more satisfactory ground-work than that commonly erected with a great display of learning and logic.

F. W. H.

## NOTICES OF RECENT PUBLICATIONS.

INCIDENTS OF TRAVEL *in Central America, Chiapas and Yucatan.*  
*By J. L. Stephens.* New York: Harpers. 1841. 2 vols. 8vo.

THESE volumes are by an author whose ready and graphic pen has made him the king of modern travellers. They are too upon a subject of intense interest. At a time when modern enterprise has sacked every place of ancient inhabitation, when it is visiting the pyramids and the holy city by a continual crusade of travellers, a new vein has suddenly been opened, and thoroughly, though not perfectly, explored by our countrymen. With an adventurous spirit worthy of Ledyard or the Landers, a perseverance nothing could weary, an intrepidity no dangers could daunt, a humor which pours a flood of golden sunshine over the darkest scenes, Messrs. Stephens and Catherwood have brought the buried cities of an unknown antiquity to light, and the past is now ours. But, alas! not spiritually; no living eye will ever detect the meaning of their hieroglyphics. We gaze upon each idol statue, each altar, temple, palace and pyramid, but the mystic letters which describe its purpose and history are written in vain. To the Indian gazing with a blind awe upon these stupendous achievements of heathen art, to the Romish priest patient in labor and familiar with the history of the land he has nominally Christianized, to the American traveller disinterring them, though not altogether for the first time, there comes no voice from a nation's tomb! Awful indeed is the waste place. Oppressive the silence, where the forests wave mournfully over the crowded memorials of an unknown life.

Mr. Stephens assigns indeed a modern origin to the ruined cities he visited; he supposes the Indians whom Cortes conquered may have carved these idols and piled up their temples. And his reasons are at least plausible. But this is only the scaffolding of the structure he would raise, and that is tottering and feeble.

He and his worthy ally appear to have done all, and almost more than man could do. They have endured every calamity—

disease, the horrors of a savage civil war, the continual peril of life, the hardships of a barbarous country almost destitute of every necessary except the earth and the skies, the suspicion of every one around them, and frequent attempts upon their lives. We have heard something of their tale from their own lips: but, in these volumes, it is told with a naturalness, a racy wit, an unaffected good-humor, which will make their names live in the heart of the world, and cause the work to shed glory upon the literature of our land. We cannot doubt, from the immense sale which has already taken place, that their gloomy anticipations as to unrewarded expenditure will roll away, as speedily as some of the mountain rains which almost prostrated their travelling party changed to a beautiful and gorgeous sunlight. Carelessly as the work is written, its extremely valuable collection of engravings and cuts, its charming and picturesque narrative, its sometimes painfully exciting details of suffering, disease, famine and war, will secure it a permanent and lofty place among works of its kind in any language or land.

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*BIOGRAPHY and Poetical Remains of the late Margaret Miller Davidson. By Washington Irving. Philadelphia: pp. 359, 12mo.*

THE sister of this remarkable young person has been already known to the world through the beautiful Memoir of Miss Sedgwick; and her singular gifts and early departure have been the eloquent subjects at once of admiration and regret in some of the British Journals. Nor was the regret without cause. It is indeed melancholy to reflect, that one so endowed, and giving in the early development of her powers such beautiful promise, should have become the victim, as in part we must fear she was, of a diseased education in the seminary of which she was a pupil. No one who reads the brief history of Lucretia Maria Davidson can entertain a doubt, that there must have been something wrong in the system of a school, which exacted or permitted such injurious

application, and fostered among girls an eager competition. Much undoubtedly was to be ascribed to the delicate organization and susceptible frame, allied to genius, which it is very evident was inherited by both the sisters from their mother, and by which the younger found a still earlier grave. But we could never think without sorrow upon the ravages, which a diseased ambition, intense solicitude for distinction, and nightly studies, unchecked, as far as we could learn, by any restraints within her seminary, undeniably made upon the health of the elder. We trust, that a wiser system now obtains in that and other female academies. Rather would we have a daughter of our own left to the simplicity and ignorance of her earliest childhood, than incur such consequences through violation of the physical laws of her being. The preservation of health we number with our moral obligations, since without health no duties can be thoroughly performed; and in comparison with it all the distinctions of genius, and the highest praises of learning, especially in a young lady, are of little worth. It is time, that among our countrywomen, mothers and preceptresses, this subject was understood. Mournful experience, in examples like that before us, has already impressed some solemn monitions; and we are happy to know, that in some of the best schools in this metropolis, and elsewhere, this vicious and destructive system of competition among girls has to a great extent ceased.

Still we cannot but admire gifts so beautiful, and an intellectual development so astonishing as those of Margaret Miller Davidson. The history of early genius furnishes nothing we think more remarkable than this. The materials for the Memoir were chiefly supplied by her mother, under whose nurturing care and the influences of whose congenial spirit Margaret was permitted to spend most of her days. Unlike her sister, she was happily a stranger to the excitements of ambition, which her feeble frame could never have sustained. Her filial love, which was exquisitely tender, and her child-like piety, which easily separated itself from what was of doubtful or sectarian belief, suggested some of her happiest efforts. She was conscious of her gifts; and there were times, when she seemed to desire life for the distinction she felt they might obtain. But her soul pleased God, and he changed her countenance, and took her from an earthly home and her mother's care to "behold his face in glory, and to satisfy her forever with his likeness."

*AN ORATION delivered at Charlestown, Massachusetts, on the 17th of June, 1841, in commemoration of the Battle of Bunker-Hill. By George E. Ellis. Boston: William Crosby & Co. 1841. pp. 72, 8vo.*

THIS is a full and highly graphic delineation of an event, with which every one thinks himself familiar, but which till recently, momentous as was its influence on the destinies of our country, was very imperfectly or erroneously understood. Mr. Ellis with characteristic industry and faithfulness has assembled the prominent, with some of the incidental details of this memorable battle; and in assigning, as he does, the chief honors of the day to the intrepid and magnanimous Prescott, he has vindicated the truth of history, and rendered honor to whom honor was due. After the full investigation and copious details which have been given of the history of this battle, especially since the celebration of the commencement of the Monument in 1825,\* it could not have been an easy task to any orator of the present day, to infuse into this subject a fresh interest. Yet Mr. Ellis has well accomplished his work; and has furnished within a short compass a valuable contribution to the history of our revolutionary struggles.

In the pacific and truly Christian spirit with which the Oration concludes we most heartily concur. If any thing were wanting to convince us of the utter repugnance of war to the spirit and precepts of the Gospel, if any thing were needed to persuade us of the obligation of all Christians to cultivate a spirit of peace, it would be the history of the carnage and miseries, of the awful accompaniments and consequences, physical and moral, of even a short conflict like that of Bunker-Hill. Especially, it becomes us as Christians to forget after this long interval the wrongs and animosities in which this conflict arose. Is it not high time, now that more than three-score years have past, to give up the reading on every anniversary of our national Independence of the recital of

\* See Swett's History of the Battle of Bunker's Hill and Notes to his Sketch. See also Alexander H. Everett's Oration, and North American Review Vol. XIII. New Series.

our quarrels with George III.? He has long since descended to his grave, and we are rapidly descending with him. Let us henceforth celebrate our Independence with more of the forgiving and generous spirit, which becomes Christian freemen. "Let every feeling of enmity," says Mr. Ellis, "be banished from the present while we survey the past." And in regard to that Monument, on which such time and toil and expense have been bestowed, we heartily say with him, "if it is ever to excite hate or passion in any Briton or American who shall gaze upon it, may the next flash of lightning rend it into ruin."

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**THE TRINITARIAN TENET** *not a Doctrine of Revelation, but of Human Invention. By One who has searched the Scriptures fifty years.* Boston: 1841. pp. 70, 12mo.

THIS pamphlet contains a review of the various frauds upon which the doctrine of the Trinity is supposed or alleged to rest. The writer examines at some length the "attempt" on the part of its advocates "to support it by argument and Scripture." Their argument indeed is made to rest on Scripture, and the appeal is admitted to be ultimately to its authority: while "human ratiocination and logical deductions" are used to sustain the doctrine, quite as freely and quite as much as they are ever used by those who are charged with making revelation subordinate and subservient to human reason.

The author proceeds to analyse the "premises of the theory." He aims to show that these premises rest on false assumptions, and that the terms in which the doctrine of the Trinity are conceived and expressed are neither intelligible nor Scriptural; and that the warnings by which its advocates try to support it are wholly unsatisfactory. He then passes to a pretty full examination of texts both in the Old and the New Testaments, in order "to learn what is really the doctrine of revelation on the subject." This examination is pursued with much fairness and impartiality; and though we might differ with him both as to the use to be made, and the

interpretation, of some of the texts, he is generally judicious, and always clear. The work closes with showing "how the Trinitarian tenet was gradually invented;" because the Scriptural analysis, the writer believes, excludes all supposition of its being a part of Revelation.

The pamphlet may be recommended to the inquirer as a help towards settling his opinions upon this important question. It is written in a simple and lucid style, and pervaded by a generous and catholic spirit.

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*A EULOGY on the occasion of the death of William Henry Harrison, late President of the United States; delivered at Milton, May 14th, 1841. By Joseph Angier, Minister of the First Parish in Milton. Boston: W. H. S. Jordan. 1841. pp. 32, 8vo.*

*A SERMON delivered on Fast day, May 14th. By Rev. G. F. Simmons, Pastor of the Independent Congregational Church in Waltham. [Printed in the Middlesex Reporter.]*

STILL other discourses on an occasion on which perhaps more addresses have been delivered and printed than on any other in our annals. Mr. Angier's Eulogy is judicious, and worthy of a place among the memorials of the impression made on the hearts of a nation by the bereavement which the Divine Providence permitted to visit them. His remarks are divided between a consideration of the sentiments which justified the solemnities of the day, and a sketch of the public life of President Harrison.

Mr. Simmons's Discourse is one of the most *serious* in its strain of remark, that we have read of the productions called forth by this instance of man's mortality and of the insecurity of human plans. Religious throughout in its topics, it abounds with pertinent and profitable reflections.—We notice an error in the title which we have copied from the "Middlesex Reporter." Mr. Simmons is



not pastor of the church at Waltham. He has not, as we understand, entered on any permanent relations with that church, but is at present connected with it only by engagement for a number of months.

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**SCRIPTURE BIOGRAPHY** *for the Young, with Critical Illustrations and Practical Remarks.* By Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. New York: 1840-1. 6 vols. 18mo. Published for the American Tract Society.

WITHOUT adopting all the views, which either for doctrine or illustration may be found in these little volumes, we can express a cordial satisfaction in their general plan and execution. Whatever helps to render the Scriptures intelligible and instructive to any class of readers, cannot but be welcomed as a valuable contribution to sacred literature, and as an appropriate work of Christian benevolence. Especially at the present day, when various tastes and studies, combined, as we fear, with a spirit of criticism bringing into question or discredit the history of the Old Testament, are exerting some unfriendly influences, that writer we think well engaged, who exhibits its history and its characters in their true light, and calls back attention to the rich materials they supply for instruction and religious faith. "The Lectures on Sacred Biography" by Dr. Hunter, though clumsily put together, and to an extent of which no acknowledgment appears translated or derived from Saurin's Dissertations, were useful in their day; and we should be glad to see republished a work of Dr. Enfield, that delighted us in our youth, in which the lives of the elder Patriarchs, Enoch, Abraham, and Moses, were happily portrayed. Of the volumes of the present series, which have already appeared, six in number, most of our young readers would easily select the second, containing the history of Joseph, and the last, that of Samuel, as the most attractive. Mr. Gallaudet has with good judgment and taste condensed the history, and has skilfully interwoven the

trations, whether of natural history or of customs, which are drawn from those repositories of Biblical learning that have furnished by Calmet, Harmer, Burder, and Harris. His object, as he himself expresses it, "is to promote among the rising generation a stronger relish for the perusal and study of the Bible, a better understanding of its truths and a spirit of obedience to its commands;" "to lead our children and youth, under the influence of the spirit of grace, to reverence and love above all things the Word of God; to become the early disciples of Christ, to fulfil in some good degree their obligations and duties to their Creator and to their fellow-men." This sacred object he has fully pursued. We find a spirit of piety pervading the books, in which we trust may find a ready response in the hearts for whom they are especially prepared; and the moral lessons, though sometimes too formally introduced, like the old "improvement" of a fable, or the "moral" at the end of a fable, are wisely and powerfully impressed. The American Tract Society in their range of publications have issued none, of native origin, more adapted, as we think, for usefulness than this. And with these qualifications we have felt compelled to make, we commend them to parents for their children, and to the teachers and pupils in Sunday schools. Those, who accord with all the views of Gallaudet, will be happy in finding them here; and those, who with ourselves must dissent from some of them, cannot fail to approve of the excellence of the design, and of the mild and persevering spirit with which his lessons of instruction are uniformly conveyed.

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POLYNESIAN, *Published weekly at Honolulu, Oahu, Sandwich Islands.* J. J. Jarves, Editor. 4 pages, small folio.

In a late number of the Miscellany (IV. 240.) we gave some account of the direct efforts of the Christian missionaries in the Sandwich Islands. A complete view should also take into the account, as every one perceives, the indirect influence

exerted by Christians,—the influence exerted by those who are not professed missionaries, upon the natives with whom they have taken up their residence for purposes of business, &c. Unfortunately, the intercourse of the mass of nominal Christians upon the Pagan world has hitherto resulted in any thing but good. The Sailor, Merchant, Government Officer, and Military man have been sad stumbling-blocks in the way of the Missionary. Instead of liberalizing his ideas, adding the leaven of common sense and common experience to his theories and abstractions, his too often narrow views of man's nature and wants, they have opposed his mixed good with their unmixed evil, his always well-meant instructions with their vile example. It is pleasant, in view of these facts, to introduce to our readers the journal, the title of which we have given above. It is edited by a young man from this city, of fine character and talents, now residing in the island for business purposes,—by one, therefore, whose testimony with regard to missions is less liable to be biassed, and whose exertions in behalf of Christian civilization afford all the more cause for rejoicing. We are happy to learn that the Journal, the first number of which appeared in June, 1840, is gaining a good circulation. We make the following extracts from the Editor's introductory article.

“This paper is the organ of no sect or party ; strictly confining its objects to its legitimate purposes, it will not flinch from or fail to act upon the principles upon which it is established. “*Pro bono publico*,” is the motto of its banner, and its objects are the dissemination of knowledge, advancement of education and civilization, promotion of good morals, and the commercial and agricultural interests of the Sandwich Island community. Those immutable principles of justice and religion, which are or should be firmly planted in every man's understanding, will be its guide ; and though it adopts the tenets of no peculiar sect, it will defend the sacred rights of all—freedom of the press and conscience.”

The paper for Saturday, July 4, contains a very interesting description of a “Family School for the Children of the Chiefs,” which had been in operation one year, under the care of Mr. and Mrs. Cooke, who were appointed by the Mission at the request of the Chiefs. We observe also notices of the “Hawaiian Collection of Church Music,” “the binding and typographical work of which was done altogether by natives ;” and of several Views of Hawaiian Scenery, “executed on copper, by scholars of the High School at Lahainalima.”

## INTELLIGENCE.

**ORDINATION OF AN EVANGELIST AT WORCESTER, MASS.**—Mr. John H. Heywood was ordained as an Evangelist, at Worcester, on Monday evening, July 19, 1841. The services were performed in the Second Congregational church as follows:—Introductory Prayer and Reading of the Scriptures, by Rev. Edward Stone; Sermon, by Rev. Mr. Hill of Worcester; Ordaining Prayer, by Rev. Henry Ware, Jr., D. D. of Cambridge; Charge, by Rev. Mr. Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Waterston of Boston; Concluding Prayer, by Rev. Mr. Sargent of Boston.

The Sermon was from John x. 16;—"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The object of the sermon was to set forth the claims of our distant brethren on the sympathies and kind consideration of the New England churches. This was done, by first of all showing what is the spirit of Christianity, and how it generously regards the wants and well-being of others, and how it has always been interested in carrying light and truth to men. In this respect the spirit of Christianity was contrasted with the spirit of the world, and particularly in the dignity and beauty of that disinterestedness which has in all ages animated its missionary enterprises. The preacher then proceeded to state the condition, character, and prospects, of our brethren in the West;—the extent of territory; its rapidly augmenting population; its remoteness from the older regions of the country; its inevitable dependence on them, for a period, for many of the most important means of improvement; and especially in respect to religious advantages; its future greatness as the seat of population and political and moral power;—and the consequent duty of patriotic and religious men to use now all the influences which shall secure to it a wholesome population of educated, moral, and religious men. Every denomination of Christians should be active in doing its share of the great work; and there is evidently a peculiar and propitious field for ours, no less than for all others. Upon this was founded an appeal to Liberal Christians of New England, followed by an appropriate address to the Candidate.

Mr. Heywood's present destination is Louisville, Kentucky, where he is to take charge, for a season, of the church recently left by Mr. Clarke.

**ORDINATION AT DEERFIELD, MASS.**—Rev. Daniel Bigelow Parkhurst, recently of the Theological School in Cambridge, was ordained Pastor of the First Congregational Society in Deerfield, on Wednesday, July 21, 1841. The services were as follows:—Introductory Prayer, by Rev. Mr. Rogers of Bernardston; Reading of the Scriptures, by Rev. Mr. Smith of Warwick; Sermon, by Rev. Professor Noyes of Cambridge; Ordaining Prayer, by Rev. Dr. Willard, the venerable former Pastor of the Society; Charge, by Rev. Mr. Willson of Montague; Right Hand of Fellowship, by Rev. Mr. Lambert of East Cambridge; Address to the Society by Rev. Mr. Brown of Brattleboro, Vt.; Concluding Prayer, by Rev. Mr. Stearns of Rowe.

Dr. Noyes's text was from 1 Corinthians ii. 3;—"For I determined not to know any thing among you, but Jesus Christ and him crucified." After an exposition of the meaning and spirit of the passage, Dr. N. proceeded to illustrate the great business of the Christian teacher, as consisting in preaching, 1. the truth of Christ; 2. upon the authority of Christ; 3. in the spirit of Christ.

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**DIVINITY SCHOOL AT CAMBRIDGE.**—The usual exercises of the Divinity School at the close of the Academical year were attended at Cambridge the last month. On Sunday evening, July 11, the annual Sermon for the graduating class of Theological students was preached in the meetinghouse of the First Parish by Rev. George Putnam of Roxbury. The subject was Faith—the great central principle of Christianity and the power of the ministry. The text was taken from Philippians iii, 9.—"Not having my own righteousness which is of the Law, but that which is through the faith of Christ; the righteousness which is of God by faith." The first part of the discourse was occupied in defining the principle, and explaining the objects on which it rests. The preacher then passed to the exposition of the manner of its operation and its connexion with character; showing it to be a philosophical as well as an Evangelical truth, that righteousness is "through faith." This was illustrated at some length by several instances in history and biography; showing that a strong conception of any great object, a clear and firm faith in any great idea, when it fully possesses the mind of a man, does itself endue him with power to realize the idea, and accomplish the object. In literature and the arts, it is so; in military achievements, in the founding of empires, in great social and intellectual revolutions; and in moral reforms and philanthropic move-

ments, it is the same. Numerous examples were cited. The principle thus developed was then applied to the subject of religion,—the efficacy of Christian faith. And the discourse was closed with a special application to the duties and efficiency of the Christian ministry.

The Visitation of the Divinity School was on Friday, July 16, when the graduating class read the usual dissertations in the College Chapel. Three only of this class had remained to complete their course; whose names and subjects were as follows:—Mr. George W. Lippit of Providence, R. I.—“The Dissensions of Protestantism go far to constitute its strength;” Mr. Rufus Ellis of Boston—“The Reserve of our Saviour in the communication of truth; the reasons of it; and how far it may be imitated by uninspired men;” Mr. James L. T. Coolidge of Boston—“The means relied on by Christ for the establishment and perpetuity of his religion.”

The annual meeting of the Alumni of the Theological School was held in the afternoon of the same day, when the officers for the next year were elected:—Rev. Henry Ware, Jr. D. D., *President*; Rev. Convers Francis, *Vice President*; Rev. Samuel K. Lothrop, *Secretary*; Rev. Artemas B. Muzzey, Rev. William Newell, Rev. George E. Ellis, *Standing Committee*. Rev. Ichabod Nichols, D. D. of Portland, Me., was chosen to deliver the Address at the next meeting in case of failure of Rev. Dr. Channing. Some conversation arose upon the present state and prospects of the Theological School, and its friends had the gratification of learning that each of the classes remaining in the School consists of eleven members. The Society then adjourned to Rev. Mr. Newell's meetinghouse, to hear the Annual Address, from Rev. Orville Dewey, D. D. of New York. After which they again met, and entered into some discussion upon the subject of a third Professorship, which should relieve the present instructors of a part of their too various and onerous duties. A Committee was appointed to report on the subject next year, consisting of Rev. Charles Briggs, Rev. George R. Noyes, D. D., and Rev. George Putnam.

The subject of Dr. Dewey's Address was “The position of the clergy; as a class of men in the social state.” Before considering the elements of their actual position on which he intended to remark, he discussed the larger question,—On what basis does this class stand? Is there any foundation for it in the nature of things? In reply to this question he described the progress of a community, say of a thousand persons; who almost as soon as they should begin to act in concert, would be urged by inevitable considerations to an institution among themselves of religious worship. It would then become necessary to have some one who should devote his whole life to the religion which

he was to teach; some one must be selected to conduct the services of worship and instruction. But speaking to the human heart requires study and meditation. A salary must be provided for the man who should give his time to these offices; which would not enslave him more than a compensation for any other employment, and he whom the people choose for their religious teacher must not neglect his family nor be left to want. They propose in fine, that he shall dwell among them in all simplicity, as free as they, and subject to no imputation of mercenary views. Such is the natural relation of the clergy to the people. And upon certain topics which fall under this relation Dr. Dewey proceeded to offer some remarks, with a special view to errors that now prevail.

1. Of clerical labour. It is peculiar in more than one respect. Sermon-writing is a peculiar kind of composition, and has this singular characteristic, that the theme is *always* great. Yet no one can put forth his efforts to the utmost every week. Again, this profession brings appeals to the most ordinary human sympathies, in the parochial relations which it creates. The relation that at present exists between "the official and the afflicted" is not natural. 2. Of the compensation of the clergy. The minister ought not to suffer materially in his worldly interests. The profession of the clergy is now a *pauper* profession—the only one in the country, and without great economy would be bankrupt. The clergyman is a sort of eleemosynary personage. Dr. D. then examined the too common language on this subject, which ascribes mercenary motives to the clergy. The satire which is sometimes uttered about the poverty of the Apostles and the love of property shown by the modern clergy is unjust, unreasonable, unbecoming the time, and unworthy of this community. Property has its uses. No one, and no class of men, has a right to live without a reference to the future. Dr. D. protested against a *charitable* consideration of the case, as well as against the imputation of a mercenary spirit to the profession. 3. Of the social position of the clergy. This at present is unnatural and unjust. They are excluded from much of society—from many of its circles, from its scenes of gayety and cheerfulness, from public amusements. It is in fact a *closet* profession. This is an evil to the community, to the profession, and to religion. Dr. D. then considered at some length the distinction which is virtually made between the morality of the people and the morality of the clergy, and showed its entire unsoundness. What is wrong for one class is wrong for the other. The clergy, it is said, should be stricter than others, that is, purer and better. Not so; there cannot be two standards of Christian character. The factitious deference which is paid to the clergy produces an isolation, by which they are wronged out of a part of their social freedom.

the practice of asking a clergyman to say grace at table, where it is said in his absence, Dr. D. considered of doubtful propriety. The clergy are to some extent accountable for the artificial state of things under which they suffer. They are too much in the habit of "laying down the law," and are in danger of losing simple, easy, gentlemanly manners. The intrusion of religious conversation or religious services everywhere is nothing less than an outrage on private feelings.

So far attention had been drawn to existing evils. The results which witness prove their magnitude. The profession is subjected to a severe scrutiny; the health of the clergy is failing; while they require, much as other men, one seventh of the time for rest. Young men are unwilling to enter the profession, as we learn from various denominations.—But there is another view which should also be taken, and which is presented by Dr. D., as he spoke 4. Of the interest and dignity of this profession. There is no need of new forms or new institutions, but there is need of a new spirit. There is a want of vitality in the profession. The perception, the feeling of the truth of things is what is needed—the truth of things in the minister's own heart, and in the world. This is the talisman which the young minister wants, to quicken every thing into life—a *feeling of the truth of things in his own heart*. Then will he speak to the hearts of others. Jesus addressed the living Saviour, and it thrilled at his words. We may copy his example. Let every preacher recall and study his own inward experience—let him be true. There is no higher privilege in society than to meditate and to speak on the subjects of this profession. To speak;—not in technical phrase—this is destructive to the ends of the profession, which deals with realities. Its business is, to grapple with the spiritually true in things. To meditate on these subjects is a privilege, and then to speak of them to human hearts. There is no higher action in the world than to speak greatly on great themes. Just then was the opinion of the poet expressed by Cowper, with whose lines Dr. Dewey closed.

THE COMMUNITY AT WEST ROXBURY, MASS.—Some curiosity having been excited respecting the Establishment for Agriculture and Education at West Roxbury, we have asked and received leave to print the following extract from a letter written by a friend—not a member of the new Community—to a lady in England.

\* \* "And what hinders,—say these associates,—that we should have an organization of society on Christian ideas, in those who have



these ideas only come out from the world, and communicate and live;—live wholly,—live in the body by a constant increase of health, live in the spirit by a complete unfolding of heart, intellect, and moral nature?

On consideration it was seen, that the labour of society might be lessened by machinery and cooperation of numbers, while the desirable fruits of labour would not be in the least sacrificed; that there was no need of any drudge in society, provided there was no drone; that a diffusion of bodily labour would be equally a means of health to those who do not work at all, and to those who work too much; that there need be no want, if there were indulged no superfluity; no perpetual sacrifice by many of the higher pleasures of life, were there a reasonable and righteous sacrifice by some of mere bodily luxuries.

This insight could hardly exist without stimulating the conscience, and the question arising,—how *dare* I be a drone when others are drudges? How dare I sacrifice not only my own, but others' health, in sequestering myself from my share of bodily labour, or neglecting a due mental cultivation? How dare I have superfluities, when others are in want? How dare I oppose the unfolding of the spiritual progress of my whole race, by all the force of my personal selfishness and indolence? In short, is it not the sin against the Holy Ghost, with this new-found insight, to hesitate to enter immediately upon the immortal life?

The associates were not previously acquainted with each other. The protest of Mr. R—— against a situation in life, which, taking society as it is, is undoubtedly one of the most disinterested, had excited inquiry among other earnest lovers, in the most dissimilar external situations,—scholars, candidates for the ministry, teachers, mechanics, farmers, young men and young women with no especial vocation; and this inquiry led to mutual understanding. They said to one another:—“We belong together, let us unite and realize our principles. Some of us have bodily strength and skill of labour, some of us have scientific education, some of us have knowledge of domestic arts; each of us wishes to be enriched with the power of the other, be it manual, intellectual, or moral. Let us put together our means and buy a farm, and cultivate it. Let us go together and teach one another our various knowledges and skills; and above all, let us teach our children according to their genius, and according to the genius of humanity, neglecting all those customs and prejudices which have no life in them.”

But here the question came up of the disadvantages. Surely community has its advantages, but let us not sacrifice individuality. Every man must be wholly himself before he can be a desirable associate. Private property and personal isolation have their indispensable good influences; this was acknowledged. But why not have an organization

n which both these principles shall be combined? In a family, these two poles of society act. Individuality and the intensest social action are united there. Why may they not be in God's great family? They planned then that every one should retain some property,—enough to be so far independent that each one could leave the Association, if it were necessary or desirable, and not be cast penniless on the world. This is effected by an arrangement of which I will endeavour to give you a general outline.

Every man and woman who has any money puts it in, and it is understood each shall have five per cent interest. They also put themselves in as labourers; whose labour is worth the same number of cents an hour, whatever is the office or service. For it is not supposed that money is the only or chief compensation for labour. There are compensations of a different kind, which this community provides by its constitution;—freedom to work in the vocation adapted to your disposition and genius; freedom from care respecting the temporal future of your children, or your own old age; in short, freedom to *live*, which our “merchant princes” seldom redeem from the calls of business, with their incomes of ten thousand a year; how much less the majority of society! With two thirds of the stock of money put in, the Community as such would buy a farm, stock it, provide it with implements of agriculture, build a sufficient number of houses on a very simple scale and one large house for general purposes, and furnish a warehouse with all such merchandise as is necessary for comfortable subsistence, purchased at such advantage as the quantity they would want makes possible, and sold at cost. The Community as such also provides gratuitously for all the individual members houses, medical attendance, nursing, education in all departments, amusements; and to all persons over seventy and under ten years of age, and to all persons who are sick, free board, unless their five per cent interest can support them. But every capable person must pay board, calculated at cost; and it is believed that the board will not amount to the labour, and therefore that it will not be necessary, after they have fairly got under weigh, for a well gifted person to bring any other contribution than his labour, even though he have the usual number of helpless dependents; which, by the way, children over ten years of age are not considered, for they will be credited at half price by the hour for their light labours until they are twenty, when they will in ordinary cases have accumulated three or four hundred dollars, to be paid to them at that time. This, with a perfect education, would be a very good beginning of life for a young person who should incline to leave the Community and seek his or her fortune in the world at large.

It seems to me that here we see brought about, in the most peaceable manner in the world, that very rectification of things which Mr. Brownson in his Article on the Labouring Classes is understood to declare will require a bloody revolution, a war such as the world has not heard of; viz., that no child shall be born richer or poorer than another, except by inward gift of God, but all shall inherit from society a good education and an independent place. Then might there not be good hope that these gifts of God would be used, as Jesus used his, purely for disinterested purposes; the energy now thrown into the brute law of self-preservation, becoming love of God and man?

It is calculated that, once in operation, the Community will have annually an overplus of money, instead of the population's pressing upon the means of subsistence, as is the common fact in the society of competition. This overplus is to be divided among the associates according to their labour, and they can throw it back again into the common fund to increase the common advantages, according to personal disposition, since all the necessities of life are secured to them at all events. You see that private property, so necessary to secure personal isolation at will, is reconciled with community of labour. Persons who enter upon this scheme will indeed forego forever the hope of great individual accumulation, but, as a vast overpayment for this, infancy and old age are to be maintained sacred, sickness provided for, and "carking care" taken forever out of life.

Family integrity is also to be sacred. Any married couple with their children may live together, eat together, and have a paramount right to each other; or they may go to the commons. Social intercourse is to be so free as to be under individual choice, as it is not now. Rooms for intercourse are to be open every evening, which can be used for religious exercises, religious teaching, scientific and literary lectures, benevolent associations, or mere conversation, or amusements—such as dancing, music, (and I hope dramatic exhibitions, but I do not know, for I never heard that subject mentioned.) All are to go freely to these rooms, but any are to stay at home when they please, and no questions asked. This facility and universality of intercourse will preclude all excuse for invading people's leisure. The principle they wish to establish is, that every man has a primary right to decide for himself as to what are his social duties, as well as all other duties; nor be appropriated without his own consent.

The "governmental" machinery is to be very simple. The Directions of Agriculture, of Domestic Labour, of Education, &c. are at certain times to state in general meeting what is to be done; and the people are to volunteer to the several departments for certain hours, which

they shall specify,—being credited so much the hour at the general rate of labour. If any thing is left undone, it is to be restated, and if none volunteer, the Community as such is to hire it done, until persons are found who have taste or genius for this department, or who, for the sake of society or the education of their children, are desirous to become associates on the condition of doing these duties. The associates vote about the admission of new members, in order that none should enter who are not in sympathy with the idea; and they pledge themselves to take care of each other. The associates may also vote out any member for moral turpitude proved, or for idleness; but things will so work, that ungenial or unworthy members will doubtless take themselves off before it is put to vote.

These associates have some money among them, though not more than half enough to commence their operations. But in point of personal power,—although they have bodily power, and habits of labour too, among them, abundantly sufficient for the work of the place, as they are proving this summer by working (a few of them) as hired men to one of their number who has taken the farm for a year on his own responsibility,—they are richest in intellectual power. Consequently on this account, as well as because it is the natural business of a true society to be doing the work of education, they will receive children to be educated with their children, and be paid for it; but only so many as can be domesticated in their families, and as will enter into all the labours like the children of the Community, according as these are desirable for the development of their bodies and minds.

Here is the germ of the true University. Moral education will not be here *ex parte* life. It will be the life of the Community pervading the life of the members. They lay out to have science and literature and art taught in all branches. Scientific agriculture will naturally take the lead, but boys are to be fitted, from the first, for our colleges; and in the end, all that is taught in our colleges will be involved in the course of instruction. Female education will also be there more complete than it has ever been, because they will be able to combine the retirement of private education with all that is desirable of public education. They begin also with infancy. The infant education will be divided among such women as come forward to do this work; and the parents will have the liberty of choosing among these those whose genius they think most adapted to their children, or of keeping their children under their own sole care. The number of teachers will also make it so easy for each, that there will be no danger of the genius of instruction becoming wearied down by confinement and fagging.

How can education growing so naturally out of life be otherwise

than perpetually advancing? The Faculty is neither dependent on government patronage, nor on popular favour. The Instructors stand on the soil, having earned their subsistence, and with the leisure and intellectual power they redeem from slavery to the means of subsistence they offer to carry on the great work of man—human education. I feel that the spectacle of this Community will stand in society as the Constitution of the United States does among the nations, and for more; for the Constitution is but a human instrument, while this Community is a divine life.

I have said that they have begun agricultural labour in a private sort of way already. They have also commenced their school operations upon the very few whom Mr. and Mrs. R—— could take into their small house; and they have received applications in behalf of many more pupils whom they cannot accommodate. But if they had their thirty thousand dollars now, they would buy the farm they have hired, and put up the buildings for the accommodation of all their families, and go into operation as a Community this autumn, or next spring at latest. And I have not the slightest doubt that, were a knowledge of the idea and details of the plan, even so far as this letter gives, widely diffused, there would be found many a person in this broad land who would rejoice to buy the stock, and take the interest in the education of his children. One or two subscribers would be enough.

My letter is so long, I must defer to another time the account of the school in more detail, and of the individuals who are to compose the association. You see I have lost entirely my horror of *community*,—now that I have found it can be so restricted, as to leave personal liberty and family integrity sacred. If it succeeds, two of the most important problems of human life will be settled, viz. the reconciliation of labour with cultivation and elegance of mind and manners, and the independence of the Faculty of education. I think too it can be proved the true church;—but of that another time.

**“OLD SCHOOL” GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH**  
—This body,—which meets annually, while the “New School” General Assembly meets once in three years—met this year in Philadelphia. Its sessions were opened on the 20th of May, by a sermon from Rev. Dr. Engles, and continued till Wednesday evening, June 2, and from the report of their proceedings it appears that a large amount of business was transacted, most of which however could interest only those

are connected with this portion of the Presbyterian Church. 143  
es were admitted upon the roll, as delegates from presbyteries  
nging to the Synods of Albany, New York, New Jersey, Philadel-  
a, Pittsburgh, Ohio, Cincinnati, Indiana, Illinois, Missouri, Kentucky,  
ginia, North Carolina, West Tennessee, South Carolina and Georgia,  
bama, and Mississippi. Rev. Robert J. Breckinridge, D. D. of Bal-  
ore was chosen Moderator, by a majority of two votes. Reports  
e presented from the Western Theological Seminary, the number  
students at which is not given; from the Union Theological Semi-  
y, which now has 21 students; and from the Princeton Theological  
ninary, where the number of students is 110; also from the Board  
Foreign Missions, whose receipts the last year were \$67,081 58, and  
o now have 23 missionaries and 44 assistants in their employment;  
n the Board of Domestic Missions, whose receipts were stated at  
\$455 73, and who have employed the last year 272 missionaries and  
nts among not less than 700 congregational districts; ("since the  
anization of the Board in 1828, a period of 13 years, they have  
med more than 500 Presbyterian churches, and have sent out and  
ed in sustaining more than 1100 ministers; since the memorable  
aration of 1837 their missionaries have organized more than  
l churches;") from the Board of Education, whose receipts the past  
r were \$19,777 95, and whose whole number of beneficiaries is 128,  
. 84 in Theological Seminaries, 94 in Colleges, 29 in Academies, 11  
ching; from the Board of Publication, who had published the last  
r 63,750 volumes, and had expended \$30,113; and from a Com-  
tee on the Treasurer's accounts, who reported a probable loss of  
arly \$50,000 from the investment of funds in stocks which have  
ce depreciated in value. The principle of forming foreign mission-  
es into presbyteries was adopted, and the "Synod of Northern India"  
s erected, comprising the Presbyteries of Furrukabad, Allahabad,  
d Lodiana. Sermons were preached by appointment on the subject  
Popery, by Messrs. Breckinridge and Boardman, who were also  
ointed to the same duty next year. The subject of Slavery was  
roduced and gave rise to an animated discussion, which resulted, if  
understand the vote, in an expression of approbation of "the  
eated refusal of the General Assembly to consider or agitate the  
ject." A resolution was passed expressing a belief "that the prac-  
e of *reading* sermons in the pulpit is greatly on the increase," and  
ommending its "discontinuance so far as possible," with an exhorta-  
n to the "younger ministers to adopt a different method as more  
riptural and effective." A resolution was offered, that "this General  
sembly recommend to all its Synods and Presbyteries to employ the

term *bishop* in their regular minutes, lists and statistical tables rather than the term, minister; and to all ministers, elders, and church members, to introduce the use of this term as the ordinary official title of a pastor on all proper occasions;" it does not appear to have been finally adopted by the Assembly, but we observe that in the report of the proceedings and in some of the votes passed by the Assembly the term, bishop, is used. We suppose therefore that in future Presbyterian ministers, of the "Old School" at least, are to be recognized as bishops. What will "*The Church*" say to this?

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ANNIVERSARY MEETINGS IN NEW YORK.—We conclude our notice of the principal meetings held in New York last May.

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THE AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY—the "new organization,"—celebrated its anniversary, Arthur Tappan, *President*, in the chair. The Report was read by Rev. J. Leavitt, *Corresponding Secretary*. Addresses were made by Rev. Mr. Brisbane of Cincinnati, Alvan Stewart, Esq., Joseph Sturge of England, Messrs. Birney, Stanton, and others.

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THE NEW YORK STATE COLONIZATION SOCIETY celebrated its ninth anniversary. The annual Report was read, presenting a favourable view of its condition. A letter was also read from Judge Wilkeson, Chairman of the Board of Managers of the National Society, showing a great improvement in the state of its affairs. The meeting was then addressed by several gentlemen.

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Meetings were also held by the AMERICAN EDUCATION SOCIETY, and the AMERICAN BOARD OF FOREIGN MISSIONS, whose anniversaries are celebrated in Boston, where the business of these Societies is conducted; and by the NEW YORK SUNDAY SCHOOL UNION, the children of which, to the number of several thousands, walked in procession to Castle Garden and to the Tabernacle church, where they were addressed by different gentlemen. The LIBERATED AFRICANS of the AMISTAD were exhibited at a meeting, the object of which was, "to show the improvement they have made, and to raise funds to defray current expenses, and to send them back to Africa, with teachers and missionaries sufficient to establish a mission at Mendi." Mr. Booth, under whose care they are placed at Farmington, Conn. gave an account of their eagerness to learn and of their good behaviour.

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RELIGIOUS PROGRESS.

RELIGION is by its very nature progressive. It is a great mistake, to consider the religious state of the soul as a fixed state, that can be reached in a limited time, and then has only to be maintained; that all subsequent effort is to be directed, not to its improvement, but to keeping it from deterioration. True religion is, to borrow a common Scripture similitude, a seed. It has a principle of vitality and growth. It is the germ of something far greater and better than it first appears itself. Its native tendency is, to shoot up and unfold, and to exhibit various successive degrees of excellence. Every thing around and within us tells us we are capable of unceasing progress in the religious life. Every one can conceive a far higher degree of excellence than he has attained. The best persons have an ideal of goodness the farthest beyond their actual acquisitions. Even Paul counted not himself "to have apprehended," but was continually "reaching forth to those things which were before." All the precepts of the Gospel describe perfection; they therefore forbid rest short of perfection. Jesus illustrated in his life the perfection of our nature, and we are called upon to be like him, to become "perfect men" unto "the measure of the stature of the fulness of Christ." I have said that every one can imagine a higher spiritual state than that which he occupies.



I add, that every one is conscious of power to make some advances toward that state. No one can say that he has reached the limit of the religious improvement he might make—that he has exhausted the power by which farther progress might be made.

I would, however, avoid all overstatement on this subject, and therefore would here make some explanations and qualifications, without which the exact truth might be misapprehended. It cannot, I think, be truly said, that we are necessarily capable of equal degrees of improvement in equal times; that religious improvement can go on at one uniform rate through the whole of life; that one day, whatever its circumstances, is just as favorable to spiritual growth as another; that every year might, and should, witness the same progress as that in which the greatest progress was made. The grain and the tree have their periods of peculiarly rapid growth. They grow more in a week at one part of the season, than they do in a month at another. So it is with the soul; but the soul's periods of unusually rapid growth do not come round with unvarying regularity; they are determined by the providence and grace of God. Improvement depends in some measure on opportunity, and opportunity on outward events, which for the most part are beyond our control. Unusually important duties may devolve upon us, by the faithful discharge of which we may be raised up to a higher spiritual state; we may meet with great temptations, by successfully resisting which we may gain a large accession of spiritual strength; we may be overtaken by extraordinary trials, and by the patient endurance of them attain a higher degree of spiritual-mindedness. Moreover, I believe that the influences of the Holy Spirit make some periods more favorable to religious advancement than others. There are times, when, from causes which we can neither explain nor control, our perception of duty is more clear and elevated and our purposes more strong and constant, and we go forward in our religious course with an alacrity and vigor unknown to us at other times. Truth then compels us to admit, that the same degree of improvement is not to be invariably expected in the same lapse of time. But though the plant shoots up more rapidly at some parts of the season than at others, I believe it never entirely stops, till it has produced its fruit in perfection. Though it may not be continually increasing in visible

size, some process is continually going on within it tending to promote the purpose for which it was made. So should it be with the soul. Though it may not be always going on with equal rapidity, it should always be going on. Though extraordinary circumstances must combine to promote its extraordinary growth, it is ever surrounded with circumstances of trial and occasions of duty, which rightly used will help it somewhat forward in its spiritual life. Though at certain seasons unusually clear suggestions and strong resolutions are imparted, it is never left destitute of the dew and sunshine of divine grace which are necessary to secure its gradual development.

Another remark which seems to me important to be made in this connection is, that there may be an excessive anxiety about improvement, regarded as being in itself the great end to be aimed at. Much needless unhappiness may be caused, and perhaps real progress impeded, by too curiously comparing our present with our former selves, with a view of observing indications of advancement. The Apostle, whilst he "counted not himself to have apprehended," and "reaching forth unto those things that were before pressed toward the mark," says also that he "forgot the things that were behind." Perhaps there is a peculiar significance in that saying, which deserves attentive consideration. It is not necessary that we should be able to compute the exact amount of the improvement we have made in a given time. Our business is, to do as well as we can the duties which lie immediately before us; to realise to the extent of our power our present highest conception of the religious character. If we do this, improvement will come of course. Improvement is the result of continually doing our best. By continually treading the outermost verge of our capacity, we necessarily, though perhaps unconsciously, enlarge it. The growth of the soul is like the growth of the body. We should injure the body by attempting preternaturally to stimulate its growth. All that we can do about it is, to keep the body in a right state, to supply it with the proper quantity of nourishing food, to avoid injurious excess, and to take necessary exercise; and it will grow of course, till it has reached its full stature. So we have only to keep the soul in a right condition, to feed it with divine truth, to avoid corrupting it by sensual indulgence, to give it exercise by

well-doing, to perform faithfully and patiently every duty of life as it arises ; and by the mere process of thus living our souls will grow of course, and as fast as God saw it to be good that they should grow ; and we cannot by any forcing process of ours make them grow faster, and at the same time healthily.

It may be asked, by what signs in the outward life will the successive stages of this gradual development of the religious character be indicated ? It may not be possible very accurately to describe many of those stages. They may vary in different circumstances, and with different individuals. There is, however, one definite crisis in the progress of the religious character which I would consider. Let us suppose the case of an individual who has reached mature life, without having received any decisive and permanent religious impressions, but who has at length been effectually awakened to spiritual life. The first part of his religious course is a warfare and a struggle. He finds much to contend with in the habits and propensities which his whole past life has cherished. Perhaps some particular appetite or passion has been nourished into excessive strength by long indulgence ; now he sees the importance of subduing it ; he wishes, resolves, strives to subdue it. But it will not readily yield. He meets with continual annoyance from it. He acknowledges holiness to be his chief good, in his moments of calm contemplation he feels it to be so ; but he cannot always feel it to be so in the season of temptation. When the means of gratifying one of his long indulged propensities are present, he remembers the pleasure he formerly received from it, and for a time desires it again. He cannot oppose to the temptation the present feeling, that obedience to the law of his higher nature is a greater good than the tempting indulgence. If he resists it, it is not by a spontaneous impulse of his whole soul, but by a consideration of the future benefit that will follow. There is, in short, " a law in his members warring against the law of his mind," sometimes " bringing him into captivity to the law of sin," and always occasioning him discomfort. But if he patiently and faithfully struggle on amidst these difficulties and discouragements, by and by he passes through this stage of his course, his evil propensities are subdued, he has come to take delight in holiness, to seek after it with desire for its own sake. He has now a clear

and fixed perception of eternal things. His spiritual affections and faculties have permanently gained that ascendancy in his soul which of right belongs to them. He was before a carnal, he is now a spiritual man.—It may perhaps appear to some, as if this were the end of the religious course in the present life, as if this man's warfare were accomplished and his race finished, and he had henceforth nothing to do but to wait for the crown of glory that is laid up for him. But surely it may more properly be considered the beginning of religion. Now only has he attained a full, free, religious life. His course hitherto has been only a struggling into life. To recur to the analogy of vegetable life, his first stage of his religious course is like the buried seed forcing its way up through the earth that overlays it into air and sunshine. Then only do we begin to call it a plant.

I do not think there is any other stage in the religious life after this equally definite, and admitting of a precise description. Still however, the growth of the spiritual life cannot but be indicated by corresponding changes in the outward life. As it proceeds, a growing love, purity, disinterestedness and heavenly-mindedness will be observed in the whole character and deportment. This matter may be considered in reference to the three great branches into which human duty is commonly divided. These branches are, temperance, or sobriety, or self-denial ; benevolence, or love to man ; and piety, or love and all right affections toward God. By temperance, or self-denial, is meant the due subjection of all the inferior appetites, desires and passions to reason and conscience ; the restraining of them within those limits beyond which they would interfere with duty, weaken and corrupt the soul, and incapacitate for spiritual action. It implies the regulation, not only of the bodily appetites, but of all the other selfish desires, as avarice, ambition, and in some circumstances even the desire of knowledge. The very description of this class of virtues shows, that they are in their nature limited. Their use is, to put the soul in a condition for the reception of all holy influences and the performance of all other duties. They are, like John the Baptist, distinguished by the grave austerity of their demeanor, and sent to prepare the way for the coming of Christ into the soul. They are desirable only so far as they fulfil this office. A man cannot go on growing more and

more temperate and self-denying indefinitely. When the virtues of this class pass beyond their due limit, they degenerate into superstitious self-mortification.

With regard to piety I can touch but briefly on two points. First, as affection toward God grows, it will continually more and more pervade the whole life, and give it its tone and character. In the early period of the religious life devotion is regarded as the peculiar duty of a set season, when the presence of God is more distinctly felt, and communion with him is more intimate than at any other time; and active obedience is regarded as another distinct duty, to which also its allotted time is to be given. I would not however be understood as implying that the spirit of prayer is ever entirely confined to the hour of devotion. It could not be so. If it is true prayer, a spirit must go forth from it that will sanctify the whole life. Nor would I be understood, on the other hand, to imply that the soul ever outgrows its need of set seasons of prayer, or will be led in the course of its progress to undervalue them. Jesus had not outgrown them; he prayed to his Father, and spent whole nights in prayer. I would be understood to speak merely of two tendencies. With this explanation I repeat, that in the beginning of the religious life devotional feeling is more particularly confined to the hour of devotion, but as the soul advances, the sense of God grows upon it; a consciousness of his presence and love becomes its habitual and permanent state; the universal face of nature, in all its aspects, wears his smile; his hand is acknowledged in every event that occurs; he is seen in all things and all things in him. All active duty is done for his sake. It is felt to be an expression of the same spirit which is also otherwise expressed by direct prayer. The whole life becomes intercourse with God. Thus is the injunction fulfilled, "pray without ceasing." In this function of the spiritual life, then, there is room for indefinite progress. Its perfection is that oneness with the Father which Jesus felt and expressed.—My second remark is, that as devout affection expands, it assumes more and more the exclusive character of love, of that "perfect love that casteth out fear." As the soul becomes more pure and holy, it becomes more distinctly conscious of its Heavenly Father's complacent regard, dwells perpetually in the serene light of his presence, and experiences the deep peace

and calm joy that flow from the feeling of being the object of an infinite love.

The various modes in which growing love to man will be indicated, present a wide field of discussion. It must be left to the reader's reflection, with a few brief hints. Christian love will grow in purity and disinterestedness. As it increases in fervour, the alloy of self, which may have mingled with its first operations, will pass away. It will not need to be sustained by praise or thanks. It will be satisfied with the consciousness of what it has effected, and find its sufficient reward in good done to another. As it expands, it will no longer confine itself to virtuous objects. That indignation and aversion for sinners, by which many good persons think to testify their abhorrence to sin, will gradually melt away into that tenderness and love which Jesus ever showed to the sinful, and which is the most effectual means of softening and turning the obdurate heart. Then, again, it will grow in humility and patience. It will stoop to what might be considered the humblest and meanest offices, did not the spirit of love make them beautiful. It will be wearied out by no obstinacy, insensibility, or ingratitude. And as it warms and gathers strength, it will create for itself before unimagined means of doing good. There is no end to the modes of beneficence which a glowing love will find out. A book has been written called "The Pursuit of Knowledge under Difficulties," showing the extraordinary energies by which many persons, moved by an unconquerable desire of learning, have overcome the most disheartening obstacles, made astonishing attainments, and raised themselves to great eminence. It is to be wished, that a similar book were written on the practice of benevolence under difficulties. Already materials exist for such a work. There are numerous well-attested instances of what would otherwise be an incredible amount of good, accomplished by the fervent, self-forgetting love of persons in the humblest and poorest walks of life. They show both how energetic and how progressive is Christian benevolence ; how its power grows with its purposes, and its purposes extend their vision with its increasing power. So it continues to advance towards perfection, till it is removed from the opportunities of usefulness on earth to its recompense in heaven.

C. P.

## POETRY AND PAINTING.

FRAGMENT OF A HALF-PROJECTED ESSAY ON THE  
CONTEST OF THE FINE ARTS.

MANY writers, ancient and modern, have defined poetry to be an imitative art. The names of Aristotle and Goldsmith occur to me at this moment. "By poetry we mean," says an English Reviewer of Milton (Macaulay,) "the art of employing words in such a manner as to produce an illusion on the imagination; the art of doing by means of words what the painter does by means of colors." This definition seems to me, certainly as expressed in the latter clause of the sentence, very defective. It might apply to much of the poetical composition that is in the world, but it would be quite inadequate as a description of some of the finest. Take an instance from "Childe Harold"—the first that occurs to me;—others can soon find better ones:—

"Could I embody and unbosom now  
That which is most within me,—could I wreak  
My thoughts upon expression, and thus throw  
Soul, heart, mind, passions, feelings, strong or weak,  
All that I would have sought and all I seek,  
Bear, know, feel and yet breathe, into *one* word,  
And that one word were lightning, I would speak;  
But as it is, I live and die unheard,  
With a most voiceless thought, sheathing it as a sword."

Is there not something here which cannot be *painted* even to the eye of the mind? It may be said, that this is true in a degree of the productions of genius in all the arts,—that they all convey infinitely more meaning than meets the eye or ear. But I think we shall find that the poetic art has an advantage not only in degree, but in kind. There is a humorous story of an artist, who being employed by a tavern-keeper to paint a picture of the rising sun on a sign-board, executed it so exquisitely as to set the board on fire. His execution was of a character, indeed, to make his art *almost* equal that sister art whose genius

"Scatters from her magic urn  
Thoughts that breathe and words that *burn*."

There are very few specimens of painting that come near expressing sound. A critic remarks that Allston's *Miriam* does it. She says: "Mr. Allston is the only artist that has ever seemed to us to *paint sound*. He has done it in several of these pictures, but in none more wondrously than in this. *Miriam* is *singing*,—there can be no mistake. The reverberation of her timbrel is in our ears. The earth, the near cloud of fire and smoke, re-echo her song. It mingles its exulting sound with the low moan of the Red Sea, that darkly and gloomily bases the ringing melody of her voice; and whose hoarse murmur is also *painted* in the background." To me, I must say, there is more painting of sound in these words than in the picture, because they speak to the outward ear as well as to the inward eye. The sound which we sometimes hear from a painting is heard by inference. A poem can be read aloud—(can a picture?)—and thus the sound of the words awakens a sense of the sound of the reality.

"Poetry," it has been well said, "has the vivid beauty of painting, the prominence and simplicity of sculpture, and the touching cadences of music, while it outlasts them all." C. T. B.


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### CHARTISM.\*

WE cannot within the compass of our limited pages profess to enter on any full examination of this remarkable social phenomenon, either in its facts or its philosophy; but in connection with the tract before us, we will give such brief description as our space permits.

Before proceeding to the subject-matter of the tract, we shall say a word of its authorship and spirit. It is written, as the title-page shows, by working, humble men. It was composed in prison—under

\* A New Organization of the People, embracing a plan for the education and improvement of the people politically and socially; Addressed to the Working Classes of the United Kingdom, and more especially to the advocates of the rights and liberties of the whole people as set forth in "the People's Charter." Written in Warwick goal, by William Lovett, Cabinet-maker, and John Collins, Tool-maker. Second Edition. London: 1841. 12mo.





an imprisonment incurred for political offences. Whether therefore we consider the social position of the Authors, or the circumstances of the authorship, the work is worthy of the highest praise. Strong, practical, common sense, is its main characteristic. The views are clear and comprehensive, exhibiting considerable knowledge of human nature in the abstract, but more especially, in its popular manifestations and wants. The needs of the people, intellectual and social, are depicted with the power of those who know whereof they affirm; and the mode proposed for meeting these needs evinces a calmness and wisdom, which men in the stations and parties of the writers seldom receive the credit of possessing. What particularly gratifies us is the temper in which the book is written. It is manly and magnanimous. In the cell of a common goal, the writers think not of their own condition, but send forth lessons of thought and wisdom to their fellows, lessons too which their assumed superiors might study with some advantage. Not only is there no asperity in the tone of their address, no declamation on patriotism and martyrdom, no abuse of authority, or boasting of endurance; but personally, not a single allusion to themselves. There is true greatness in all this; and if for a moment we should despond for a country where such men may fall under penalty, it is but a moment, which is followed by a noble hope for a country, where men are that can so endure it.

The work proposes a plan to the working classes of self-redemption by intellectual and educational elevation. The general principles of Chartism are explained in a short introduction, written with vigor and often with eloquence. As our remarks would be incomplete on one topic without some explanation of the other, we shall be compelled to say something of Chartism as the designation of a party; but we shall say it in no party spirit. We have interest in all social movements, whether in other countries or our own; but whether in other countries or our own, it belongs to us to consider them in their moral and religious, rather than their political aspects.

“Chartism” derives its name from a document entitled “The People’s Charter;” a document which embodies the opinions of millions, and which these millions desire to make the law. The distinctive principles of it are these:—an expansion of the suf-

franchise to every male inhabitant twenty-one years old, of sound mind, and not accused of crime; Parliament to be elected annually, and the members to be paid; votes to be taken by ballot; the corn laws to be repealed, and trade in general to be free; the Church Establishment, after a provision for the present incumbents, to be abolished, and all religions to stand equal before the law. These are the main points; wild enough to be sure, considering the institutions and prejudices of England; but neither in themselves vicious, nor under other circumstances unreasonable.

Who are the Chartists? Vast masses of the working people. The elective system in England excludes millions of the operative classes from the franchise, and therefore these classes are Chartists. They deem themselves aggrieved, and they seek to redress the grievance. They consider themselves unrepresented; and they demand a representation. Contributing as creators of wealth to the greatness and glory of their country, they hold themselves degraded on their national soil in being *unfranchised*. They demand the franchise, and some do not hesitate to threaten. Representation is attached to property; they contend that they are the creators of property; they contend they have pledges in the country dearer than all property. The ashes, they say, of their fathers for a thousand years have made it to them holy ground. Their children are born in it, and their wives endear them to it. No manly or noble tie binds the rich which does not bind them; they have as many motives for its welfare, and none to wish it injury or work it ill. They assert too, that their interests are not regarded; that all legislation is by privilege, and for privilege; that the working man is enslaved; that his very food is taxed; that wrongs have grown too heavy to be borne, and can only end in despair or madness. The Chartists call for a comprehensive suffrage as the only remedy, the only means of equal and important laws, the only source of national salvation. They maintain that they have not chosen of themselves to be a separate party, but have been driven to it by desertion and neglect. They insist that they have been forbearing beyond all ordinary bounds of human endurance; that the nation has been carried by their hands and through their blood and sweat to unexampled prosperity and power; that, in the mean time, they have reaped only poverty

and sorrow. They accuse the middle classes of having been faithless to them, first using and then betraying them. With their aid the middle classes fought the political battle and gained the victory, which unassisted it would have been vain for them to attempt. By this aid the Catholics were emancipated, the negroes were purchased, the Reform Bill was wrested from an alarmed aristocracy; and now, say the Chartists, when the middle classes have gained on the shoulders of the people the desired point of elevation, they combine with their enemies and mock that people as a rabble. Hence the unfortunate alienation that has lately existed between these two portions of society in England, the strongest and the best.

But why are not the masses franchised, and the disputes closed? Ask Lord Lyndhurst, born of democracy, ask Sir Robert Peel, raised from cotton-spinning; they will reply,—because of their poverty, their vice, and their ignorance. Ask William Lovett, cabinet-maker, ask John Collins, tool-maker, both imprisoned in Warwick goal; and they will give another answer. They will probably say:—misgovernment, selfish and exclusive policy, horrible wars and tremendous debt have made the people poor, and kept them so. The most industrious masses the world contains have been all but reduced to nakedness and starvation; and a people of singular patience and forbearance have been excited to desperation. If they are ignorant, why are they so? What has been doing by an overgrown Church, by a princely clergy? Where are the schools which the people have deserted, where is the knowledge which they have spurned and shunned? If they are ignorant, is not the misfortune theirs, and the fault that of others—of those rulers, most naturally, who give £70,000 for royal stables and not half the sum for the instruction of a nation? Vice is but the proper offspring of poverty and ignorance, of laws in addition which facilitate drunkenness by encouraging the sale of intoxicating poisons, to raise £15,000,000 for their terrific revenue. But in keeping the franchise from the working masses, is it just, ask the Chartists, that it is guarded from the poor, the ignorant, and the vicious? Why then is that bribery which buys the soul, that corruption which depraves the heart to its inmost core, the main power at elections,—the prime agency which substitutes

prostitution for principle, the ready instrument for infamy that can purchase, and dishonesty that can sell? Why are the hustings of a free people marts of souls—of conscience—of citizenship,—the arenas of the bought and the bound? Moreover, if good morals are a qualification for voters, whence then come the drunkenness and debauchery and riot, which so often distinguish English elections, and are the shame of English character? If virtue is so essential a requisite in the elector, how much more is it in the legislator; but the unfranchised operative has in his daily view nominal representatives of the people, who trample on principle and patriotism, and peers of the realm, born hereditary law-makers, who set at defiance all laws of common sense and common decency. It is not because the masses are ignorant that they are not trusted, say their defenders, but because they begin to know too much and know too well. They find themselves worked to death, and yet starving; they are aware that other people with inferior resources and inferior skill live in comfort and abundance, and with cheap and impartial legislation they are confident such a lot would likewise be theirs.

Lovett and Collins do not absolve the Chartists from blame; they admit instances of rashness and wrong, but these compared with the numbers and movements of the multitudes which compose the party, are but drops to the ocean. They ask but the same judgment that others receive, a judgment upon the aggregate result, and not upon the individual exceptions. Besides, the masses of the working people manifest just now a noble zeal in the struggle for redemption. They give up their only day of rest to reading and to Sunday schools; and by their penny contributions, by every effort that poverty can make, they are seeking for knowledge and the means of knowledge,—promoting free discussion—opening Mechanics' Institutions, Reading Rooms, Libraries—building Lyceums—and purchasing cheap periodicals and publications by tens of thousands. What has given the circulation to the Penny Magazine or Chambers's Journal, that makes them the marvels of the age? Why, the popular demand; and that same demand, to supply which booksellers are republishing in cheap forms the highest classics in the language, proves how true the taste of the people is to immortal power and immortal beauty. While every

volume of flippant trash has its market among the wealthy, the sound and true British heart of the people must have again its Defoes and Bunyans, and Miltons and Drydens. So it has been always. Under the living influences of democracy, as our Author show, the works have risen of most enduring worth and greatness. In Greece sprang up laws, language, literature and arts, to leave imperishable impress upon man, while in Egypt and such nation arose huge and dumb masses of stone, to stand as eternal monuments of brute force, and of that death, silence and oppression which form its stupid and its changeless fate.

Respecting the feelings of the working population in regard to the rights of rank and property, we cannot forbear transcribing one forcible and eloquent extract.

“It is said, that considerable doubts are entertained of the propriety of trusting the working classes with power, lest they should use it to the prejudice of rank and property. But what foundation is there for such doubts? In what country of the world are the rights of property more respected? Where are more laws to guard it, and where are such laws more easily enforced than in England? In fact the patient submission to arbitrary and unjust laws for securing property (laws in opposition to their constitutional right) is the weakness of Englishmen. When property has been threatened by foreign foe or domestic spoiler, who have been more forward to defend or active to guard it, than the calumniated and unprotected sons of labor? Petty spoilers exist in every country, but the grand enemies and violators of property in England are to be found among the enemies of the laborer. Corrupt and blundering politicians, gambling fund-holders, speculating tricksters in trade and commerce, these are the great violators of property; men who by one specious, knavish trick swamp the prosperity of millions, and convert in a moment the most enlivening prospects of industry to the desolations of despair. But even in these convulsions of ignorance or fraud, who are keener sufferers than the working classes? Or who have had more useful experience to convince them of the necessity of property being fixed on the firmest foundations, than those whose homes of comfort have been rendered miserable by those political or commercial panics? Where, too, are the claims of merit or the legitimate influence of rank better appreciated than with us? or where are the efforts of humanity and benevolence better supported and encouraged than among the laboring population of England? Then away with those ungenerous surmises, those fears and anxieties respecting them. *Their interests are blended with the interests*

*of property*; and they have sufficient good sense to perceive it. Their hopes of happiness are based on the prosperity of their country, and all and every thing appertaining to individuals, to classes, to our laws, and institutions which can in any way be promotive of general prosperity, will ever be held sacred and inviolate by the industrious and generous-hearted people of Great Britain and Ireland."

These writers deprecate all resort to physical force, but show how naturally it seized on the popular imagination. "When we reflect," they observe, "on the circumstances which have hitherto influenced the great mass of mankind, we are not surprised at the feeling that prevails in favor of physical force. When we consider their early education—their school-book heroes—their historical records of military and naval renown—their idolised warriors of sea and land—their prayers for conquest and thanksgivings for victories, and the effect of all these influences to expand their combative faculties and weaken their moral powers, we need not wonder that men generally place so much reliance on physical force, and undervalue the superior force of their reason and moral energies." They propose a wiser plan; one which, if carried into full execution, would be truly sublime. This is no less than a universal system of education and an enlightenment—to originate with the people themselves—by themselves to be supported, and by themselves to be conducted. This is the right way to be free, and the only sure way, which when once a people find, neither kings nor laws can gainsay. The people here are called on to do their own business, and if they hear the call, it will surely be done. Every one knows the fable of the partridges. The old bird had no fear while the owners of the ground were looking daily to their neighbors for help; but once determined to set to work themselves, then she thought it time to be off. So, while a people are looking for redemption to laws, to king or queen, to gentlemen or nobles, they will lie long in their chains; but when in their high strength they say,—*we shall be free*, the word of fate is spoken.

Of this plan we can give the merest outlines. It is proposed, to establish public halls for the people throughout the Kingdom, during the day to serve for infant, preparatory, and high schools, in the evenings for places of assembly, mutual instruction, reading,

and amusement ; to establish normal schools, and procure teachers of the most approved talent and training ; to establish agricultural and industrial schools for orphans ; to establish circulating libraries, each consisting of three or four hundred volumes, each to contain a different set of books, and to be in a case so contrived that it may be transferred from district to district ; to print tracts and pamphlets ; to give premiums for good essays, and to employ lecturers and missionaries. The whole of this is proposed to be superintended by officers, central and subordinate, elected by various constituencies of the people according to the respective extent and objects. The details of the plan are well developed, and in the progress of this development an admirable system of popular education is expounded. An individual contrived the plan which has given the English people a uniform and cheap postage ; we should rejoice, if two humble mechanics have conceived a nobler idea—a universal and elevated education. And taking the estimate of the writers, the proposed plan seems in no way impracticable. Founding their data on the number who signed the Chartist petition, they arrive at the following results. The signatures to this document were one million, two hundred and eighty-three thousand. Each person who signed paying a shilling a quarter, an annual sum would be collected of £250,600. With this there might be, every year, eighty district halls opened, at £3,000 each,—seven hundred libraries established, at £20 each,—four missionaries employed, at £200 a year,—twenty thousand tracts a week circulated, at fifteen shillings a thousand,—with the payment of various incidental expenses. The writers, who know the people well, have no doubt of their willingness and zeal to contribute in the proportion here specified.

We hail these and all such speculations with heart and hope. We think they betoken life and health in the popular soul, and we look with confidence for good results in conduct and character. When we behold men in the prison, to which severity of government on one side or rashness on their own has consigned them, in sober and patient thought meditating means of amelioration for their order, we rest on such exertion as the promise of a peaceful progression. When we observe millions anxious to throw off ignorance and degrading passions, we have no fear that any out-

d poverty can crush their moral energies, or that any restraints  
class or caste can prevent their onward march. We place this  
fidence, not on what declaimers talk about the people, but on  
t the people are doing for themselves; and we think that since  
Reformation Christendom has had no stirrings of deeper or  
e vital power, than the temperance regeneration of the Irish  
santry, and the present efforts for the mental and moral exalta-  
of the English masses.

H. G.

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IOU SHALT REAP, IF THOU FAINT NOT."

Go, beside *all* waters sow :  
In the morning scatter wide ;  
Liberal bid thy hand bestow  
At the fall of even-tide :  
What shall spring, or where, or when,  
Thou art not concerned to know ;  
Quick'ning sunbeams, genial rain,  
God in his own time will show.

Thou be faithful, watch and pray,  
Murmur not, nor dare repine,  
If thy labors seem in vain  
From the dawn to day's decline :  
Where the foot of sin hath trod,  
There unwearied do thou toil ;  
Still renew with ready zeal  
Efforts to reclaim the soil.

What glad sound salutes the ear ?  
Lo, the blade unfolds its green !  
Now, the tender grains appear !  
Ripened now, the fields are seen !  
Take the sickle, reap thou there,  
Garner in the sheaves spread wide.  
What the harvest ? *Souls are saved,*  
Pardoned, sealed, and sanctified !

x.



## CHRISTIANS THE HEIRS OF GOD.

A SERMON, BY REV. SAMUEL GILMAN, D. D.

ROMANS viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ.

THE Gospel of Christ has proclaimed the fact, that all men are children of God. The Apostle Paul, with his lofty and divine logic, infers in the text before us, that if we are children of God, we are also "heirs of God, and joint heirs with Christ." I propose to investigate the full and glorious meaning of these remarkable expressions, and to present some considerations that may induce and animate us to struggle after the blessings implied in being the "heirs of God, and joint heirs with Christ." I say to *struggle* after; for it is a solemn truth, my hearers, that though we are born to the inheritance of God and to a joint inheritance with Christ, yet we may forfeit and lose these inexpressible privileges. I tell you, that the higher destiny of man is not to be forced upon him. It is our glory, that we are altogether free agents. It is our glory, that we may gain everything, only because we may lose everything. Salvation is a free gift; but it is a gift, which we must voluntarily receive. If salvation were forced upon man, then it would not be salvation—it would not deserve so glorious and so spiritual a name. When therefore the Apostle pronounces any of us "heirs of God," he supposes that we be something, and do something to vindicate the title. Just as a son who is left the heir to his father's estate by no means enters to all intents and purposes upon his inheritance, until he rises up and secures his title by the necessary forms of law, takes the direction of his affairs, and improves, without abusing or squandering, the advantages to which he is born.

How then has Christianity made us the "heirs of God?" First, by the overthrow of idolatry, and the establishment of just conceptions of the nature and character of the Supreme Being. With the single exception of the Jewish nation, the successive generations of inhabitants that covered this globe for three thousand years, walked in the grossest religious darkness; in some

regions, worshipping the stars and other luminaries of heaven; in other regions, bowing down before various consecrated animals; in others, going so far as to pay their adorations to vegetables; in others, deifying both dead and living men; in others, yielding their homage to marble or wooden statues; and in others, acknowledging the existence of no deity at all. Now, were all these wretched generations of idolaters and atheists "heirs of God?" Alas, no! Century after century rolled away—God's glorious sun shone down from heaven—race succeeded race,—and not one kindling conception arose from their groping minds to the great benevolent Cause of this fair and wonderful creation. Poor indeed was man! How *could* he so long continue, without claiming his birthright and inheritance, and leaping to the topmost idea that stood waiting for the lofty grasp of his soul? At length however the day-star arose. The light which had been concentrated and almost buried in Judea for numerous ages, was to spread rapidly through the earth. The Son of God was born. The deepest treasures of divine truth were imparted to his mind. The spirit was poured out upon him without measure. He spake words of eternal import. His death and resurrection attracted the attention of mankind. His system of religion flew forth on the four winds of heaven. It proclaimed in tones more articulate, if not louder, than thunder that God *is*, and *reigns*. Down dropped ten thousand idols to the dust. Millions of human beings caught with earnest rapture at the vital, glorious truth. They felt themselves near to a great presiding Deity, and they felt that Deity near to them. Life was now no longer for them a poor dream of darkness. They felt henceforth within themselves eternal responsibilities. They perceived everywhere now the traces of an existing Divinity. They saw him in the stars, which they no longer worshipped, for they worshipped *him*. They heard him in the breeze, they perceived him in the flowers of the field—in the beautiful child among those flowers—in the wisdom of the immortal mind—in the venerable loveliness of age—in the busy walks of laborious life—in the change and succession of the seasons—in the power of man—in history—in nature—in solitude and in society—in darkness and in light—in the earthquake, the volcano, and the cottage or the garden calm—in the smile or the tear of man—in the passions—the affections—in all things every-

where! No temple now was supposed to confine the Deity within its walls. He was limited to no locality—no nation, as formerly. He was no more now the God of the Jew than of the Gentile, no more the God of the Gentile than of the Jew. He could be worshipped alike in the temple, in the family, in the grove, in the deep pious heart. Well, then, might the Apostle triumphantly exclaim of our rescued race under these auspicious circumstances,—that they were not only children, but “*heirs of God!*” We had stepped into an inheritance, to which lands, or treasures, or houses, could no more be compared, than a grain of sand to the whole material universe.

But we are also “*heirs of God*” in a still higher and dearer sense than this. Christianity teaches that man can become an object of the peculiar favour of God. We are allowed to cultivate a special communion between his spirit and ours. We are allowed to hope for gracious answers to our prayers. We can cherish the delightful belief, that he interposes gently and mercifully for our welfare—that he administers a restraining grace, when we are exposed to dangers and corruptions—that he soothes our heart-bleeding, sorrow-stricken, broken down spirits by an unspeakable and celestial balm—that he converts what we consider calamities and reverses into positive blessings—that he pities and loves us—that he cherishes every immortal soul as a ray from his own brightness, a faint image of his own perfection—that he is ever waiting, like the father of the prodigal son, to receive his repenting and returning children to his arms—that he infuses into the bosoms of the righteous a peace which the world can neither give nor take away—in short, that man finds himself now in the blessed condition described by the Apostle, when he says, “*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*” Do you not see then, that in these higher and dearer relations you are, or may be, the “*heirs of God?*”

Yet a loftier and dearer application of the phraseology of the text remains to be considered. We may be “*heirs of God*” in reference to the possibilities, the glories, and the felicities of eter-

nity. By cherishing the faith and living the life of Christians here, we may secure for ourselves what the Scripture calls "an inheritance that is undefiled and that fadeth not away." In that world God himself is waiting for the heirs of his salvation. He is waiting to administer new manifestations of himself to their immortal souls. He is waiting to communicate to them new stores of knowledge, to impart higher measures of holiness, to enlarge indefinitely their capacities of benevolent action, and to call forth their undying, yet joyous and delightful adorations through eternity. If we are heirs of God, no doubt we shall have revealed to us in another world every dark and distressing problem that here agitates and disturbs our faith. We shall see that there is a bright side to every calamity. We shall be made acquainted with the mysteries of Providence. We shall see all contradictions reconciled. We shall take our point of vision from the centre of the universe, and not as we are now compelled to do, from its dim and distant outskirts. God will lead us by the still waters and through the green pastures of eternity. He will wipe away the tears from all eyes. He will be nearer and nearer to us, and we shall feel nearer and nearer to him—mounting higher and higher up the steps of his throne, entering deeper and deeper into the sanctuary of his counsels, and finding our individuality more and more blessed by intenser infusions of his Divine presence and nature.

Nor this alone. The Apostle adds, as if crowning the climax of blessings which the Christian may inherit, that we can be "joint heirs with Christ." Will not a participation in the glories and felicities of the Saviour incalculably increase all of which we ourselves might otherwise be capable? We have reason to suppose that even in the heavenly world God does not *directly* reveal himself, any more than in this, but that he will forever employ mediums and instruments to communicate knowledge, happiness, and spiritual excellence to his moral and intelligent creatures. So that Christ will have an appropriate office there as well as here. He is called "the first born," and he will lead many sons unto glory. He will precede the whole human race in the march of eternal progress, as he has already preceded them in the career of suffering virtue. I invite and summon you all, therefore, even now, to join and follow in his train. Make him your Saviour on earth,

and your Saviour in the skies. Adopt, grasp, live by his religion here, that you may be adopted, embraced, and made to live forever there. Submit to the restraints of self-denial here, that you may indulge in absolute and immortal freedom there. Walk here by faith, that you may revel in vision there. Fasten the image of Jesus to your souls, and it shall be stamped thereupon, when you enter on the heavenly inheritance. Be not ashamed of him before men, and he will own you in the presence of his Father. Serve him here, and reign with him there. Be humble and faithful in this world of dust and sin, and then take your shining, honored place with saints, and martyrs, and just men made perfect, and prophets, and apostles, and Christ, and God. Amen.

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"LEAD US NOT INTO TEMPTATION."

While travelling through a world of care,  
My heart seeks strength alone in prayer;  
And dear as earthly friends may prove,  
Still *trusts* alone to One above.

But humbly, oh my God! I crave  
No respite from an early grave,—  
Nor jewelled wealth, nor shadowy power,  
Nor fleeting pleasures of an hour.

I ask no freedom from stern pain,  
Which makes each common boon so vain;  
Exempt me not from grief and care—  
Such transient burdens I can bear.

But dark *temptation's* fatal hour  
Still makes my timid spirit cower;  
When on my frailties, Lord! I think,  
From such harsh trial do I shrink.

Lead not where fruits forbidden glow;  
How weak we are Thou best dost know;  
And earth's worst evil is to be  
An alien, Lord! from heaven and Thee.

## CHRISTIAN DUTIES.

"These ought ye to have done, and not to have left the other undone."

In all ages of the Church there has been a tendency, to rely more upon the speculative faith and external rites of Christianity than upon its internal and spiritual principles; for it is easier to think rightly than to do justly, to inflict penance upon the body than to keep the spirit in subjection to the law of God. There is a tendency also to over-estimate the value of faith considered simply as intellectual belief, without sufficient reference to its operative principle; for that alone is the true and saving faith of the Gospel, which manifests its efficiency by its purifying and vivifying influences upon the soul.

The speculative doctrines which rival sects consider fundamental have ever been asserted and defended more strenuously, than the precepts of Jesus have been obeyed or his spirit cultivated. Assent to creeds and articles of faith has been demanded by human authority, and holiness of life disallowed as a test of the Christian character unless accompanied with a belief in the popular system of theology. Those divines who follow most closely our Saviour's example in their public religious instructions, both in the choice of their subjects and in their methods of illustration, are stigmatised as teachers only of a refined and sentimental morality; and the whole field of Christian duty is hardly explored while each sect is discussing essentials and non-essentials, forgetting that though we may have all knowledge and understand all mysteries, yet our only true claim as disciples of Christ must be founded upon the possession of his spirit. Religion with many of all sects is an abstraction of the intellect merely; something to admire, to converse upon, and to wear at particular times and seasons. Men do not feel secure without the protecting shield of at least a nominal Christianity, and endeavor to make a compromise between their consciences and their inclinations, and yield to religion a speculative truth while the real affections of the heart are enchained to earthly objects. With others, religion consists in enthusiasm of feeling, in self-denial, in contemplation, contempt of earthly enjoyments and neglect

of common duties. With comparatively few is it a life-pervading principle, guiding to holiness and consequent happiness by aiding in the development of each faculty of the soul, and ever pointing onwards to unremitting progress in all that is lovely and excellent in spiritual attainments.

One reason of the frequent neglect of the common and unostentatious duties enjoined by Christ and his Apostles may be found in the fact, that they commend themselves by their excellence so entirely to the reason and the conscience, that through self-ignorance we imagine ourselves practising what in reality we only admire. Enthusiasm of feeling and approval of duty should however be accompanied by promptness and energy in action.

In the estimate of our personal religious obligations we are liable to direct attention too much to one particular point, to cultivate almost exclusively some one Christian grace, which may harmonize most easily with our peculiar temperament, and require but little self-discipline in its adaptation to our personal circumstances in life. Thus we may find great spiritual devotedness in connexion with a disinclination to the performance of the daily cares and usual avocations of life and a desire to retire from the circle of worldly influences. This feeling doubtless arises partly from unsatisfied aspirations after holiness, but partly also it may be a delusion of the selfish principle. We were not placed in a world of temptations, trials, and responsibilities merely to contemplate and love goodness in the abstract ; but while we cultivate a devotional spirit, and aim at higher and higher conceptions of the Infinite Father, and strive for closer communion with his Spirit, we yet are not justified in neglecting one social or domestic obligation, or in despising the humblest duty which arises out of our relations to the family of human kind, but should meet and discharge our several obligations with a spirit of cheerful trust and ready obedience.

We should engrave it upon our hearts and our memories, that in Christian obedience there must be no reservations. Whatever the Gospel of Christ has enjoined becomes an incumbent duty so far as it lies within our power of action, and our principle of obedience to the will of God will be essentially defective if we allow ourselves in any known sin or the omission of any known duty.

his most important truth is often overlooked in effect, though acknowledged in theory, and by those too who sincerely wish to God service. How shall I best glorify God and honor Christ? a question often pondered with deep earnestness by those in the freshness and ardor of newly developed religious affections. The ordinary duties of life seem too limited and too tame for their exalted aspirations, and great exertions, great sacrifices in the cause of truth and holiness are the theme of their imaginings; they would rejoice in an opportunity to carry the word of life to Pagan nations, and would patiently endure, nay, some perhaps would seek court, persecution for Christ's sake. Let such minds reflect, that it is not the greatness of an action in itself, but the spirit, the attention thus manifested, which we have reason to believe is the object of approval with Him who reads the heart. Therefore we believe that we may offer as acceptable a sacrifice to God by the faithful discharge of the daily recurring duties of common life, if we endeavor to sanctify all our actions and avocations by a religious spirit, as if we left home, country, and friends for a foreign clime. Not that we disapprove of the missionary enterprise, which has carried spiritual life and happiness to so many thousands of souls before sitting in the darkness of Heathenism. Far from it. But we deem it all-important, that each individual should consider that a mission is likewise to be performed and the Redeemer's kingdom extended in our own homes, by our own firesides, and in our own social communities, by bringing every faculty of the soul to subjection to the religion of the cross, and by considering our time, our power, wealth, influence, and affections, talents lent us to be improved to the glory of God, and the benefit of mankind, of the right use of which we shall be held responsible.

Did we apprehend more fully our destiny as immortal beings, did we regard spiritual things indeed realities to our faith, did we feel as well as acknowledge the truth, that much will be required of us, to whom so much has been given in Gospel light and hopes, we would never allow ourselves in any negligence in duty. Our own sphere of action, however limited, would acquire interest from the consciousness that we are ever laboring for eternity, and unremitting vigilance in the religious performance of all duties would be the effect of a more efficient faith. While the great laws of



justice, mercy, and fidelity were scrupulously fulfilled, the pleasures of the social and domestic circle would be sanctified by the influences of a pure and cheerful piety, and the culture of the talents and affections with which all are more or less richly endowed by our Heavenly Father. Would Christians also faithfully perform the duties of courtesy, hospitality, benevolence and that charity which beareth all things and hopeth all things, we should see violence of temper softened, asperity of manner and expression refined and subdued, and religion made attractive, and venerated for its lovely manifestation in the consistent disciple of Christ.

With every new accession of spiritual light the circle of our spiritual vision enlarges, and hitherto unseen and unacknowledged duties demand our attention, and in human weakness we almost despairingly relinquish the attempt at corresponding action; but we are assured, that aid from the Source of all strength will be given us in answer to sincere supplication. Shall we not then strive to fill every hour, every moment of life with the faithful and religious discharge of every duty, and so cultivate and develop our spiritual capacities, and the Christian graces of character, that we may glorify God, honor Christ, and exert a truly Christian influence upon the souls of others; ever remembering, as an encouragement to our onward progress, that our Lord and Master has said, "Ye are my disciples, if ye do whatsoever I command you."

M. S. W.

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#### THRUSH'S "LAST THOUGHTS" ON WAR.\*

AMONG those whom we hold to be worthy of honor in the present generation, and of recollection in future times, is the friend whose name stands at the head of this article;—a man of whom few

\* The Last Thoughts of a Naval Officer, on the Unlawfulness of War &c. In a Letter to his late Majesty, George the Fourth; and a Series of Letters to his Grace the Archbishop of Canterbury. By Thomas Thrush, Author of "The Apology of an Officer for withdrawing from the Profession of Arms." London: 1841. pp. 216, 12mo.

either here or in his native land may have heard, but who has presented an example of fidelity to conscience, maintained at great worldly sacrifice, before which the titles to respect which talent and eminence confer fade into poor pretensions. Mr. Thrush,—he has renounced the designation as well as the emolument which belong to the office he once held—was formerly a Captain in the British Navy. By reading his Bible and by silent and patient meditation he became convinced of the unlawfulness of war—of its unchristian character and totally evil influences. Upon arriving at this conclusion he resigned his commission and half pay, to which he would have been entitled for life, and addressed a Letter to his reigning Sovereign, couched in respectful terms, explanatory of his reasons for withdrawing from his Majesty's service, which Letter he published in the year 1825. It has been reprinted in this country, and made his name known to the small body of readers of "peace publications." "In order to show that this Letter was in strict accordance with Scripture, he subsequently published *"The Apology of an Officer for withdrawing from the Profession of Arms,"* containing, with the above Letter, a Series of letters on the Unlawfulness of War and the Military Profession." Neither of these publications attracted much attention. The Author was not a man of great wealth or high station, to have made him conspicuous in the former period of his life, and it was not according to the policy of those to whom he addressed a justification of his conduct to give circulation to views diametrically opposed to their own practice. Another reason doubtless operated to prevent a wide perusal of his writings. By the same course of investigation and reflection by which he had been led to renounce the employment on which he mainly depended for a support, he had also been brought to reject the prevalent opinions in theology and to declare himself a Unitarian. This circumstance alone would limit the number of his readers to a very small circle. Still he has not ceased from his endeavours to throw some influence into the scale of public sentiment. Retiring upon the very limited means of support left to him by his relinquishment of his pay as an officer, and with the growing infirmities of age aggravated by rheumatic pains, which have of late years rendered him a cripple, he has maintained an activity and cheerfulness of spirit that prove

the value as well as the strength of his principles. He resides at Harrogate in Yorkshire, and occupies his tranquil old age in reading and writing. "Being now," as he says in the modest preface to the work before us, "in his eighty-first year, he thinks he may, without presumption, give these Letters to the world as his LAST THOUGHTS." The thoughts, we may add, of a mind whose faculties are undimmed by age, and whose honesty of purpose is placed far above the reach of suspicion.

The volume now in our hands contains the Letter originally addressed to George IV., and ten Letters addressed to the Archbishop of Canterbury. The last of these presents a summary of the Author's views, which we copy not only to make our readers acquainted with the plan of the book, but that we may subjoin the closing paragraphs, which we commend for their simple and solemn earnestness.

"I have now shown to your Grace, to the best of the ability God has blessed me with, that war—war defensive as well as offensive—is inaccordant with just notions of natural and revealed religion.

I have, in the first place, endeavoured to show, and I hope not unsuccessfully, that war is altogether repugnant to those purposes for which an all-wise and merciful Creator has formed and designed us—that it is contrary to natural religion. That the formation of our bodies, and the dispositions implanted in our minds, indicate that we are intended for higher and holier purposes than killing, robbing, or defrauding our fellow creatures. That men are designed by their Creator to make each other happy. That even the brute creation set us an example, that we should do well to follow. They are kind to those of the same species: they do not, like men, devour each other.

In the next place, I have endeavoured to show that war of any kind is inaccordant with the spirit of the Old Testament, and that the wars in which the Jews were engaged, do not afford the slightest sanction to Christians for engaging in warfare, unless they can show, like the Jews, a direct sanction from God for doing so.

Lastly, I have endeavoured to demonstrate that war is utterly repugnant to the spirit of Jesus; to the precepts and example which he left us for our guidance. That "as contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion." That the moment a Christian engages in warfare he relinquishes those doctrines which peculiarly distinguish Christians from all other human beings—that he *loses caste*; he ceases to be a Christian—he deserts the standard of Jesus, and becomes the slave of the world.

Added to this mass of evidence, I have presumed to address a Letter to your Grace on the testimony of prophecy with the view of showing that, if the religions established throughout Europe sanction their professors to follow the profession of arms, they are all antichristian: that the only hope of the friend of Peace is in regenerated Christianity.

The evidence I have adduced, though circumstantial, to show that war is unlawful, or rather that it is sinful, to a professor of Christianity, is so clear and decisive, that I might here have laid down my pen, supposing my task accomplished; but, wishing to show that war is as unwise as it is wicked; that it is as much against our interest as our religion; I have addressed two letters to your Grace, one on the causes of war, and another on its evils. The conclusion to be drawn from these is that all wars are both unwise and wicked; but that God from motives of kindness and benevolence severely punishes us here, in order to open our eyes to the atrocity of war, and to fit and prepare us for more exalted happiness in the future world.

To these I have added some of the most popular arguments, urged in favour of war and the profession of arms, with answers thereto: and in conclusion, I have addressed a letter to your Grace on the practices of the early Christians, and their opinions on these important topics; showing that they were in strict unison with those principles which I have advocated—with the principles laid down by the Prince of Peace. Permit me, my Lord, to express a hope that the learned writers of the Oxford Tracts, who have so largely availed themselves of the opinions of the early Christian Fathers in order to establish the peculiar doctrines of the Church of England, will become the zealous friends of Christ, in his exalted character of PRINCE OF PEACE; that the same zeal and diligence they have displayed in inquiring into the religious opinions of these early Fathers will be extended to ascertain their practices and opinions regarding war and the profession of arms. Should they find them to be such as I have stated them, I indulge in the hope that they will be consistent—that they will become the staunch friends of PEACE ON EARTH, and the avowed enemies of all war.

The whole of the evidence I have advanced, in the preceding letters, regarding the unlawfulness of war, though inferential, shows as plainly as if literally expressed, that war, and the profession of arms are unlawful to Christians, "**AND THAT MEN WHO HAVE NICE NOTIONS ABOUT RELIGION HAVE NO BUSINESS TO BE SOLDIERS.**"\* I rejoice, my Lord, in the indications given by the signs of the times, that the love of military fame is on the decline;

\* Language reported to have been uttered by the Duke of Wellington in the House of Peers.

that its false lustre is fast dying away; and in proportion as it decays, truth—the truth which Jesus revealed—the truth for which he lived, and for which he died, will acquire strength, and “Peace on earth, and good-will toward men” will become universal. “In proportion as *this* truth shall find a tongue, wars will cease.”

It is urged by many that the view I have taken of the military profession, by the destruction of long established principles and usages, would tend to promote disorder and revolution in the world. This is a question deserving consideration; but is the question at issue fairly stated? The real question for consideration appears to be this: Is it safer to continue old errors and principles, though maintained for fifteen hundred years by nearly the whole Christian world, or to return to truths and principles, which, (though considered as new) are in reality much older—as old as the Gospel—which are truly the Gospel itself? We mistake *patriotism for philanthropy*,—the *patriotism of Greece and Rome* for the philanthropy of the Gospel; a natural consequence of classical education. But “Christianity, (says Bishop Watson) in its regards steps beyond the bounds of national advantage, in quest of universal good; it does not encourage patriotism in opposition to general benignity; or prompt to love our country at the expense of our integrity; or allow us to indulge our passions to the detriment of thousands. It looks upon all the human race as children of the same Father, and wishes them equal blessings; in ordering us to do good, to love as brethren, to forgive injuries, and to study peace, it quite annihilates the disposition for martial glory, and utterly debases the pomp of war.”

The question reduces itself into little room: Is it safer to take expedience for our guide—to continue in opinions and practices, having the sanction of fifteen hundred years; or to go still further back—to Jesus and his Apostles? Is it safer to continue under the banner of Mars; or boldly, and in good earnest, to join the standard of Jesus? This happy consummation, so devoutly to be wished, cannot rationally be expected so long as the priesthood proclaim to their flocks that it is lawful for them to engage in war when sanctioned by their chief magistrate. If your Grace possess such a power as that contained in the xxxviii<sup>th</sup> Article it must be evident to you that the heads of the other churches in Europe possess the same power; and that the subjects of the contending states may legally murder and destroy each other without being answerable at the supreme bar of God for conduct so revolting. In a word, that the chief magistrates are the only persons in Europe that are answerable to God for their own actions, as well as for the actions of their subjects; I need not, my Lord, say that this is contrary to the general tenor of revelation, which teaches us that every man must bear his own burthen—that we must all receive according to the deeds done in the flesh, whether they be good or evil.

The great question concerning the lawfulness of war, or of the profession of arms, is a question exclusively religious, as has been frequently remarked; and, in determining it, worldly policy and expedience ought to be banished from the counsels of the individual. The books of nature and of revelation are open before him; he is diligently to read these in order to ascertain his personal duties; and he is to obey God rather than man. I am, my Lord, painfully aware that the views of duty which I have deduced from these sacred sources are opposed to those of your Grace, and the opinions generally received by a very great majority of those esteemed wise and good; but, with a devout wish to ascertain the truth, and no wish to serve the purposes of any sect or party, I have calmly stated my reasons for dissent. These reasons, supported as they are by Scripture, I cannot doubt, will, in due time, become as extensive as the Scriptures from which they are drawn. If they are true, they must prevail; if they are false, let them be exposed; and their advocate held up to deserved scorn and derision.

The hero and the statesman may yet, for ages to come, triumph over Christianity, over humanity, and over peace. The worldly-wise man may still continue to glory in his wisdom, the mighty man in his might, and the rich man in his riches; but let the Christian bear in mind, that "the wisdom of the world is foolishness with God," and that in the propagation of the Gospel "God hath chosen the foolish things of the world to confound the wise," so it is probable that he will, by the same means, restore it to its pristine purity; and, consequently, to its energy over the human mind. For his consolation, (and it cannot be too often repeated,) the advocate for peace knows, on evidence as sure as that on which Christianity is established, that the folly and wickedness of the present beligerent and savage system will be made manifest by that "knowledge of the Lord," of which the whole earth shall be full. And, though the time may yet be distant, he is assured that "God shall judge among the nations; and shall work conviction in many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

After publishing my Letter to my Sovereign, George the Fourth, it seemed incumbent upon me, (as I have already stated,) in the very peculiar and insulated situation in which that letter placed me, as an alien or outcast from military society, to show to the world, by further discussion, that, in withdrawing myself from the profession of arms, I had not only acted according to the dictates of conscience, but that I had also been guided by sound principles of religion and morality;—that I was not an enthusiast, but that I had diligently studied the sacred word of truth; had regulated my

conduct by it; and had, as I professed, "spoken forth the words of truth and soberness;" that, weighing the interests of a future life against those of the present, I had not acted unwisely, or inconsiderately, in preferring the former. With these views, my Lord, in a series of Letters, I gave to the world my *APOLOGY for retiring from the Profession of Arms*. With exactly the same views, I have addressed these Letters to your Grace, and to the public, but more especially to the Clergy. From their subscribing the articles of the established church, it may be inferred that they consider war, and the profession of arms, as lawful to the professors of Christianity. From the peculiar situation in which I stand, I feel that I, and the public, have a right to call upon you, and the established clergy, to show either from Scripture, or plain inferences from it, that it is lawful for Christians, when *sanctioned by the magistrate to wear weapons and to serve in the wars*. For this mistaken principle has caused rivers of blood to flow. If rulers draw the sword, is it not natural for subjects to imitate their example? And, when excited by stimulating causes, is it not to be expected that they will use the sword in their own defence? What stimulants, I would respectfully ask your Grace, can be more pungent than poverty and want? The energies of the industrious have been expended in war; their energies have been mortgaged for ages to come; and the productive classes, the honey-bees of society, are left to suffer. Of their miseries and privations the Parliamentary Reports bear ample testimony? The xxxviii article of the Established Church, one cause of these miseries, surely ought to be washed out with the tears of repentance. Erase, my Lord, I beseech you, from your Liturgy, this libel upon the holy religion of Jesus, one great source of the infidelity, the vice, the selfishness, that deluge the world, and threaten universal revolution.

I hope, my Lord, in the peculiar situation in which I am placed, as a kind of outcast from military society, in which it has been my lot to pass a large portion of my life, I may be permitted, without being chargeable with egotism, to say a few words concerning myself.

Sixteen years have elapsed since the publication of my Letter to my Sovereign, George the Fourth, which I have now submitted to your inspection. During that long period I can assure your Grace that a day has not passed in which I have felt regret for having written that letter. I may, as I often have felt that it was not more worthy of the solemn occasion on which it was written; but so far from feeling sorrow or regret, for the step which that letter announced, I have, as my years increased, gone on my way rejoicing; and impressed with sentiments of gratitude to the Great Giver of all good, that he endowed me with courage—with the moral courage—



write it. I use the word courage, because I believe that it required more courage to write that letter than to fight a battle. I can further assure your Grace, that since publishing it, I have never regretted the loss of half my income; so far from it, I have been convinced of the truth of our Lord's assurance, that no one can make any sacrifice in his cause, the cause of truth, without receiving more than an adequate reward here. The same remark can with truth apply to the sharer of my joys and privations. God has been graciously pleased to prolong both our lives beyond what is generally considered as the boundary of human life: to grant to us a happy old age; to bless us with contented minds and a larger portion of health and enjoyment than generally falls to the lot of persons, like ourselves, far advanced in life.

And now, my Lord, I have only once more to implore the blessing of the great Ruler of nations upon my feeble endeavours to promote the sacred cause of peace. May He, in future ages, render our nation as glorious in cultivating peace, as it has hitherto been successful in war and conquest! But whilst, with Bishops and Missionaries, we also send armies to the most distant parts of the globe, may we not fear that our prayers for peace will, by a righteous and just God, be regarded rather as a mockery and insult, than as an indication of a serious and sound frame of mind."

E. S. G.

## PULPITS.

I SPEAK now not of the Pulpit as a means of moral influence, but of pulpits as places where the preacher stands and officiates. The two subjects indeed are closely connected, since the influence which a preacher exerts upon a congregation must depend somewhat upon the local relation in which he stands towards them. Every one must own that the ease of ordinary conversation depends in a great degree upon the position we occupy in reference to those with whom we are conversing. It would be preposterous, for instance, for a person sitting on the eaves of a house to think of holding an easy and intimate conversation with another person in the street below. And the least experience in society must teach us, that the pleasure and readiness of social intercourse in the drawing-room depend very much upon the position which the talkers hold with each other. The church is a place for social



communion of a religious kind between preacher and people. Care should be taken so to arrange the relative position of the two parties, that the freest and happiest communion may be established.

It may be said indeed, that truth is truth no matter where spoken, and that the Gospel is the same whether uttered from the heights of an old fashioned pulpit or from the less aspiring elevation of a modern desk. However this may be, it is very certain that the moral impression produced by truth depends very much upon propriety of place; and the idea of any communion of feeling between a speaker perched high in the air and a scattered audience in the pews below is perfectly absurd.

All preachers have doubtless suffered much by being "doomed to durance vile" in ill-contrived boxes, which the carpenter's fancy or economy or imitation has devised, in which the laws of sound and considerations of comfort and effect have not been consulted. Sometimes the preacher will be able to point out the defect of the pulpit in which he is obliged to incarcerate himself. It is too high from the pews, or the front is too far raised above the place of standing, or it is too closely boxed, or the platform is too narrow, or it is blazing with light, or dim with darkness. Again, he will find himself feeling perfectly miserable and in a false and unnatural position with regard to the audience, without being able to say exactly where the trouble lies. I am happy enough to have a pulpit that is constructed upon proper principles, and which suits other preachers as well as myself; but have not seldom been grieved and vexed at the wretched structures we are doomed to occupy in some of our churches. We are sometimes perched on high in some antiquated pulpit, which recalls the Psalmist's lament, "I am as a sparrow alone upon the house top;" again we stand in some lower and more modern structure but alas! the enclosure around it is so high that a man of moderate size, even after he has used all the crickets and means of elevation seems entrenched behind a lofty bulwark, and unable to use his hands with any freedom or scarcely to raise them above the breast-work before him, and is not a little reminded of the picture of Mr. Pickwick looking over the boarding-school wall; sometimes we are shut up in a little churn; again we are ushered into a broad space, to a sofa from which we mount to a platform so narrow that the

freedom of motion or step backward perils our foothold, and we are in danger of tumbling into the gulf behind. I write in no spirit of caricature or wantonness, but from a full experience of evils I am pointing out. It is too bad, that common sense should be so outraged in the construction of our pulpits. Speaking from such places as these commonly are, I do not see how there can be much naturalness or reality in the tones and manner of preachers.

Let this subject be duly attended to. Let each minister decide for himself the structure of his own pulpit, or at least have a voice in its making, as he is to have so much of a voice in it when made. Why not allow greater freedom to the preacher? Why shut men of different temperaments and styles within the same enclosure? Why have some a simple altar upon a raised platform, so that those who wish to stand out before the audience and speak without leaning against any bulwarks may do so, and those who wish to use a reading-desk all or part of the time may do so. Why not in the arrangements of our places of worship, as well as in the spirit of our religion, have something of the freedom that is in the Bible? What would Paul and Peter say of our pulpits?

S. O.

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#### OTHER CHAPTER OF DAVID ELLINGTON.

As our friend David Ellington by his frugality and good character got forward in the world, it came to pass that uncle Giles began to look upon him with some respect. The modes and principles of living which he once regarded with contempt as signs of a mean and low notions, now that they had brought after them competence and respectability, he learned to tolerate. Uncle Giles always honored what stood well with the world, and he began to come more to the niece whom he had neglected something of the homage which he had withdrawn from her. He came more frequently to the cottage, and brought presents to the children; although far from agreeing to the plans on which the family

was conducted, he ceased to oppose them, because they turned out less disreputable than he had expected. It was not possible however to avoid all remonstrance with David and Jane, and many were the discussions which arose on subjects in which his ideas of what was becoming contradicted their ideas of what was right.

His great vexation continued to be, that in their expenditures they paid so little regard to appearances, and followed a plan of their own without seeming to know or care whether or not all was as *genteel* as it should be. Jane thought it enough to be neatly and comfortably dressed ; but he was mortified that they were not *smart*. "I declare, Jane," he would say, "I do believe you have worn that bonnet three years, and it is not respectable." Jane would laugh, and say it was good enough for her ;—having long given up all endeavor to make the poor man comprehend the principles on which she was acting. David, however, who was more fond of talking, and who never despaired of convincing any body of any thing that is reasonable, would still go over and over the old argument, and try to show his uncle that the real object of life was better gained by their course than by his.

"I declare, David," he one day said, "I am astonished that you will throw away your money at this rate. I don't think you are called upon, by any means, to uphold these Societies. They ought to be supported by the rich ; you have enough to do to take care of your own family."

"Well, uncle, I do take care of my family, don't I?"

"Why, yes,—after a fashion ; but as I was telling Jane the other day, she does not make any thing like the appearance she might do. She and all of you dress as plain and as old as if you were kept on charity ; and here you are paying, I don't know how much, to these Societies."

"We cannot do both," said David ; "we have to choose between the two,—either spend all on ourselves for the sake of appearing smart, or else give up this appearance for the sake of doing good. We think we have made the best choice, for it's more blessed to give than to receive, you know."

"Yes," said uncle Giles, putting his other leg over his knee, "yes, if you have any thing to give ; but I say charity begins at home ; and the good book says that if one does not provide for his household, he is worse than an infidel."

David smiled. "That's a grand text on your side," he said; "but do you truly think I am not providing for my household? Now according to my notion I provide sufficiently well; especially as I do not think this a man's *only* duty. You talk, uncle, as if there was no other duty than this; but in fact there are many others; and it is a great study to discharge this in such a way as not to neglect the others."

"Yes," replied he; "but it does not follow that giving to these Societies is one of them. I say you have enough to do without meddling with them."

"Why," said David, "the case is simply this: I am bound as a man and a Christian to do the most that I can for others as well as for myself; and I must do it in the most judicious way I can. But there are some great projects to be carried on for the good of others, about which I can do nothing at all, except by subscribing to some Society. How, for example, could I do any thing for *prisoners*, except through the Prison Discipline Society? You will allow that to be a good object, I suppose."

Yes,—uncle Giles thought well of that, and of the Bible Society; but he still thought that all such great enterprises should be carried on by the rich, and that men like David should go on to increase their own comforts first. This was the way he himself did, and most of his neighbors were of the same mind. "I will be bound," he continued, "that Dr. Pillerton does not give away one dollar where you do two, and he is a rich man while you live by hard work."

"Dr. Pillerton is no rule for me," answered David; "I should esteem Howard's rule a more sensible one than his."

"What was that?"

"Something like this;—*we should make our luxuries give way to other men's comfort; our comforts to other men's necessities; and even our necessities to other men's destitution.*"

"That's an extravagant rule, and altogether impracticable," said the other; "Howard himself did not and could not live up to it; neither can you."

"No," said David, "not *perfectly*; we do not live perfectly up to any of our high principles; but that does not forbid that they are good principles and that we ought to aim at them. This is

the rule of disinterestedness, of doing as we would be done by ; your rule, I think, would lead to selfishness."

"Oh, I would have a man do as much good as he can, but he need not go out of his own sphere ;—he can find enough to do without concerning himself with these Societies."

This was uncle Giles's comfortable doctrine ; for while he could hold that a man's duty was confined "to his own sphere," as he called it, that is, his immediate neighborhood, he knew that he should have no call for charity. It was one of those thriving neighborhoods where all helped themselves. David accordingly replied ;

"Not in a place like this, where there are no poor. And besides, one feels interested in many enterprises for the public good, which are to be effected only by associating with others. What could I do for such objects, unless I subscribed to them in money ?"

"And it's a mere throwing away money in most cases ;—a set of extravagant quixotic undertakings, which it vexes a man of common sense to hear about." Uncle Giles uttered this in a tone which showed how deeply he was himself vexed, and how glad he was to give vent to the feeling that rankled within him. He got up from his chair and walked smartly across the room as if to relieve himself. "I can't bear to see such preposterous waste," he exclaimed.

"What in particular ?" asked Jane ; "tell us what it is that especially troubles you now."

"Why, the Peace Society, for one. Of what earthly use can such a Society be, I should like to know. Here you are spending I don't know how much a year for periodicals and tracts and lecturers, just as if a handful of men in Massachusetts could make England burn her navy and Russia disband her army ; just as if men had not always been fighting, and always would be fighting as long as they are men. You might as well try to stop volcanoes and earthquakes ; it is contrary to the whole system of nature."

"But war's a terrible evil, uncle."

"To be sure it is ; but a natural and necessary one."

"It is the cause of an infinity of misery and crime."

"No doubt it is ; but you can't help it."

"Don't you think something might be done to diminish and mitigate the evil ?"

“Perhaps there might ; something has been done, and more may be ; but not so as to eradicate it.”

“But,” persisted David, “do you suppose that if the world was perfectly Christian, there would be any war ? If all the people of all the nations were as truly Christian as the Apostles, or even as the members of our own church here, could there be any war ?”

Uncle Giles said it would be long waiting for that day ; but he supposed if it ever came, there would be no fighting ;—but then that would be brought about by the power of Christianity, not by Peace Societies.

Why might not Peace Societies, David asked, be the *instrument* which Christianity would use ? The work could not be done without a variety of instruments and means ; this might be one ; at any rate, these Societies never would act except in cooperation with Christianity, and they might hasten its prevalence as well as be aided by it. “In fact, uncle, that is our very idea. As soon as nations are perfectly Christian, there can be no fighting ; we join therefore in trying to make them perfectly Christian ; and one way to do this is by showing them what great things Christianity would do for them.”

“Yes, but Christianity is designed to bring about these great things gradually, by changing the hearts and principles of men, and it’s of no use trying to effect an outward peace, till you have accomplished an interior regeneration.”

“Very true,” replied David ; and he could not keep smiling at the adroitness with which this worldly man availed himself of the plea of the sentimental pietist when it suited his purpose ; “very true ; we have no idea of any merely compulsory peace, while there is no prevailing *principle* to support it ; and therefore, as I said, it is an enterprise purely Christian, based on religion ; we carry it on in company with all the other religious enterprises. But then we want to make men perceive, what they have overlooked heretofore, that War and the Gospel are inconsistent with each other. Thus far they have gone on together ; Christian nations have been fighting nations. We want to put an end to this mistake ; and we cannot put an end to it without expressly pointing it out, and insisting upon it. If this is not done, I don’t see why men should not go on eighteen hundred years more just as they have

the last eighteen hundred years, and be not one whit nearer correcting the mistake. Do you see how the Gospel is ever to put an end to war, if its doctrines never are expressly applied to it, and men never set about it?"

Of course uncle Giles thought this was rational; religion could only remove an evil by being applied to that evil;—but then it could be applied only in proportion as it prevailed in the world,—could be applied universally only when it prevailed universally; therefore to attempt applying it *now* was idle, because it prevails only partially, and a partial removal of war would be no success at all.

David however thought a partial removal of so great an evil better than nothing; indeed it is most rational to expect that men would come to so great a change gradually; first a few would be convinced, then more, then the whole feeling of a nation would be somewhat modified, and wars would be more infrequent, and less easily provoked; till by and by they would be strange and terrible from their infrequency; then, the common sentiment of civilized humanity would be against them; and thus they would in fact come to an end long before all men had become regenerated and spiritual Christians. We need not wait for the Millennium; interest, policy, sound reason, will very soon take part with religion and help to finish what the Gospel began.

"Then you think," said uncle Giles, "that your Society is to accomplish this great reform *before* the universal prevalence of true religion?"

"I have faith to say more than that," answered David; "I am bold to say that it cannot be otherwise. So consistent is this doctrine of Peace with the sound reason of man and the substantial interests of the civilized world, that it has only to get a fair footing, and it must prevail. The only difficulty is to give it a fair footing; and it is a real difficulty, because there is such an apathy in the way. But once rouse this apathy and get men's minds fixed on the great idea, and the reform will be instantaneous as it were. Just as it was in the case of Temperance. At first you know the obstacle was apathy, indifference;—to be sure, said the world, drunkenness is a terrible evil, you need not tell us that; but there is no help for it; men will drink, and it is a piece of quixotism to

try to prevent it. You remember how for years the cause labored against this deadly opposition of indifference. But perseverance broke through it at last, and then you know how the reform poured on like a torrent which nothing could resist. So in this present case ; once break through this terrible indifference, and persuade men to think on the subject, and the work will then proceed rapidly. We are now, as it were, laboring to remove the long accumulated obstructions which confine the waters of a vast river. We seem for a time to make no impression on the mighty mass, and the waters remain precisely as they were. But the work is begun, and by and by, as soon as the result begins to be visible and a slight stream trickles through the weakened dam, the very motion of the stream will complete the work ; it will go on tearing its way and carrying all before it with an impetuosity that nothing can resist."

"Ah, David, you are an enthusiast ; you should take counsel less from your imagination and wishes, and more from experience and the nature of things."

"Experience and the nature of things ! Why, my dear uncle, what does 'experience' teach, if not that the Right always triumphs as soon as it becomes known to the good, and is seen by the worldly to be accordant with interest ? And 'the nature of things' is such as the God of nature made them. And it would be a crime to believe that he has put his holy truth into the world for the purpose of removing evil, and yet it should not at last remove this greatest of evils. In the nature of things War and Christianity are irreconcilable ; and therefore War must come to an end."

Still however uncle Giles could not understand that he was under any obligation to pay away for so distant a good what might procure some additional comforts at home ; he had no idea of any enjoyment excepting in the gratifications of the senses and the goods of earth ; he was afraid that practical men would look on these great schemes as moonshine ; and he ended, as he began, with declaring, that he thought it a great waste to subscribe to the Societies. It was easy for him in this way to have the last word, and he always contrived to have it. But David very well knew, that "practical men" without enthusiasm are as likely to be blind and mistaken as the enthusiasts they despise.

H. W. jr.



## NOTICES OF RECENT PUBLICATIONS.

LETTERS FROM ABROAD TO KINDRED AT HOME. *By the Author of Hope Leslie, Live and Let Live, &c. &c.* New York: Harper & Brothers. 1841. 2 vols. 12mo.

THIS book of travels in Europe, unlike the great majority of works of this kind, is not a mere compilation from Guide-Books. The author has faithfully recorded her own impressions. "Aware also that our stayers-at-home had already too much of churches, statues and pictures," she has "sedulously avoided this rock." The main excellence of these volumes is, that we find in them that kind of information which can not be gained readily from other sources. Indeed we think that there are few books of travels, in which one who has visited the countries described will find more that is entirely new to him. How few of those who have made "the fashionable tour" have, for instance, gained that insight into the familiar every-day life, not merely of a few distinguished individuals, but of the English and Italian peasant, which quick habits of observation and a willingness to visit the way-side cottage and to talk with every chance passer have given to Miss Sedgwick. Like our English brethren, we are too much in a hurry to get to the next post-house, for all this. How many of our travellers have visited the Infant School at Milan? How many are able to express, save in the most general and unqualified terms, in vague and sweeping assertion, their ideas of the German or Italian character? Our author has thrown light here, however; though, with the exception of a few advantages for social intercourse, she had as little opportunity for observation as have most persons.

To the habit of nice observation she adds one other qualification for a describer of men and things,—a singularly, we think, impartial and candid spirit. She is not bigoted in her attachment to every thing American, nor is she blind to all that is defective and wrong in other countries. We would commend her book to ultraists of either class. Let those who, enjoying the "order" of

despotism in Europe, come home and extol the Austrian government because in Austria there are no such things as mobs and Lynch law, or those who, delighted with the refinement and "comfort" of England, close their eyes to the social evils, the dreadful inequalities, the cruel oppressions existing there, peruse attentively her remarks upon these points. While on the other hand, individuals who consider America in all respects as perfect, who believe that the name of an American, as one of our travellers asserts, is a sufficient passport into the best society of Europe! will do well to read her remarks upon comparative points of manners and morals, and with reference to our undue self-estimate, upon the utter indifference, if not contempt, with which the great body of Europeans regard our country. Miss Sedgwick is peculiarly tolerant, and disposed to see good in every thing. She likes not for example, the manners of the English on the Continent, and entertains, probably, ideas upon the Sabbath which do not harmonize with the views of the stricter sects of Christians; yet she seems with real pleasure to give her testimony to the strict observance of the Sabbath on the part of the English. She does not speak of the Catholic Church in those terms of condescending pity which so many good Protestants employ—terms savoring more of Pharisaic self-righteousness and self-complacency than of Christian feeling. She looks upon the German villages,—“they are squalid, dirty, most comfortless places,” and she thinks “how favored are the children of the poorest poor of New England;” but then she observes the look of contentment and cheerfulness, and remembers that “if man’s necessities are greater, his desires are fewer,—that God is the Father of us all, and these are his compensations.”

We might speak of a few errors in this work. We dissent, for example, from the views of Miss Sedgwick in regard to the Continental Sabbaths. She, in common with other travellers, has been led into the mistake of supposing that the Sabbath is passed innocently, because little of gross indulgence is perceptible. But the crowds which throng the public gardens, and amuse themselves innocently in walking and hearing music, constitute but a small portion of the entire population of Continental cities. Any one who has lived in the environs of these cities, or near their gates,

must have been convinced of this, as he has seen the numbers who are intoxicated, and heard language from every quarter shocking to his ear. These faults however do not prevent us, nor will they prevent multitudes of readers, from deriving improvement and satisfaction from the perusal of these volumes. They are full of instruction, and of interesting and amusing detail. The ease and warmth of the style, giving a tone, not of genuineness only, but of *heartiness*, to the narrative—that peculiar tone which only a woman, and but few women, can communicate—are not among their least recommendations.

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SOME OF THE DUTIES WHICH ONE CHRISTIAN DENOMINATION OWES TO ANOTHER. *A Sermon delivered in the South Congregational Church in Lowell, Sunday, August 1, 1841. By Henry A. Miles, Pastor of said Church.* Lowell: 1841. pp. 14, 8vo.

FROM the correspondence prefixed to this discourse, between those who requested a copy for the press and the preacher, we learn that some of his people doubted “the expediency” of its publication; but we have found nothing in the perusal which makes us regret, either that it was preached, or that it has been printed. There might indeed be a difference of opinion in regard to the notice which should be bestowed on a circumstance like that which was made the occasion of its delivery; but if any notice was taken in the pulpit, it could hardly have been done in a more judicious manner than that which marks Mr. Miles’s performance. The occasion was the appearance of Rev. M. H. Smith in Lowell, “as a lecturer against Universalism and the Universalists, introduced and supported by most of the larger sects in that city, who had combined under the name of the ‘Evangelical denominations.’” The individual whose services they employed has of late acquired an unenviable notoriety, by the frequent and sudden removal of his sympathies from one body of Christians to another. Within a few weeks, if we mistake not, he was three times a Universalist, once a Unitarian, and twice an “Orthodox” Congregationalist. Remaining for the present in this last connexion, he is

usily engaged in overthrowing the faith which he formerly preached, as pastor of a large Universalist congregation in Salem. His arguments are of course entitled to the attention which is due to arguments of equal weight from any source, and we do not perceive any strong objection to a union of individuals or of denominations in the support of one who should confine himself to the fair field of controversy in his assault upon what they deem mischievous error; but when this same M. H. Smith proceeds to narrate *facts* impeaching the character of individuals or of a denomination, we confess that the evidence which has been furnished concerning his regard for truth would lead us to place little confidence in his veracity, and the employment of means of this kind to discredit Universalism is discreditable only to the persons who use such an instrument for such a purpose.

Mr. Miles takes his text from 1 Corinthians xvi. 14, "Let all your things be done in charity," and enters at once upon a consideration of the duties which one denomination of Christians owes to another. The first which he names is the "duty of allowing the Christian name to all bodies of men who profess faith in Christ, and who bring forth the fruits of his spirit." The latter clause however contains a condition which it is plain Mr. Miles did not intend to add, for his whole subsequent argument maintains that we "have no right to deny the name of Christian to any body of men professing faith in Christ." Our second duty is, "not to misrepresent the opinions" of other denominations. In the third place, we should "treat other denominations with respect, courtesy and good will;" nay, even "cherish towards them a spirit of brotherly love." The sermon then closes with some remarks on the immediate occasion of its delivery.

The title-page of this pamphlet presents an instance of the loose manner in which the word *church* is used, and which we have observed so often of late that we do not think the error too trivial to be noticed. The discourse is said to have been delivered in the church of which the preacher is pastor. Now the discourse was delivered in a building, and Mr. Miles is pastor of a body of believers; he cannot therefore with propriety be described as pastor of "said" church. In fact the word *church*, as the designation of a place of worship, belongs to the Episcopalians. The Con-

gregational, the New England, word is *meetinghouse*; and we look with discontent upon the readiness, and eagerness too, of some to adopt the Episcopal in the place of the Puritan term.

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THE BEAUTIFUL ZION. *A Sermon by Rev. Sylvester Judd, Pastor of the Unitarian Church, Augusta, (Me.) Preached July 4, 1841. Augusta: 1841. pp. 28, 12mo.*

THE idea on which Mr. Judd has built his discourse is a good one, but the construction shows a want of skill. The sermon is put together awkwardly, in consequence partly of his wish to treat a greater variety of topics than could be well presented in a single sermon. If this fault were no more than a violation of critical rules, we should not speak of it; but it is not only the symmetry of the discourse which is impaired; its unity is destroyed, and the effect therefore is lessened upon the hearer and the reader. Borrowing the title and theme of his discourse from the words of the Psalmist, (Psalm l. 2,) "Out of Zion, the perfection of beauty, God hath shined," Mr. Judd describes the characteristics of "*the Good Society*"—the "beautiful Zion" of our times. His remarks are distributed under the three heads of Intelligence, Morals, and Religion. 1. Of the intelligence of the good Society. It must "maintain its own integrity," its members being "true to themselves," and cherishing the means of education and self-culture. 2. Of its morals. The members must "love one another," must maintain "harmony" among themselves, must avoid not only gross passion and flagrant vice, but "all meanness, littleness, low motives, and annoying practices," must "support the principles and adhere to the practices of social rectitude." 3. Of its religion. The good Society "will be distinguished by an Evangelical faith,"—such as that which we hold, and which the preacher contends is "strictly Evangelical, that is, derived from, based upon, and comprehended within the Gospel." The members "will love God," "will delight in the public worship of God," "will be noted (?) for fidelity in their private devotions," will be distinguished "by the number of those that come to the altar" and join in the com-

memoration of Christ. Having exhibited the internal condition of the good Society, Mr. Judd, in conclusion, notices "its external aspects and relations;" first, as regards "accessions from abroad," secondly, as regards "our actual extension through the breadth of the Church, and comprehensive embodiment of the essential spirit and excellence of Christianity." We are distinctive, but we are not therefore exclusive. "Our very distinctiveness is our universality; our peculiarity is our comprehensiveness."

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*DISCOURSE delivered in the Unitarian Church, Charleston, S. C., on the day of the National Fasting, appointed in consequence of the Death of President Harrison. By Samuel Gilman D. D. Charleston: 1841. pp. 16, 8vo.*

*MAN'S FRAILTY AND GOD'S IMMUTABILITY. A Discourse, preached in Taunton, on Friday, May 14th, 1841, the day of the National Fast, &c. By Andrew Bigelow, Pastor of the First Congregational Society in Taunton. Taunton: 1841. pp. 28, 8vo.*

DR. GILMAN'S notice of an event which from all the pulpits of the land was made the occasion of instruction, partakes to a considerable extent of the character of a eulogy upon the late President. His text, drawn from the lamentation of David over Abner, leads him to show that "a *great* man has fallen" in our American Israel. The review of some of the features of President Harrison's character, as illustrated by incidents in his life, is followed by judicious and pertinent counsels.

• Mr. Bigelow's train of thought is also drawn from his text—the language of Jacob, "Behold I die, but God shall be with you." He enlarges upon the event announced by the patriarch,—the event of death, solemn and mysterious, a separation, yet only a passage; then considers the illustration of the universal fact of death presented in the decease of the late chief magistrate of the Union, under circumstances so peculiar and impressive; and lastly unfolds the comfort to be derived from the thought that "God will be with us," extending to us his protection and favor.

**A LECTURE on the Social Influence of Trade, and the Dangers and Duties of the Mercantile Classes. Delivered before the Mercantile Library Association of Baltimore, March 9, 1841. By George W. Burnap. First published, by request of the Association, in the Merchant's Magazine. New York: 1841.**

WE were on the point of pronouncing this an admirable Lecture, our admiration having increased as we read its successive pages, when we found ourselves abruptly approaching the close. If Mr. Burnap had carried out the ideas at which he glances in the latter part of the Address with as much care as he has expanded the former part, he would have made a highly valuable addition to the literature of the forum. As it is, the Lecture will well repay perusal. Its plan embraces a description of "the position of the merchant in society, and the functions he performs in the great machinery of human affairs; of the materials and the instruments with which he works, as the general agent between the producer and consumer of the various productions of human labour; of his dangers, his temptations, and his duties." Upon the place which the mercantile profession holds in society, the importance and benefits of trade, its "philosophy" or general principles, the nature and uses of money, the origin, usefulness, and legitimate operations of banks,—upon these points Mr. Burnap writes not only like one familiar with the science of political economy, but with unusual condensation of thought and clearness of style; and the remarks which he introduces upon the injustice of "that incendiary cry which has been attempted to be raised within a few years, of the poor against the rich," are sound and forcible. The closing topics of the Lecture are handled with disproportionate brevity, perhaps from regard to that impatience of an audience which seldom allows a speaker to exceed the limit of one hour with impunity. Mr. Burnap, however, notices the evils of the "excessive competition" which results from the "too great rush into the profession," points out some of the dangers incident to mercantile prosperity, and enters a warning against "the inordinate desire of becoming suddenly rich," and "the adoption of a merely legal morality."

**THE SETTLERS AT HOME.** *By Harriet Martineau.* New York: 1841. pp. 210, 12mo.

**EARLY FRIENDSHIPS.** *A Tale. By Mrs. Copley.* New York: 1841. pp. 174, 18mo.

**FAMILY SECRETS.** *Or Hints to those who would make Home happy. Part 1. Dining out. By Mrs. Ellis, Author of "Women of England," "Poetry of Life," &c.* New York: 1841. pp. 180, 12mo.

THESE three volumes have no connexion with each other, but are parts of one series; that which Appleton & Co. of New York are publishing as *Tales for the People and their Children*. It seems to us an important series, far above the common average of little books. It will be remembered that Mary Howitt began it with four stories. These which follow are inferior to her's as a whole, perhaps, but of true excellence and interest; especially Miss Martineau's and Mrs. Ellis's. The former, "Settlers at Home," is singular in its scene and character, better suited to England than our country, yet illustrating truths, sentiments and morals confined to no place, and beautifully set forth here. The latter, "Dining out," is the first of several which Mrs. Ellis promises under the general name of "Family Secrets"—not the happiest title. This story, however, is one of the very best that we have met in this or any series. We desire to speak of it strongly, and to commend it to all. It is a judicious and most moving picture of the danger incident to frequent and free social dinners, as usually conducted. In other words, it is an admirable temperance tale, without any of the extravagance or folly often found in such tales. Its lesson is worthy of the most serious consideration, and is presented in a dress attractive both to the young and old. For the very young these books are not designed; but for elder children and all parents they are calculated, by their moral and literary merit, to do great good. We observe that other volumes of this series are in press, and we can only express our hope that they may maintain the character which has so far been preserved.



## INTELLIGENCE.

**DEDICATION AT CHICAGO, ILL.**—The First Unitarian Society in Chicago dedicated their church on Sunday afternoon, June 20, 1841. All services were performed by Rev. Joseph Harrington, the minister of the Society. Other clergymen who, it had been hoped and expected would assist on this occasion, were necessarily absent. The order of exercises was as follows:—Invocation; Anthem; Reading portions of the Old and New Testaments; Anthem; Prayer of Dedication; Hymn; Sermon; Prayer; Anthem; Benediction. The house was completely crowded.

The text of the discourse was from 1 Thessalonians v. 21, "Prove all things; hold fast that which is good." After an introduction appropriate to the occasion, the preacher alluded to the faith held by the denomination for whose use the building had been erected—a faith at which some honestly tremble, and which others ignorantly disparage. He proceeded to remark that something might be expected, and certainly might justifiably be said, of the nature and claims of Unitarianism, though a complete or even an adequate exposition would not be attempted. Mr. H. made four principal divisions of his subject, founded upon the bearings of the text. 1. That Unitarianism ought to be ranked among the "all things;" on account of its professions and claims,—its religious faith—as a reformer in interpretation of holy writ—as a purifier of the heart—as having been held by multitudes of the wise and good, &c. 2. Being within Paul's category of "all things," it ought to be "proved." How? Not by partial hearing and reading—not by second-hand testimony. It ought not to be looked at from such a partial view, that nothing can be seen of it except those portions which directly conflict with established opinions, or confront popular prejudices. It cannot be rightly viewed, if the eye be turned away in horror from the whole, because it is offended at a part. This was illustrated by supposing familiar cases of the manner in which men usually make up their minds upon such subjects. Unitarianism must be "proved" by reading the standard works of the denomination—hearing its preachers—conversing with such laymen as are kindred with the spirit of our faith, not the barren dealers in words alone. He protested against the denunciation of our faith by the Orthodox clergy, when they preached and printed sermons of these very objectors, and confessed often the most mournful ignorance of the faith they condemned.

3. The Apostle seems to intimate that some things might be found upon trial to be good, and some bad. Mr. H. submitted, that Unitarianism is "good." Under this head, he gave an outline of some of our most important views, and considered some of the most common objections against them. 4. If Unitarianism is good, we should "hold it fast." Those too who dissent from it as a whole should hold fast what of good they discover in it. A brief exhortation to the believers in this faith closed the discourse.

The church is exceedingly neat; we think it beautiful. It is of the simplest architecture—square work every where—panneled ceiling, with cornice. The pulpit is a recess, one third the width of the building, with pilasters and columns of the Ionic order. The whole is pure white. Instead of a gallery there is "a choir," which is regarded as both more comely in appearance and better adapted to musical effect. The building is 60 feet by 42, and 22 feet high from floor to ceiling. Its front is exceedingly pretty. It has a recessed portico, of the Doric order. The number of pews is 56; of which 37 are sold. The expense of the house was not far from \$4300; of this sum about \$2600 was contributed by the churches of the East. There is little or nothing owing for the building; this is a source of satisfaction. The valuation of the pews was at about an average of \$40 each. The Society have exerted themselves to the utmost to complete the church, and their pecuniary means are very low. The West has been poverty-stricken, and they have come in for their full share of the suffering. The Society increases, but very slowly. The population of Chicago has diminished since 1837, by at least 1500, and this Society cannot hope for any great augmentation of numbers, until the city resumes its onward march in prosperity and population.

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**DEDICATION AT ASHBY, MASS.**—The meeting-house of the First Parish in Ashby has been recently modelled after the worthy example of many other ancient parishes. The house was in good order, but too large and inconvenient for any society at the present day. In the frame and exterior of the building there has been no alteration. In the interior the galleries have been removed, and a floor thrown across the house. Below are a commodious town-hall and a vestry. Above is the church, 17 feet in height, fitted up in a neat and chaste style. It has two aisles, contains 60 pews, and galleries only for the singers, which are on the front side of the house and raised about two feet above the

level of the pews. The wall front the body pews, there being three rows on each side, each row rising one step above the other; this arrangement saves the expense of cutting down the windows. The pulpit is raised five steps, is plain but beautiful. The expense of remodelling and furnishing the church and finishing the rooms below was \$2300. The pews, which were appraised at enough to cover the expense, were sold a few days before the dedication, for nearly \$250 above the appraisement.

The house was dedicated on Wednesday, June 30, 1841. The Introductory Prayer was offered by Rev. Mr. Chandler of Shirley; Reading of the Scriptures, by Rev. Mr. Kinsley of Stow; Dedicatory Prayer, by Rev. Mr. Wells of Groton; Sermon by Rev. Mr. Bates, Pastor of the Society; Concluding Prayer, by Rev. Mr. Abbot of Westford. After some allusions to the occasion, the preacher named his text from Psalm cxxii. 1, "I was glad, when they said unto me, let us go into the house of the Lord;" from which he drew his subject, viz. Public Worship. 1. He spoke of the houses of worship erected by our forefathers, their strong attachment to the house of God, the zeal they showed and the sacrifices they made to support public worship, their regular attendance on the services of the sanctuary, at all seasons and in all weathers; and urged their example as a church-going and church-loving people for the imitation of their children. 2. He spoke of the improvement made in the location and construction of churches, of the zeal manifested by many ancient parishes in remodelling their places of public worship and rendering them more pleasant, convenient and better adapted to the feelings and wants of social beings, and the efforts that ought to be made to make them attractive by their comfort and convenience. 3. He spoke of the purposes to be answered by public worship, which are three;—intellectual improvement—advancement in civilization, and spiritual improvement and Christian salvation. The sermon closed by a consecration of the newly prepared temple to the worship of the one only living and true God, to the service of his Son Jesus Christ, and to the cause of Christian truth and holiness.

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**COMMENCEMENT AT CAMBRIDGE.**—Wednesday, August 25, was "*Commencement Day*" at Cambridge. The day was bright, and of comfortable temperature, and passed off pleasantly. The excessive drought had prepared a more than usual proportion of classic dust, which was tolerably kept down by a watering machine from Boston. The showy company of the Lancers escorted the Governor to the College, it

humble commemoration of the days of the old Colonial magnificence. The authorities and visitors and guests of the University assembled in **GORE HALL**, opened to-day for the first time, and thence moved in procession to the meetinghouse, where the usual services were attended. The graduating class consisted of forty six members. The honorary degrees of LL. D. and D. D. were conferred,—LL. D. on Hon. Samuel S. Wilde, Hon. James Savage, Hon. Francis C. Gray, of Massachusetts, and Hon. Francis X. Martin, Chief Justice of Louisiana; D. D. on Rev. James Thompson, of Barre, Rev. Mark Hopkins, President of Williams College, and Rev. Barnas Sears, President of Newton Theological Institution.

The *Harvard Musical Association* held its annual meeting at 12 o'clock, and the annual address was delivered in the College Chapel at 5 P. M. by Rev. John S. Dwight, on "The Dignity of Music as an Art." George B. Emerson Esq. was chosen to deliver the Address on the next anniversary, which is also to be celebrated by the performance of various pieces of music, vocal and instrumental. The mansion house of the President was thronged during the evening, and the company within doors and without were entertained by the music of the Brigade Band.

The exercises of the *Phi Beta Kappa Society* were performed on Thursday at 12 o'clock. Prayers were offered by Rev. Dr. Parkman. The Oration was delivered by Rev. Frederick K. Hedge of Bangor, Me. on Conservatism and Reform; showing that true Progress implies both, and displaying the relations and laws of each. The Poem, delivered by Rev. George C. Ingersoll of Burlington, Vt. was an assertion, partly serious and partly humorous, of the right of the Present to be called the Golden Age.

The meeting of the *Association of the Alumni*, who expected to celebrate their first anniversary this year, was omitted, in consequence of the engagements of President Adams at Washington and the recent illness of Judge Story, by one or other of whom the Address was to have been delivered.

The days appear to have passed away greatly to the satisfaction of the friends of the College. The most memorable circumstance is the opening of *Gore Hall*. This fine building, erected from the funds left to the University by the will of the late Governor Gore, at the cost of about seventy thousand dollars, is situated on the south of the college yard, at a distance from the other Halls, and has been made entirely fire-proof. The walls are of granite, the pillars which support the arched ceiling are of brick covered with stucco, the rafters are of iron, and the apartment is to be warmed by steam. The building is divided by a light gallery into two stories, and the books are distributed among

twenty alcoves, each lighted by a large window of ground glass. It is calculated to be capable of containing 150,000 volumes. The present number of 40,000 leaves the greater portion of the building unoccupied, and it will require the munificence of many benefactors for a long series of years to give to the alcoves that rich array of crowded shelves which made old Harvard Hall so splendid.

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**HOLLIS STREET SOCIETY.**—A controversy of a most unpleasant kind, between the "Proprietors of the Hollis Street Meeting-house" and the "Pastor of the Hollis Street Church," in this city, has, we trust, been brought to a close. It has been protracted through the space of nearly three years, a Committee of five having been appointed by the Proprietors on the 10th of September, 1838, "to confer with Rev. John Pierpont, upon his duties and relations to the Society." The subsequent correspondence and action of the parties had the effect of widening the breach, till July 27, 1840, when certain "Grounds of Complaint" were presented to Mr. Pierpont as "reasons, to be submitted to a mutual ecclesiastical council, for the dissolution of his connexion with his parish." Subsequently new points of difference arose in the attempt to concur in calling such a Council. Letters missive however were issued by the Church in Hollis Street, and an Ecclesiastical Council assembled in the Hollis Street Meeting-house on the 13th of October, 1840, at which eight churches were represented. But it appearing, that one of the parties refused to recognise its action, that the letters missive had not been issued in the most correct form, and that an agreement existed between the parties that the Council should not consist of less than twelve churches, it was

*"Resolved, that the members of this Council do not feel themselves authorised to proceed farther in the investigation of the case."*

An ex-parte Council was then called by the Proprietors, which assembled at the United States Court Room in Boston, February 22, 1841, and continued its sessions by various adjournments till March 16. Mr. Pierpont interposed a Remonstrance to the action of such a Council and arguments by legal gentlemen were made on both sides. The Council endeavoured to bring the parties into some arrangement by which the merits of the case might be investigated, and advised "both parties to fall back upon the agreement of July 27, 1840, and confining themselves to the terms of that document, present to a mutual Council the Grounds of Complaint preferred in that paper as reasons for dissolving the con-

tion of Rev. John Pierpont with his parish." This advice was accepted, and the same Council assembled as a Mutual Ecclesiastical Council on the 12th of April, but for satisfactory reasons adjourned till the 1st, and on that day again to July 6; when they met in the Hollis Street Meeting-house and proceeded to the business before them, Rev. Francis Parkman D. D. presiding as Moderator, and Rev. Samuel K. Athrop acting as Scribe. The following twelve churches—all in Boston—were represented:—First Church, Second Church, Brattle Street, New North, New South, Federal Street, King's Chapel, Bulfinch Street, Twelfth Congregational, Purchase Street, Pitts Street, Norfolk Street. The "Grounds of Complaint," consisting of nine charges and various specifications having been read, witnesses were brought forward on behalf of the Proprietors and of the Pastor, whose examination occupied several days; arguments were then heard from legal counsel on the one side and the other; which were closed on the 26th of July. The Council then went into private session, their previous meetings having been public; and on the 9th of August unanimously adopted a Result which, after reviewing the whole ground submitted to their judgment, concludes with the following resolution.

*"Resolved, that although on such of the Charges preferred against Rev. John Pierpont as most directly affect his moral character the proof presented has been altogether insufficient, yet on other Charges such an amount of proof has been brought forward as requires this Council to express their disapprobation of Mr. Pierpont's conduct on some occasions and in some respects, but not sufficient in their opinion to furnish ground for advising a dissolution of the connexion between him and the Parish."*

The nature of the question submitted to the Council, the interest which a large portion of the public, not members of the Hollis Street Society, have felt in the controversy, and the length of time through which the sessions of the Council were necessarily extended, have given an importance to this case which belongs to no other of a similar kind in the recent ecclesiastical annals of New England. The decision of the Council, founded on a thorough and impartial investigation, and adopted by the unanimous vote of the members, will, we hope, restore peace where there has been division, and the future history of the Society record only the evidences of mutual esteem and common improvement. A full account of the proceedings before the Council, including the examination of witnesses and the arguments of the legal gentlemen, we learn, will soon be published under the supervision of the Scribe of the Council. It will probably fill an octavo volume of considerable size, and contain all the documents in the case.

**NEW CONGREGATIONAL CHURCH IN BOSTON.**—Several members of the Marlboro' Chapel church in this city have seceded and formed a new Society, and having repaired the building formerly used by the City Missionary Society in Butolph Street, and made it accessible from Garden Street, have taken it as their place of worship. The cause of secession appears to have been dissatisfaction with the course pursued at the Marlboro' Chapel, particularly in the introduction of "Perfectionism" into the pulpit. The fifty-six members who seceded were recognised as the Garden Street Church, by an ecclesiastical council representing the other Trinitarian Congregational churches of the city, on Wednesday evening, July 21. The departure of so large a number, it is said, has left the church at the Marlboro' Chapel in a very feeble condition.

Perfectionism is exciting a strong opposition in different parts of the country. We have noticed, once and again, resolutions passed at meetings of clerical Associations in condemnation of the doctrine; some of which are expressed in language of great severity.

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**UNION THEOLOGICAL SEMINARY.**—This institution, established in the city of New York, and designed to educate ministers for the Presbyterian Church, appears to have met with remarkable success within the short time since it was commenced. The graduating class at the anniversary on the 30th of June consisted of twenty, and the number of students during the past year has been over 100. The Board of Instruction is now fully organized, and is composed of Rev. Joel Parker D. D., *President and Professor of Sacred Rhetoric*; Rev. Henry White D. D., *Professor of Theology*; Rev. Edward Robinson D. D., *Professor of Biblical Literature*; Rev. Erskine Mason D. D., and Rev. Samuel H. Cox D. D., *Professors Extraordinary of Biblical and Ecclesiastical History*; Isaac Nordheimer D. P., *Instructor in the Hebrew and the Cognate Languages, and in the German Language*. The Seminary is situated in University Place. The principal edifice consists of four lecture-rooms, a chapel, library room, and rooms for more than forty students. Other buildings are rented for the accommodation of students. No charge is made for any instruction; the charge for rooms, library, and current expenses will not exceed \$10 a year; the expense of board will vary but little from \$1,70 a week; the expense for fuel for the year will not exceed \$5! The Library "consists of about 16,000 volumes, and is called the Van Ess Library, after Rev. Leander Van

man, of Germany, who collected it with great labour during a period of about forty years, and sold it at a very reduced price to the Directors of the Seminary." With such a list of instructors, and with the many advantages for a preparation of the student for the active duties of the ministry incident to a residence in New York, at the small amount too of annual expense, which by occasional employment of one sort and another may be still farther reduced, we should not be surprised in a few years to find the number of students at this much greater than at any other similar institution in the United States.

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**BRITISH AND FOREIGN UNITARIAN ASSOCIATION.**—The sixteenth anniversary of this Association was celebrated in and near London, on Wednesday and Thursday, the 2d and 3d of last June. On the first of these days the business of the annual meeting was transacted at Essex Street Chapel, J. Ashton Yates M. P., in the chair. The Reports of the Treasurer and the Committee were accepted. Rev. Robert Aspland, who has been for many years the Secretary of the Association, resigned the office in consequence of ill health, which deprived the meeting of his presence, and Rev. Edward Tagart was chosen into the place he had so long and well filled. (The Resident Secretary, whose time is devoted to the affairs of the Association, is Mr. T. R. Horwood.) Resolutions were passed in memory of the late John T. Rutt and William Frend,\* who had both died within the last year at an advanced age, after having defended the principles of Unitarian Christianity in their writings and illustrated them by their virtues. A resolution was also passed, extending a cordial welcome to Mr. Martin Paschaud, late President of the Consistory at Lyons, and one of the present Pastors of the Consistorial Church—Ministers of the Oritorei of Paris, "who in a neat and elegant speech in French expressed sentiments of fraternal sympathy with the Christians who took the Scriptures for their rule of faith, and were the devout worshippers of One Almighty Father as disciples of his Son Jesus Christ." On Thursday the annual Sermon was preached at the New Gravel-Pit Meeting-house at Hackney by Rev. Edward Talbot of Tenterden, and embraced a "statement of Unitarian views, a representation of the inconsistencies in which the adherents of the English Church are involved, as manifested in the late discussions upon Puseyism, and

\* We shall take some notice of the decease of these excellent men in our next number.



practical suggestions of the mode in which Unitarians should honour and support their principles." After the religious service a Collation was provided, which "was attended by nearly three hundred ladies and gentlemen." The chair was taken by James Young Esq., and various sentiments were offered by gentlemen who supported them by animated addresses. After the usual toasts of "The Queen," "Prince Albert and the Royal Princess," "Civil and Religious Liberty," and "Her Majesty's Ministers;" "Prosperity to the Unitarian Association" was proposed by Thomas Hornby Esq; "The Preacher of the day," by Rev. E. Tagart, who was succeeded by Rev. E. Talbot in reply; "The Memory of Price, Priestley, Belsham, and Rutt, and continued prosperity to the Hackney congregation," by Rev. M. Maurice; "The Advocates of Free Inquiry and Scriptural Christianity on the Continent," by Dr. Bowring, who was followed by Mons. Paschaud, who concluded his remarks (spoken in French and interpreted by Dr. Bowring) with the sentiment—"The Orthodox Churches—may they become more reasonable and more Christian;" "Our American Brethren," by Rev. T. Madge; "Our Irish Brethren," by Rev. E. B. Maclellan, whose strain of remark was taken up and pursued by Rev. W. Hincks and Rev. Dr. Hutton; "The Health of our Chairman," by Rev. H. Acton, who spoke at length on the situation and duty of the Unitarians of England. Mr. Young's reply closed the proceedings of a day, which "had been happily and beneficially spent, in which had been realized the generous, exalted and pious emotions which flow from and accompany our pure and simple and earnest Christian faith."

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**MANCHESTER NEW COLLEGE.**—The first annual examination of the students at this institution since its removal from York commenced on Saturday, June 19, 1841, with the classes in the French language and literature, under Professor Vembergue. On Tuesday, June 22, the examination of the students in the Theological department took place. It commenced with the class in New Testament Theology under Professor Wallace; "the answers to questions previously submitted to the students, written in a given time without the assistance of books, were read aloud; a mode of examination thoroughly searching to the students." The junior and middle classes were examined by Professor Robberds in Hebrew, and the senior class in Hebrew and Chaldee. Professor Tayler conducted a successful examination of the Ecclesiastical History class. In the afternoon the class in Old Testament Theology

were examined by Mr. Wallace; and the students in Pastoral Theology by Mr. Robberds, "reading the answers they had previously prepared to questions submitted to them by the Professor, on the ministerial character and functions, and the qualities, both physical and moral, requisite to the preacher and the pastor." A discourse was then read by Mr. W. L. Herford on "the natural arguments for a future state," and an address was delivered to the students in Theology by Rev. C. Wellbeoved, Theological Rector of the College, who was at the head of the institution during the whole time of its continuance at York. On Wednesday and Thursday, June 23 and 24, the students in the Literary and Scientific department of the College underwent examination, Professor Newman conducting the examination of the Latin and Greek Classes, Professor Finley of the Mathematical classes, Professor Phillips of the classes in Chemistry, Mechanics, and Botany, Professor Martineau of the class in Mental Philosophy, Professor Kenrick of the class in Ancient History. Mark Philips Esq., M. P. then addressed the students, and distributed the prizes, which had been offered by friends of the College for proficiency in the studies. The exercises were then closed with prayer by the venerable Visitor of the College, Rev. William Turner of Newcastle. The appearance of the students at the examination and their conduct during the year were sources of much satisfaction; and we observe the names of some of them among those who took degrees and received honours at the University of London, of which the Manchester College is now a part.

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**OXFORDISM.**—The Heads of the venerable University are unwilling, it appears, that the opinions which have been advanced by the *Puseyites* should be thought to have any countenance from the institution over which they watch, and whose name has been commonly associated with these opinions. We are not surprised at the resolution which they have passed, nor indeed can we express surprise at the letter which it called forth from one of the writers of the "Tracts for the Times;" but it is impossible to read the letter without a feeling of pain at the exhibition of the struggle in the writer's mind, between attachment to the views which he had promulgated and fear of incurring the penalties of disagreement with the authorities whom in his present position he is bound to obey. We know not how else to explain the tone which runs through it from beginning to end, and which we commend to the notice of those who are anxious to lose neither their

consciences nor their places. We copy the documents from the *Christian Observer*, which expresses a hope that "ulterior measures" will be adopted.

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"At a meeting of the Vice Chancellor, Heads of Houses, and Proctors, March 15, 1841.

Considering that is enjoined in the statutes of this University, that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled, 'Remarks on certain passages in the Thirty-nine Articles, being No. 90 of the Tracts for the Times'—a series of anonymous publications, purporting to be written by members of the University, but which are in no way sanctioned by the University itself;

*Resolved*, that modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

P. WYNTER, *Vice Chancellor*."

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"Mr. Vice Chancellor,—I write this respectfully to inform you that I am the author, and have the sole responsibility, of the tract on which the hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you, if I say that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness, that every thing I attempt might be done in a better spirit, and in a better way; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

I say all this with great sincerity, and am, Mr. Vice Chancellor, your obedient servant,

JOHN HENRY NEWMAN.

*Oriel College, March 16."*

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The disturbance produced in the bosom of the Church by the publication of the Oxford Tracts has not been confined to England. The "Tractarians" have met with favour, as well as with condemnation, in this country. Rev. Mr. Boardman of Philadelphia having charged upon the writers an inculcation of some of the worst errors of Popery, Bishop Doane of New Jersey called on him for his proofs; which having been given in a pamphlet by Mr. Boardman, the Bishop has undertaken to review and invalidate them in a "Brief Examination," filling nearly 200 pages. The controversy here, as well as in England, affords an instructive illustration of the protection afforded to uniformity of faith by the device of Articles, Liturgy, and a hierarchy.

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## THE CHURCH—ITS DESIGN AND DUTY.

THE death of Christ seemed the fatal blow to his religion. A few months he had walked the plains of Palestine, healing the sick, comforting the mourner, raising the dead, and teaching the truths of a heavenly wisdom. But Jesus lived and died alone. When he expired upon the cross, not a soul in Palestine or the world, not one even of his immediate followers, understood or sympathised with his divine purpose. It was but the last scene of a most perplexing drama. However with some of a milder nature his exquisite sufferings might excite compassion; however the savage and implacable cruelty, with which the rulers urged his fate, might appear revolting to the multitude after the first access of religious indignation had passed away, and recollection returned to the gentle demeanor and beneficent acts of Jesus; yet in the rock-hewn tomb might appear to be buried forever both the fears of his enemies and the hopes of his followers. Never was a religion more completely centred in the person of its founder, and he had passed away as one of the brief wonders of the time; his temporary claims to respect and attachment refuted altogether by the ignominy of his death. Yet did Jesus have a sublime consciousness of the perpetuity of his religion. "Heaven and earth," he says, "shall pass away, but my words shall not pass away."

It becomes then an interesting question to consider, upon what means Christ relied for the establishment and perpetuity of his religion. This question has of late given rise to much discussion, and answers more or less satisfactory have been returned. It has been answered, generally, that as Christ came to teach a spiritual religion, he relied on spiritual means solely,—the influence of truth purely and simply; that he scattered broad-cast the seeds of divine truth, with the holy trust that what is of God cannot fail, but will spring up and bear fruit a hundred fold. It has been said, that as man is a religious being with religious wants, hopes, and affections, Christ relied on the satisfaction which his religion offered to these wants, hopes and affections. And these were indeed his ultimate reliances. Unless these had been so, all other means would have been of no avail. It would have been in vain to have endeavored to spread a spiritual religion by carnal means. It would have been idle to have offered a weak and imperfect religion to hungering and thirsting souls. It might have run a career, it might have claimed the notice of the historian; but no one could have hoped for its permanent establishment. But were not other means almost, if not quite as necessary for establishing permanently this religion? It was indispensable that the religion be spiritual, that it be adapted to man. Here we repose our confidence that let what will come, let what will fall, let forms, doctrines, institutions be pronounced false and disappear, Christianity will remain eternal and immovable as God's own truth. But was it not, and is it not, necessary also, that for its establishment some other, external, means should be employed? Evidently, I think; and therefore while we hold to the one, we would not despise the other.

It may not be unprofitable, especially as attention has been so much of late drawn in another direction, to consider one of these external means, to wit, the Church. I shall endeavor to prove, that it was the design of Christ to institute a Church, and in what manner it should effect its purpose.

I say that Christ designed to form a Church, which should be established upon him, and be known to advocate his cause in the world. To it should men look for strength and support; from it should go forth pure and regenerating influences, to leaven the

mass of worldliness and sin which infects the souls of men ; and with it would the Spirit of the Lord abide till the end of the world.

Direct proof, indeed, from the teachings of Christ cannot be adduced in support of this position. He never attempted while on earth to gather his friends together or to unite them by any formal institution. As he journeyed from place to place, wherever the multitude assembled, by hill-side or road-side, in the courts of the temple or by the lake, wherever opportunity offered, at the grave of Lazarus, or the publican's table, he scattered the words of a divine wisdom, and left the seed to its own vitality. True as this is, we are not without proof, that the institution of a society or Church, gathering in his name, and looking to him as its head, was not foreign, but in accordance with his design. I need refer to but one evidence, viz. the stress he laid upon a public confession of faith in him and in his religion. " Whosoever shall confess me before men," he says, " him will I also confess before my Father who is in heaven." It was not enough, that his disciple came by night with the words, " I know that thou art a teacher come from God." It was not sufficient, that men should live pure and righteous lives in order to be considered Christians. There must be the unequivocal confession of faith in Christ, not only as a holy and perfect man, but as the manifestation of the Father, the Saviour of the world. His disciples must be " born of water " as well as of the Spirit ; not only receive Christian truth in the inner man, but profess it openly to the world. But this confession can be made only by the performance of an act, known to be peculiar to the Christian body, characterizing it, and binding its members by mutual love and sympathy. In accordance with this idea, Jesus thought proper to sanction two simple rites, Baptism, and the Lord's Supper,—plain and easy rites, surrounded by no mystery, conveying no mysterious influences ;—" services which can be observed by those who are not too scrupulous about the form of a form, wherever a fountain springs or a river flows, wherever a harvest is gathered or a table spread ;"—services by which his disciples cherish fellowship with each other, and with him as their common Head. And hence the foundation of the Church naturally and of consequence.

The Apostles thus understood the design of their Master. Their writings are full of allusions to the Church. It is " the bride " of

Christ. It is built on him as the headstone of the corner, and cherished by the influences of his Spirit. And as far and as fast as Christianity spread, churches sprang up on every side. In them gathered the persecuted, the timid, the doubting, the sorrow-stricken, to worship God, and exhort one another to a manly life, and a martyr's death, if need were; and upon them, whether assembled in small upper rooms, in caves of desert mountains, or in the tombs of dead men, descended the refreshing dews of Divine grace, and the Holy Spirit, the promised Comforter.

And again, how eminently useful, if not essential to the establishment of Christianity, was the institution of the Church. Looking only to human means, we might ask, what could have supported Christianity through the dangers and difficulties of its first ages but the existence of the Church? If it had existed only as an individual sentiment—if the followers of Christ had been scattered here and there, unknown to one another—if there had been no place of assemblage to which the weak and hesitating disciples of the new faith could have gone for encouragement and instruction—if there had been wanting the enthusiasm and energy which arise from a consciousness of support in one's own labors by others animated with the same hopes and spirit—in a word, if there had not been a Church to offer consolation and support to friends, as well as a palpable object for the attacks of enemies,—it seems not too bold to affirm, that the spirit of martyrdom would have been consumed by the early fires of persecution, and Christianity failed to have established itself as the religion of the world. Or if it could have braved the dangers which surrounded it at its birth, a far heavier ordeal awaited it, which it could hardly have been expected to survive, unless it had entered it with the firm front of an organized institution. It is difficult to see, if Christianity had existed here and there in the bosom of an individual only, if its force had not been concentrated in the Church, how it could have survived that flood which poured in from the North, sweeping away every other institution in the dissolution of the Roman Empire, and changing the habits of thought and action of all Europe.

We need not trace the course of history any further at present; but would only observe, that if the Church was necessary in the

infancy of Christianity, we can see but little reason, notwithstanding all that is said about spirituality and abhorrence of forms and institutions, why it is not quite as necessary at the present time.

Supported by what has been said we assert, that Christ designed to form a Church and relied upon it as one of the means for the establishment and perpetuity of his religion. It was to be composed of Christians, of true lovers and professed disciples; not of those who have attained and are already perfect, but of those in whom, no matter how degraded, how stained with sin and guilt, whether bond or free, wise or simple, the desire for attaining has been excited. The desire strong and urgent to come to Christ, is sufficient to constitute one a member of his visible as well as invisible Church. No assent to a human creed was required; and no form of organization was deliberately arranged. Christ would establish a Church of his followers out of every region, name, and nation who have professed their belief in him. No creed was to bar its entrance, and what should be its organization was a matter of indifference. Now it would be in one way, and now in another; different in different times and places, and different in the same time and place. Still there would be the Church, with "one faith, one hope, one baptism, one Lord, and one God and Father of all." The material point was, that those who received Christ should meet together, and together bear on the ark of the Lord in safety through its enemies. The form was nothing, the spirit everything. To it was committed the charge of the New Covenant. It must protect it and proclaim it. Under whatever form it could best discharge its trust, it was at liberty to assume it. Thus free and open is the Church. And all who are Christ's should testify their gratitude and obedience by coming to this Church, and lending their name and example to its power and success. Not to profess they are good men, for their object in coming is to be made better; but to be aided in that great endeavour of training the soul to God, which begins with the first dawnings of intellectual life, and does not end at the grave. Not to consider themselves as sure of salvation, for that depends, they know, upon their life and character, which are not fully determined till death; but simply to confess Christ before men, because they believe such a confession of their



faith is required. And thus professing their belief, they are members of the Church of our Lord Jesus Christ.

The further question remains to be answered, in what manner shall the Church effect its purpose? It is clothed with a high commission, how shall it faithfully execute it? This question is important, and should be carefully considered. The full extent of this commission, the great and various duties it involves, if at any time, certainly at the present, seem but little understood or regarded. The Church, we have seen, was designed by Christ as one of the means of the success of the Gospel. It effects this purpose in two ways,—directly and indirectly,—by private influence, and by open attacks upon the moral condition of the world.

First, by the exhibition of the Christian life on the part of the individuals who compose it. Amidst the temples, games and services of old Paganism, amidst the worldliness, sins, and Antichrists of all times, they must live with a devotion to duty and God, which shall preserve them uncontaminated, and a love which looks in pity upon the victims of sense and error, and is ever ready to extend a saving hand. They must show that Christianity is not a mere name—a belief, but a reality and a life, by exemplifying its spirit, and carrying its principles into all the details of business, pleasure and social intercourse. And thus by the moving eloquence of a pure example show forth the Lord Jesus, and win many souls to God and rectitude. They have professed to take the religion of Jesus as the guide and principle of their lives; by their works the world will judge their sincerity and the value of that religion. If they “live in the spirit, they must also walk in the spirit.”

But secondly, as an institution, the Church has a great work to perform. In its capacity of a *society*, by the concentration of the weight, influence, and wealth of individuals, by all the means and influences which in this day of associated action it is scarcely necessary to describe, it should act upon the evils and sins of the world. It should endeavour to awaken the minds of men, to inspire them with an ardent love and pursuit of truth and duty, to purify and ennoble the character of the people, to promote true virtue, rational piety, disinterested charity, by all means which reason and the times demand, and thus prepare the way for the permanent establishment of Christianity in the hearts of men.

This duty of the Church has been singularly disregarded. That the Church is any thing more than a body for the maintenance of the ordinances, that it is a society for benevolent and religious action, has been quite forgotten. And therefore has it fallen into the feebleness and lethargy which characterize and disgrace it. Its work is *done*, think many even of its advocates. Christianity is the religion of the civilized world, it has established its institutions, and its influence is pervading all parts of society. In the early ages of its existence Paganism was on every side; its gods, temples, games met the Christian at every step, and offered a specific object to his attacks. But when it had overthrown the altars and power of Paganism, and established the altars and power of Christianity, nothing, say they, remained for the Church, but the charge of the ordinances. It might, it would continue,—but only for the improvement of its members; as a Church militant it could no longer exist.—And accordingly the Church is inactive, dead, a mere name. Good Christians, men who honor with a deep reverence the name of Christ, no longer think it necessary, and doubt the expediency of uniting themselves to his Church.

But is it no longer a necessary institution? Now that the altars of Heathenism have been overthrown, can it lie down, and sing itself to sleep with the pœans of its ancient success? No! Its purpose cannot be answered now, any more than in its early days, by being regarded only as a means of personal improvement, of creating and sustaining a sympathy between members of the same communion. Now, as ever, the world is the field of its operations; and truly “the harvest is plenteous, but the laborers are few.” Let the Church send laborers, and come itself into this field. Its work is *not* done. It is a benevolent institution. The great principle of “love to man”—a love, which like that of the Samaritan will lead to self-sacrifice, to noble and constant action,—must pervade all its branches. All movements for the elevation and true happiness of mankind, all attempts to remove the evils which have long pressed upon society, should receive its sympathy and cooperation. What right has it to be idle and indifferent then, when from every quarter there comes up the cry of destitution and sorrow? The widow and the orphan, the sick and the dying, wherever they can be reached, should be relieved by its ready

sympathies. The victim of intemperance should find by its assistance the asylum he seeks. The prisoner should be visited in his cell by its care and compassion. The fallen and despised should be raised and sustained by its power and influence. Wherever good is to be done, by money, by counsel, by love, the Church is responsible for its performance.

The early Church was not unmindful of its duty in this respect. What a noble, Christian retaliation was that of the church at Carthage, when, after its members had suffered the most cruel persecutions their enemies could devise, been driven from the sympathies of society into desert wilds, they returned to succor their fellow-men from the ravages of the pestilence which was spreading on from house to house with awful regularity. The streets were strewn with the bodies of the dead and dying, who in vain appealed to the laws of nature and humanity for that assistance, of which those who passed them might soon stand in need. But the Christians had learned of Christ. The aged Bishop exhorted them to show the sincerity of their belief in the doctrines of their Master, not by confining their acts of kindness to the brotherhood, but by extending them to their enemies. And as disciples of him who "went about doing good," they answered the call. The rich lavished their wealth, the poor their personal exertions, and men just emerged from the mine or the prison, with the scars and mutilations of their recent tortures upon their bodies, were seen exposing their lives, if possible, to a yet more honorable martyrdom; as before the voluntary victims of Christian faith, so now of Christian charity. A lesson worthy to be remembered! With it, let the Church ask itself, what it is doing,—if nothing is to be done,—if Christian charity has no field to display itself? Let it no longer think that to meet together once a month and partake of the Lord's Supper, is all that is required. But while the disciples gather around that table, let their hearts warm towards their fellow-men for whom Christ died. Let them there gain new strength, new zeal to do all which Providence permits, that suffering may be alleviated, that oppression, injustice, ignorance, in high places or low places, that slavery, hatred, wars and fightings may cease from among men, and all come together as brethren of the same family and heirs of the same immortality. I would have, were it

possible,—and why is it not?—the holy and touching communion, not the cold and formal service it too often is, but an occasion to converse on the condition and wants of the tempted, and to devise means for their relief and the greater progress of moral reform throughout the world. Let the Church, let each individual church, be persuaded of its duty in this matter.

But the Church is also a *Christian* institution. It is to uphold and establish the authority of Christ. All its members are preachers, authorized and commissioned by Christ to repeat the Gospel among all nations. This was the commission given to the Apostles, and by them transmitted to the Church for all future time; the true Apostolic succession, till the Redeemer's kingdom should cover the earth and "every tongue confess that he is Christ, to the glory of God the Father." Has the Church then nothing to do at the present time? Is Christianity established? Her institutions are among us. We call ourselves Christians. We can enumerate our churches that, "in every city and village point their taper finger to the sky, the enchanting symbol of Christian aspiration and a Christian life." We can mention our Bibles and religious books, and men devoting their lives to religious instruction.—All this proves nothing. Where can we point to Christianity exemplified, Christianity lived? Go into the workshops and counting-rooms, and mark the principles of trade; into the halls of legislation, and mark the licentiousness of speech, the spirit of ambition, of rivalry and party feeling; in a word, look into society everywhere, and where is Christianity? Where is the love to God, love to man, the faith in the power and authority of truth and duty, where is the spirit of Christ without which none are his? Men are indeed confessing the great principles of religion and Christianity, but are living in a lie. It is in vain to disguise it; the mass of men care little for Christianity.

Now in view of this, will any one say, that the work of the Church, of those who have professed to love and reverence Christianity, is done? It is because it has been idle, or if active, insisting so much upon creeds, opinions, and forms, that it had better have been quiet,—it is because the Church has been untrue to its idea,—that we witness this state of things, the slow progress of Christianity—its progress not among Heathen nations, but among

ourselves, our own land and community—its progress over the heart as well as intellect. What might not a body of disciples devoted to the cause of Christ, not giving it in charge to a few who are called ministers, but in earnest about the matter themselves, “counting not even life dear to them, if so be they might testify the Gospel of the grace of God”—what might not a body determined that the truth they hold in reverence shall not by their unfaithfulness to the means and opportunities God offers be rendered fruitless—what might it not effect? And yet how little is done! Why do our missionaries languish? Why is it that the cry comes up from the West, “come over and help us,” and yet so few are willing, and fewer still are able, to depart? Why is it, that old churches in our interior country languish and disappear? Is it not because so little is done to help them, so little to help themselves? Does it not show that however much we value Christianity, we do not value it quite enough to sacrifice any thing for it? The churches in our cities could each support one minister besides their own, at least could prevent some feebler church from falling for the want of a few hundred dollars. Why they do not, is a question they alone can answer. The Church should feel that it is one of the means Christ relied on for the support and progress of his religion. The missionary cause then, in whatever shape it presents its appeals,—for our cities, our villages, the West,—must not ask in vain at its hands.

The work of the Church then is not yet accomplished. It still remains for it to exhibit the Christian life—to support and extend Christianity—to take under its cognizance all means for the amelioration of the temporal as well as the spiritual wants of men, and in this manner effect the purpose for which it was instituted. An institution thus active, strong in the power of the Lord, would bear down every obstacle, and plant Christianity in every heart, as well as every land. It is often asked, how it is possible to interest people more in the subject of religion, to make them earnest and energetic in this matter. I see no better, no truer way than by setting forth strongly this idea of the Church, as an active, religious, and benevolent institution,—this claim, which Christ makes upon all those who desire his salvation, to join themselves to his Church, and upon that Church to be up and doing, by the aid of

its talents, character, and wealth, to break in upon and destroy the sin and worldliness which now corrupt the very heart of society.

But while we lament that this view of the duty of the Church has been overlooked, we have no cause to lament as those without hope. The Church has done, and will do much more, good. To many the signs of the times are full of evil forebodings. Religious subjects, which would seem more peculiarly subjects for the religious, are discussed by the irreligious or indifferent. The Sabbath, the Ministry, the Church, have been made the subjects of the boldest inquiry. Many would prevent these inquiries ; but the spirit once abroad cannot be repressed. And why should it not go on ? The evil it may do is transient, the benefit eternal. The result so far encourages hope. The old notions that clung around these subjects, and which men had outgrown have been exploded, and men are beginning to discover that all days are holy—all men, preachers—every assembly of Christians, a church. But they will also find that if all days are holy, there should yet be the Sabbath—if all men are “kings and priests,” there should yet be ministers—if every assembly of Christians is a church, a great work devolves upon it to perform. Let then this spirit go on. And may God bless it to the furtherance of his glorious purposes.

J. I. T. C.

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#### TRANSLATIONS FROM JEAN PAUL.

‘YOUTH weeps, age weeps ; but *that* is the dew of morning, *this* only evening dew.’ Thus did the youth praise the fair tears of young eyes. But when the hot day had dried up the morning-dew and its flowers, and the youth had become an old man, then he said : ‘truly the evening-dew lies sad and cold through a long night ; but then comes its sun, and it glitters again.’

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He who travels westward loses a day ; he who travels eastward gains one. Now then travel to meet the *orient of the heart*, the rising sun, and thou shalt gain, instead of a day, a year ; and instead of a year, something of eternity in this life of time.

The triumphal arch of *moral perfection* is a rainbow, through which no mortal has ever yet passed, and which no one has ever had over his head, except one, who however stood himself as a sun under the clouds.

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We erring mortals are like those who walk in *fog* ; every one of them imagines that close to himself the fog is thinnest or does not exist at all, and that only around those who are at some distance from him it is thick and blinding ; and they in their turn think of themselves and him just as he does of himself and them.

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*Cheerfulness* is the sky under which everything except poison thrives. Only let it not be confounded with *enjoyment*. All enjoyment, even though it were the fine enjoyment of a work of art, gives man a selfish look and deprives him of sympathy ; therefore it is a ground of want, not of virtue. On the contrary cheerfulness—the opposite of vexation and ennui—is at once soil and flower to virtue, and its wreath. For beasts can enjoy, but man alone can be cheerful. The Holy Father is also called the Blessed ; and God is the All-blessed. The Stoic philosopher must marry his contempt of enjoyment to a holding fast of cheerfulness. The Christian heaven promises no pleasures such as Mahomet's holds out, but the clear, pure, infinite ether of heavenly gladness, which wells out from the contemplation of the Eternal. The fore-heaven, Paradise—to which the elder theologians denied the pleasures, but not cheerfulness—harbored innocence. The cheerful man wins our eye and heart, whereas the gloomy man repels both ; while as respects the pleasures of the world, we turn our backs towards him who revels in them, and our hearts toward him who is starving. If enjoyment is a self-wasting rocket, then cheerfulness is a constantly returning clear star, a state of feeling which, unlike enjoyment, reproduces, instead of wearing itself out by continuance. (*Extracted from the work on Education.*)

C. T. B.

SKETCHES OF CUBA IN 1838.

“There are some happy moments in this lone  
And desolate world of ours, that well repay  
The toil of struggling through it.”

So some one has said or sung. And by common consent one of these moments is that in which the traveller, having been confined for weeks within the narrow limits of a vessel's deck and cabin, having passed day after day with nothing but the sky and the ocean around him, having experienced calm and storm and all the discomforts of a voyage, first descries the land of his destination. Certainly it was so with us, and if any thing could add to the intensity of the feeling, it was the striking contrast which we experienced between the world which we had left and that to which we had come. When we parted from New England, it was one of the coldest days in December. Land and sea were incrustated with ice; the air was almost stiffened with frost; the wind swept by, chilling and freezing to the heart; the coast looked inhospitable and desolate, and the demon of winter reigned without rival or restraint. The next time we saw the land, it was also in the depth of winter, but it was under a tropical sun. We had come to the scenes which excited the enthusiasm of their discoverer, the great Columbus. The sea was calm and serene; and the air came upon the cheek, to use his own language, “as soft as April breezes in Seville.” Fields of different shades of green were before us. Trees of enormous size and peculiar form, the ceiba, the palm and cocoa, towered upon the neighboring hills. And as we sailed along the coast and at length entered the bay of Havana, we could easily conceive of the rapturous state of feeling with which the great navigator explored the charms of the new world which his enterprise and valor had won, when he exclaimed, “It is the most beautiful island eyes ever beheld. One could live there forever.”

It is not easy to give any thing like an adequate conception of the climate, or of the appearance of the sky by day or by night in tropical regions. The common idea on the subject is not just. The



heat is supposed to be beyond endurance ; and we picture to ourselves the inhabitants prostrated by it in mind and body, and lying the greater part of the day panting with exhaustion. But this is not a true picture. The heat is less overpowering there than it sometimes is here. The air is generally exhilarating—and in inhaling it, it seems like breathing gas. To be sure the moment you go abroad, you are made sensible that you are brought under the more direct influences of the sun. You seem to be standing near some mighty furnace. A dull heavy pain seizes the head, and a burning sensation is felt in every part of the flesh that is exposed. But in the shade it is perfectly comfortable. A cool delicious breeze passes over you, and your enjoyment is complete. Imagine yourself at Nahant or Cohasset on a day in July—one of the hottest—when the air quivers with the heat, yet is tempered by the breezes that come from the ocean, and you have a good conception of much of the weather in Cuba.

There are some cloudy days, and days in succession, when the wind will blow uncomfortably cool from the north, but it is a mistake to suppose that this beautiful country is visited, even in the rainy seasons, by those long dreary storms which are inflicted upon us here. Ordinarily the sky is clear and cloudless. An immense dome of sapphire seems spread over you, and day after day it will remain without the slightest spot upon the deep blue. But now and then, almost daily in summer, often many times a day, you shall see a cloud rising in the east no bigger than a man's hand, and so thin and transparent that you may almost look through it. Here it would not excite a moment's apprehension. But let no one judge of what he has not seen by what he has seen. It passes on, and without the warning of even a few premonitory drops, it pours down in torrents, in perfect cataracts. Startled by the unexpected deluge, you look around for the cause ; but you see the sky as clear and tranquil and smiling as if no cloud had been there. The sun shines as hotly as before, and there is nothing but the dripping trees and swollen pools to testify to the shower that has been.

Such are tropical days. The nights even more have attracted the attention and awakened the admiration of travellers. They are surpassingly beautiful, and dwell in the imagination like the remembrances of home. They leave an impression upon the

mind which neither time nor distance can erase. You are introduced into a new hemisphere of stars. Constellations that have been familiar from childhood disappear, and those of a new denomination and strange aspect rise to the view. The northern bear—the shaggy sentinel that has held his watch for ages over the dreary regions of eternal ice and snow, is no longer seen, and the pole-star, for which we have been accustomed to look at a fixed point in the heavens and towards which the eyes of hundreds of voyagers are nightly turned, sinks down and is dimly seen on the very verge of the horizon. And even the moon, which the grand dramatist has called ‘the pale-faced moon,’ loses its distinctive character and is more like a globe of burnished silver—almost paining the eyes as you look upon it. So bright is it, that the shadows of the trees—even the minute forms and fibres of the leaves—are formed upon the ground with perfect distinctness. But in crossing the tropics we are introduced to constellations of stars which impart a peculiar brilliancy to the evening sky, especially to that cluster named, from its resemblance to the symbol of our faith, the Southern Cross. I well remember the morning on which I first saw it. I had ascended the terrace of the house for the purpose before the dawn. Not a sound was heard, to interrupt the emotions of the mind. Behind me was the frowning castle sending out its dull light upon the bay—a beacon to the sailors; on the left was a slumbering city; on the right the ocean that separated me from my home; and before me, standing on the southern horizon, clearly defined as that of old which shone on the path of Constantine and led his legions to victory, was the far famed southern cross—carrying the mind back to that cross which stood on Calvary. It was the hour of prayer. The morning guns and matin bells were about to break the silence and call the sleeping inhabitants to devotion and duty. It was an hour for stirring and kindling thoughts to be treasured in the bosom.

But the nights in the West Indies are to be remembered, whatever object may have called one forth, whether spent in the town or country. They are so mild and bland as actually to render it a sin to remain within doors. No night dews nor deadly vapors deter from going abroad. Conceive of one of these delicious evenings spent in the city. The population are gathered into one

of the great public squares; they are abroad in their delicate dresses to court the evening breeze, to interchange civilities, and listen to the exquisite music of the bands. To sit hour by hour under the light of the moon which renders the night almost like day, gazing upon that strange moving spectacle—nobles and commoners—richly clad ladies and gentlemen—natives and foreigners—officers in rich uniforms and gay girls in thin dresses without covering for the head or arms—and negroes and negresses with only a coarse blanket wrapped around them, and listening to the delicious music as it rises and falls on the night air, is a thing to be remembered for years. If there is any thing superior to this, it is a ride with a friend in the country on one of these same evenings. You leave the works and ways of man and go into the glorious scenes of nature, and there are sights and sounds that fill the eye and ear with wonder and admiration. With the slightest breeze the groves of palm and cocoa tremble and clatter, making unearthly noises, and fields of plantain and banana flutter and rustle as if instinct with life. There is the strange whizzing and moaning music of insects and night-birds; and there are swarms of fire-flies that lie like gems thrown in clusters by the way-side, or cross your path like meteors, leaving a train of light behind. Southey, with an art his own, has painted one of these scenes.

“ Soon did night display  
More wonders than it veiled : innumerable tribes  
From the wood-cover swarmed, and darkness made  
Their beauties visible : one while they streamed  
A bright blue radiance upon flowers, that closed  
Their gorgeous colors from the eye of day ;  
Now motionless and dark, eluded search  
Self-shrouded, and anon starring the sky,  
Rose like a shower of fire.”

Southey could never have been in the West Indies, or he would not have described these insects as dark and self-shrouded. They are of an entirely different species from the fire-flies which glimmer in the meadows of New England. They belong to the family of beetles, and are nearly of the size and shape of those largest bugs that come intruding into one's study window on a summer's evening, deafening you with their dull drawling bass and extinguishing the lamp with their wings. The light is not dim and fitful, but bright

and constant. It comes from two openings near the eyes and also from beneath the wings, so that whether they are motionless on the ground or flying in the air, they are equally visible. I shall never forget a ride which I took one evening in the country. It was on a public road, planted on each side for twelve miles with rows of palms. The moon had gone down—the stars were scarcely visible—but swarms of these fire-flies, streaming in every direction, almost illuminated the path. In public places you see them pinned into the hair and on the bosoms of ladies, glittering like diamonds. I have myself tried the experiment, and with a handful of them I have been able to read the pages of a book even in fine print. So that the story told by the historian, of the English commanders, Sir Thomas Cavendish and Sir Thomas Dudley, is not so improbable. When they landed in the West Indies for the purpose of taking the country by surprise and saw in the evening an infinite number of moving lights in the woods, which, although nothing more than fire-flies, they mistook for Spaniards advancing upon them by torch-light—fearing to encounter so large a host and judging discretion the better part of valor—they fled to their ships and made sail as fast as possible.

Having spoken of the climate, I may add a few words on some of the most remarkable productions. I know it is difficult to give any adequate conception of natural objects by mere description, but I can render some account of the habits of those with which we are most familiar.

The *palm* is unquestionably the queen of the tropical trees. There is an exceeding grace about it. You have to imagine a smooth trunk running up twenty, thirty, even sixty or seventy feet—swelling in the middle according to the rules of art—as symmetrical as the pillar of a Grecian temple. From the top of the principal shaft issue two or three small branches, loaded with seed about the size of acorns, not inaptly representing the capitals of Ionic columns; thence rises above these a green case six or eight feet high, from which springs a tuft of dark, glossy, flaglike leaves, from fifteen to twenty feet in length, resembling enormous plumes. An avenue of these palms entered just at sun-set, while the parting rays still glance and quiver through it, is magnificent. It is the tree for poetry, and no picture of a tropical scene is perfect without it.

Mrs. Hemans, who had an eye for beauty wherever she could find it, has dedicated to it one of her short poems. The fair tree was exiled from the green island and transplanted into some European garden; and there grew among strange herbs and flowers. There was a festival, and there were bright lights and music and the song, and forms of beauty and loveliness. But one—a child also of the sunny isle,

“A lone one 'midst the throng,  
Seem'd reckless all of dance or song:  
He passed the pale green olives by,  
Nor won the chestnut flowers his eye;  
But when to that sole palm he came,  
Then shot a rapture through his frame.”

A crowd of home recollections rushed upon him—

“All through his wakening bosom swept:  
He clasp'd his country's tree and wept.”

The *cocoa* tree is of the family of the palms, but differs from the royal palm as the dray-horse differs from the beautiful Arabian. The one is for use, the other for ornament. The trunk of the cocoa is rough and awkward and crooked. Its top has no sheath for the leaves; they hang loosely, and just under them, at their insertion, grow the nuts in large bunches of all sizes and ages. When they are full grown, they are still quite green, and are said to be in the milk. You may tap one of them with the same ease you may a watermelon, and obtain from it about a pint of cool refreshing liquid, not unlike sweetened water. Then, if you choose, you may take a spoon and scrape out about as much more of a white substance something like cheese-curd, of which the inhabitants are very fond. I am not aware that the nut is in much repute when it has acquired the hardness and consistency with which it is usually found here. The cocoa of which chocolate is made is quite another kind of fruit.

There is another species of fruit occasionally seen among us which deserves description. It is so peculiar that it is worth a voyage to the West Indies to have the pleasure of eating and examining it. It grows every where with very little cultivation in the greatest profusion, and is as necessary to a native as a potato to an Irishman. Eaten raw, boiled, broiled, fried, baked, roasted,

it is on his table morning, noon and night. I refer to the *plantain* or *banana*. They are two species of the same plant; but they are so much alike that in seeing one you obtain a very good idea of the other. The fruit is sometimes brought to our market; but it is then gathered so green and becomes so decayed, that a very faint notion is obtained of its appearance and taste in its perfection. The banana is of a long oval shape, a little bent, covered with a thin yellow skin with streaks of red, which is easily stripped off with the finger, and then comes a rich pulp which looks like ice-cream, and tastes,—how shall I describe it? I have imagined a variety of things, but on reflection it is not like any of them. Perhaps you may have eaten a peculiar kind of pear with a flavor something like a banana. But it is a thing of which one becomes very fond. It grows in bunches of the size of half a bushel or more, and as heavy as one may desire to carry. The plant is an annual, and grows to the thickness of five or six inches and the height of ten or twelve feet. The leaves are five or six feet long and two or three broad, so that a complete wrapper might be made of one of them for a pretty large man. There is only one bunch upon a stalk; and on the same stem you see at the same time the flower and fruit in all stages of its growth. Nothing better exhibits the rank vegetation of the tropics than this plant. After the fruit is gathered, it is cut down to the ground, and in the course of a few weeks a complete forest springs up, new fruit is formed and ripened, and a new harvest is gathered. In addition to the enormous consumption by the inhabitants large quantities are shipped, especially to the Southern ports of the United States.

The *orange* is so extensively cultivated in our parlors and green-houses, that its appearance and habits are well known. The tree, when it attains its full growth on its native soil, I should say is of about the size and shape of the mountain ash. It is a great favorite with the inhabitants, and much esteemed as an ornamental tree. And indeed I know of few things more beautiful and ornamental than a plantation or avenue of them. The contrast of the white flowers and green glossy leaves and yellow fruit, all at the same time growing together and regaling the eye, is striking. And then the air is filled with a fragrance that is almost overpowering, and if you chance to be hungry or thirsty, such an agreeable repast is

before you without cost or labour, that you are easily persuaded to repeat your visits and remember them long after they are made. The orange retains its spirit and flavor a long time ; and if among the quantities of poor, sour, crabbed fruit that are brought to this country it has ever been the reader's good fortune to obtain a fair sweet Cuba orange, he has a pretty good conception of their enjoyment who have plucked them from the tree.

But it is not so with the *pine-apple*. This is the king of fruits, and no one who has not been in the West Indies can have any just conception of its excellence. In order to be preserved for a long voyage it is gathered before it is ripe, or inferior kinds are sent, so that we find but little of its peculiar flavor and richness. If a man would enjoy it in its perfection, he must enter the garden where it grows. At a little distance he might mistake it for a field of ruta бага, but on approaching he finds the leaves of the plant more narrow, stiff and sharp—warning him not to be precipitate. Having gone into the garden, which is protected perhaps by a hedge of aloes or prickly pears, let him look around and select one of the largest, of a golden yellow or a rich flesh color, which rises about a foot and a half from the ground. Then let him carefully sever it with his knife from the stalk, peel it and slice it in some cool salt and water, and then it is fit to eat. The old writers tried to give some idea of its flavor by saying it was composed of the flavor of the peach, strawberry, apple, &c. Charles Lamb with better wisdom attempts no description ; but after a pause, as if labouring for a suitable expression, exclaims—“ pine-apple is great !”

A. H.

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 H E A V E N .

Death hath no entrance there ;  
 Those who are counted fit to enter heaven,  
 To whom the victor's glorious meed is given,  
 Breathe an immortal air.

No sorrows from the past  
 May throw their shadows on the spirit free ;  
 The radiant light of immortality  
 Where'er they move is cast.

Partings shall there be o'er ;  
 With those who mingle in the world above  
 There shall be linked again the ties of love,  
 Ne'er to be severed more.

There in the land of rest,  
 The wearied spirit finds a long repose ;  
 No fears—conflicting fears, heart-rending woes,  
 Intrude upon the blest.

H.

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## SAUL'S VISION OF SAMUEL.

A SERMON, BY REV. WILLIAM P. LUNT.

**I SAMUEL xxviii. 11.** Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

**THE** text forms part of the account, given in the Scriptures, of the interview of King Saul with the Witch of Endor. It was on the eve of that battle in which he lost his life. "The Philistines had gathered their armies together for warfare." In Shunem and on the heights of Gilboa the opposing armies were encamped. The monarch of Israel, we read, as he looked down upon the forces arrayed against him, was afraid, and his heart failed him. Why did he, who had so often led the hosts of Israel to battle, tremble now? This is the chief point upon which the present discourse turns, and the answer to this question, it is hoped, may impress upon our minds an important truth, and a serious lesson. Let us first however glance at the principal events in Saul's life previous to that particular point of time at which the text presents him to our notice.

Saul, as is well known, was the first King of Israel. After the death of Moses and Joshua successively, the Hebrew government was administered by supreme magistrates called Judges, of whose lives and acts we have a brief account in the book called, after them, the Book of Judges. The last of these magistrates, and on many accounts the most celebrated was Samuel, a man of sin-





gular piety from his youth, and who seems to have secured, and to have retained through a long life, the attachment and veneration of his countrymen. A noble and affecting testimony was borne to his worth and integrity, when he came forth to meet the people, and to present to them their new king. "I am old and gray-headed" said the venerable man, "and I have walked before you from my childhood unto this day. Behold, here I am: witness against me, before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Happy is that servant of the people who upon resigning his trust can receive such a testimony as this, responding to the strong convictions of his own mind.

The history informs us that when Samuel became old, "he made his sons Judges over Israel." His sons did not resemble their father; "they walked not in his ways"—to use the simple but expressive language of Scripture. They perverted the administration of justice, were avaricious, and scrupled not to take bribes. The best part of Israel were shocked and disgusted at such corrupt practices; and the elders came to Samuel, and requested that he would make them a king. He complied finally with their request, not without warning them, however, of the evils connected with the new form of government which they elected. He reminded them of the increased expenses that must necessarily be incurred to maintain the state of a king, and of the numerous indignities they would suffer, and the exactions they would be subject to, under the monarchical form of government. But all his warnings and expostulations were of no avail. "The people refused to obey the voice of Samuel," and were still clamorous for a king. The person selected by the prophet for the new office was Saul, the son of a Benjamite whose name was Kish. He seems to have been remarkable for beauty of person and strength of body, qualities which would be likely to gain for a man much more influence and respect among a half-civilised and warlike race, than mental or moral endowments. The record describes him as "a choice

young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." The manner in which he obtained his elevation to power was remarkable, and serves to illustrate that thread of apparent chance, but of real Providence, which runs through every man's earthly lot, determining its texture and quality. He went out to search for his father's asses which had strayed away, and instead of finding them he found a crown. Taking with him a single servant, he wandered about a long time in quest of the lost animals. His servant proposed that instead of returning home, they should pay a visit to the "man of God" who dwelt in those parts. Saul acceded to this proposal, and as they entered into the city Samuel met them. The seer immediately addressed him as the future sovereign of Israel, took him and his companion into his parlor, and gave them the chief seats at the table among his guests. On the morrow he poured oil upon him and anointed him as "captain of the Lord's inheritance." Samuel announced to the people the choice which had been made, and they shouted "God save the king." It would seem however that there was not much enthusiasm excited at first in his favor. It was not till after he had roused the warlike spirit of his countrymen by gaining a great victory over their enemies, that they thought highly of him. Then Samuel called the people together in Gilgal, and repeated the ceremony of coronation, and uttered such sage advice as was suggested by the state of the times, and which it would have been well for the king had he remembered and observed in his after life.

As long as Saul obeyed the commands, and followed the wise counsels of Samuel, he prospered and his kingdom was established. But before long a remarkable instance of disobedience and obstinacy occurred, which seems to have determined his fate. He was commanded to go against the Amalekites, and destroy all that they had, and not to spare any thing. Instead of obeying this command, he spared the king of the Amalekites who was taken prisoner, and also the best of the sheep and oxen and fatlings and lambs, and destroyed only what was good for nought. It was after this instance of disobedience, in which he had manifested a disposition to consult his own interest and satisfy his own selfish desires,

rather than fulfil the high purposes of Providence, that Samuel rebuked him so severely and predicted the ruin of his kingdom; and after this, we are informed that "Samuel came no more to see Saul until the day of his death." He had thus deprived himself, through his perverseness and folly, of his best friend, his wisest counsellor, the stay and defence of his throne, and his life ever after seems to have been unhappy. Instead of that contented and happy spirit which had possessed him while he was simply the son of Kish, searching for the lost asses of his father, an "evil spirit" of jealousy took up its abode in his soul. He was envious of the rising fame and growing popularity of the youthful David, and rebelled against the decree which had evidently gone forth in favor of the conqueror of Goliath. At length, after having vexed his spirit with pursuing David, and having forced him to quit his native country and seek refuge among the Philistines, the attention of Saul was called from this personal petty strife to war upon a larger scale. The Philistines gathered their armies together against Israel, and Saul mustered his hosts. And it is just at this point of time that the chapter from which our text is selected presents him to our notice. As he looked upon the enemy's camp, his heart failed him. As is natural to man upon the eve of any great enterprise, he wished to determine what would be the issue of that day. If he turned inward upon his own soul, which is after all the surest oracle to consult respecting the result of what depends upon one's own energies, the answer was quite unfavorable. His confidence in himself was gone. He appealed to the method common at that time for gaining a knowledge of the Divine will, but no answer was given. Failing in these—the only legitimate proper means of gaining confidence respecting the future,—his fears led him to adopt improper, unlawful, false modes of unlocking the secret decrees of Heaven. We read that he "had put away those that had familiar spirits, and the wizards, out of the land;" and yet he was weak enough to consult one of the very persons whom he had proscribed. He disguised himself and went to a woman in Endor who had "a familiar spirit," who pretended to hold intercourse with the world of spirits, and to predict future events.

If it were the object of the present discourse to present this

account of Saul merely as an illustration of the weakness to which our nature can be reduced, the picture would be a striking one,—none more so—and would be full of moral instruction. Contemplate it a moment with this view. The scene into which we are introduced is laid in the house of a deluded woman in Endor, who pretends to hold intercourse with the dead. The time of the interview is night. The personages who have assembled in this place are no less than a king and his attendants in disguise. He has laid aside the armour of a chieftain and the ensigns of royalty, and has clad himself in a mean garb. He has left the post of duty and honor, and has stolen away by night to visit the obscure abode of a fortune-teller. He who had never quailed before mortal foe, but had borne an undaunted front in midst of real danger, is here seen prostrating himself before a withered ghost-raiser. Ah! weep for Saul—no, not for Saul—weep for humanity! What weaknesses and inconsistencies are blended together in that strange compound we call *man*. More shameful than even that of Samson was thy fall, quaking king! In Delilah's lap *he* was shorn of his locks, pleasure conquered strength; but *thou* didst lose thy manhood at the feet of an enchantress. He gave his strength to a harlot; and *thou* thy courage to a hag. Is this—we are ready to ask—the hero, for whom, on a former occasion, the Hebrew maidens took up the triumphal burden—"Saul hath slain his thousands?" The question was asked deridingly by the Benjamites on a certain occasion, "Is Saul among the prophets?" We may well ask with the like astonishment—Is Saul among the necromancers? Can this be the same haughty monarch who had been impatient of the sage monition of a Samuel, and who had resisted even his dignified rebukes; and is he now willing to yield himself to the tricks of a weak, or what is more likely, of a wicked woman? We may well contemplate this picture of weakness, and take up the oft-repeated lamentation—"alas! for human nature." And may the lamentation do us more good than it has the thousands who have repeated it before us.

But the practical value of this passage of Scripture is not to be measured by the general reflections, however useful, to which it has led us. It has a particular and most important lesson for us, upon which I would now insist.

Respecting the interpretation of this passage of Scripture there is some difference of opinion among commentators, some thinking that the form of Samuel was really raised by the woman, and others, perhaps more justly, thinking it was only a deception practised upon the King. She herself, probably, personated the character of Samuel; and with the help of but a little sagacity, in addition to what was publicly and generally known respecting the opinions and feelings of the old prophet, she contrived to carry on a very plausible imposture.

But it was not the evil art of the woman of Endor which did most to deceive King Saul. It was his own conscience, that made him the dupe of his own imagination. It was his better nature, rising up at last against the unjust constraint under which it had long lain suffering, breaking the shackles of pride, and obstinacy, and a vain self-reliance, and asserting its native dignity and supremacy. Endor's magic, whether it be regarded as real or only a knavish imposture, raised no vision but what had frequently flitted before the fancy of the conscience-stricken monarch; nor did the ghostly form of Samuel utter one word that had not been frequently suggested by Saul's guilty remembrances. We see in the example of Saul, most vividly brought before us, the strength of the moral and religious principle in the soul of man. It is because it is natural for the soul to discriminate between the right and the wrong in actions, and to extend its thoughts and affections beyond the present world, beyond what is seen and temporal, and to lay hold of what is spiritual, unseen, eternal,—it is because this is the nature of man—that he is frequently the victim of superstitious fears, or of the impostor's arts. The most absurd superstitions into which mankind have ever fallen have a lesson, a most important lesson, for us. They teach us how deeply imbedded in our nature is the religious principle, so that if this principle does not receive a just and liberal culture, it will be sure to exhibit itself in some form—often assuming the most grotesque or horrid shapes, and what it is not suffered to do through the reason, effecting through the fears. *The power of conscience*—this is the great lesson taught us in the example of Saul; this is what is presented to us, in such a lively, impressive picture, in the passage of Scripture we are considering. Yes; there is a power in conscience beyond what magician or diviner

can boast, and which has given to their pretended science and art all the practical influence they have ever exerted. Conscience is the best of necromancers. It evokes from the sleeping dust the venerable forms of those who have counselled well or upbraided boldly. It reanimates their lifeless limbs; it gives the wonted aspect to their countenances; it repeats, as if said anew, the language of warning or threatening, long remembered, but till now neglected or despised. Conscience is the most sagacious of diviners. Does it not often predict most accurately the result of our enterprises? If it fail to bear a favorable testimony, does it not fill the soul with frightful spectres and gloomy forebodings, and damp the spirits, and take away all heart to conceive and all power to execute, and throw one into dismay, and cover him with confusion, and cause him with truth to exclaim, that all is lost? Why did Saul fear, as he looked down upon the hosts of the Philistines? He had not been used to tremble, when, with the blessing of the seer, and with a consciousness of right and duty in his own soul, he had formally gone out to battle. Why did he, who had heretofore executed the laws of Jehovah against diviners and wizards, now debase himself so far as to consult one of these proscribed persons? It was the power of conscience which occasioned all this. "Bring me up Samuel," said the monarch;—what more natural than this command? By whom but by the venerable image of Samuel would his troubled spirit be likely to be haunted?

Let it not be said, that the age of superstition has gone by; men are too wise and enlightened at the present day to indulge such fancies as troubled the King of Israel, and to be duped by the arts that were practised upon him. It is true indeed, that we hear nothing now of diviners and soothsayers and magicians. But the principles of human nature upon which these false ones based their pretensions, and to which they addressed their deceptions, remain the same now as ever. The same law of our moral being, which made Saul demand of the woman to bring up Samuel before him, will lead the sinner now and at all times to call up in his thoughts those scenes and objects and persons which are associated in his mind with the memory of his guilt. The cry of the sinner is not—call me up those who have been my companions in crime or dissipation. No; *Let them be forgotten—let them lie undisturbed in their graves.*

But the faithful monitors who warned me of my evil courses—the judicious advisers who pointed out to me the consequences of my deeds—the sober friends whom I despised—the wise, virtuous men whom I forsook—these are the persons I would not, but must behold. Bring *them* up before my vision.

“Bring me up Samuel” is the bitter cry of him who has wasted his opportunities, abused his privileges, wandered from the paths of innocence and safety, forgotten the precepts and instructions which were addressed to his youth, insulted the memory of his early advisers, and followed his appetites and passions to the gates of death and hell. He has had his fill of earthly pleasures falsely so called. He has succeeded for a time, under the influence of passion, in stifling the rebukes of conscience. But his better nature is not destroyed, is only trampled upon. It rises at length from the unjust constraint put upon it. Then it is, when the film is removed from the eye, when his evil desires have been slaked, that he reverts to those scenes and persons that were present with him in the days of his innocence. The prodigal son, after he had wasted his substance in riotous living, and had reduced himself to the most pitiable extremities, would fain dwell in imagination upon the comforts, the sober enjoyments, of his father’s house. Conscience brought up before his mind’s eye that father whose kindness he had so abused, and whose example he had neglected. And under the influence of his bitter reflections he arose, and went to his father, and sought his pardon.

“Bring me up Samuel” will assuredly be the cry of the disobedient and ungrateful child, who perversely follows his own evil bent in opposition to the remonstrances and entreaties of heart-broken parents, whose gray hairs he is bringing down with sorrow to the grave. He cares not perhaps at present for the pain he is inflicting upon their hearts. He has steeled his soul against any appeals from affection. He is occupied with other feelings and thoughts. But it will not be so always. He will not be able always to keep out the abused image of his natural advisers. There will come a time when the engrossing objects of his guilty life will vanish; when the cup of earthly enjoyment will be drained. Then, when that void has been made in the soul, he will go back in memory to former days. Then he will cry out, “Bring me up

Samuel"—let me see the faces of those whom I covered with shame. And he may be sure, that those faces will come up before him. He will not need the aid of the conjurer to bid them rise. No; there is a magic power in conscience, and the imagination which is disturbed by guilt has under its control the whole spiritual world. The grave may have long closed over those whose precepts and whose example have been dishonored, but the conscience brings them back again to life. It calls up the exact features that formerly bore such an expression of rebuke; it makes them speak, in tones as real as any that are ever addressed to mortal listener. Those words of affection or of authority which we once refused to hear are repeated. Nothing now can stifle that voice. We must listen—we must feel its reproaches.

Such is the nature God has given us. Let not therefore the passage of Scripture we are considering be dismissed from the mind until we have learned all that it is suited to teach. It is not enough to say—shame on such weakness as the king of Israel evinced! what pity that any man in his senses could be so superstitious! These are but superficial reflections after all. Superstition, let it be never so absurd, has yet a solemn and sublime lesson for us. It is an abuse of our nature; but let us not forget that it grows out of our nature. If man were not a moral and religious being by nature, if he had not a conscience, if he were not designed to hold intercourse through his hopes and fears with the world of spirits, he would not be exposed to superstition. Sin is often the mother and the nurse of superstition. It is because men have done wrong, because they have violated their consciences, that they dream dreams, and see spectres, and are haunted by "goblins grim." These are originally the creatures of an imagination which has been excited by an evil conscience. They may indeed be communicated to other innocent minds through the influence of sympathy, and they may be perpetuated and transmitted through the influence of those, who are interested in keeping up the reign of deception. But if we trace them back, we shall find that they are originally the monstrous brood engendered by sin in the soul. It is because man is constituted by his Maker a moral and religious being, that he is able to vex and plague himself with such dire shapes and such dreadful sounds. The ancients in their mythology



forcibly expressed this truth under the fable of the *Furies*, whom they represented with frightful faces, "with black and bloody garments, and serpents wreathed round their heads instead of hair, holding a burning torch in one hand, and a whip of scorpions in the other." It was a fable, but it stood for a truth; it shadowed forth one of the most important truths which the human mind can recognize. And the interview of Saul with the woman of Endor in like manner teaches us a solemn lesson, and embodies a most important truth. That truth is—that man is by nature a moral and religious being. That lesson is—be obedient to the dictates of conscience.

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#### ADDRESS FOR THE LORD'S SUPPER.

ONE of the blessed fruits of this ordinance is, that it helps to confirm men's faith in the reality and transcendent worth of goodness. We have been employed week after week in the affairs of the world. We have seen the selfish struggling with the selfish; neighbor on his watch against neighbor; holy professions covering up base practices. The scoffer sneers at the idea of disinterested goodness, and the worldly-wise doubt its existence. Our souls catch the deadly contagion. We unconsciously learn to doubt the reality and worth of virtue, and we soon cease from all attempts, and lose the desire, to attain that of whose existence we doubt. From amidst these debasing influences of the world, we come to this table. Its symbols carry us back to him whose life was an embodiment of perfect excellence. We look to him, as the Jews to the brazen serpent in the wilderness, and are healed of that faithlessness, which is more fatal to the soul than was the bite of the fiery serpents to the bodies of the murmuring Israelites. We know, because we see it, that disinterested goodness is a reality. We see it in Jesus, tried and proved by every test which life and death can furnish. One look at Christ on the cross scatters all the arguments and all the scoffs of a faithless and evil world. Blessed ordinance! which confirms our faith in disinterested goodness—which keeps alive that faith without which virtuous effort ceases, and holy aspirations sink to the dust, and the soul is lost.

Again, this ordinance helps to keep alive the feeling of the personal relation which we know exists between Christ and every believer. Were it not for this rite, he would be to multitudes merely a personage of history, separated from us by the gulf of centuries. But through this ordinance he is with us. He is seated with us at his table, and we hear his voice of invitation. He is near us—is present with us—a personal being to whom the affections may cleave. The importance of this can hardly be overestimated. It is by the love of the good, more than by any thing else, that we grow in goodness. As the intellect appropriates truth by faith, so the heart appropriates moral excellencies by love. We become like those whom we love. By a law of our nature we receive, in a greater or less degree, into ourselves those excellencies which we love in another. How great then is the privilege of being able to bring ourselves near to Christ,—to fill our minds with his image and our hearts with his love. How blest are we, if by this sacred institution we can bring him nearer to our affections and so become more like him. Did we but feel what is most true—that the more the love of the Saviour is in us, the more we shall be like him, how precious should we deem an institution which makes him in his greatest display of beneficence more real to our minds and hearts.

But it is not in this way that I would chiefly view this rite. I would not calculate the good to be derived from it, but partake in it because all our best feelings draw us to the table of remembrance. If at any time you have lost a friend—a child—a parent—a husband or wife, how precious becomes every token of affection—the ring—the lock of hair cut from the forehead of the dead—or any, the simplest memorial. How much more precious, if the departed himself committed that memorial to you, if with feeble hand he laid in yours some token of regard and said with dying voice—let it be for a sign of the affection that has been between me and thee! How holy are such tokens, thus consecrated by affection and death. You sacrifice every thing else before parting with them. You do not ask their utility. They are sacred treasures, whose value is not to be measured by earthly standards. They never lose their power over you. At the sight of them, in the midst of the greatest worldliness and folly, you pause ;—a voice from the past, from the

grave, steals into your heart. The dead revive,—tone—look—the fond voice of the mother—the confiding playfulness of the child. You are carried out of the hollow and vain world for a time at least, and live only in your best affections. Such a token is the Lord's supper. On the same night on which our Saviour was betrayed,—while Judas was planning his treachery and the Priests were casting their nets around him, and the shadow of the cross fell on him,—at this last supper, after warning his disciples of his approaching end,—he broke the bread and poured out the wine, and said, "Do this in remembrance of me." This command comes in no threatening sounds. He that was dying for us, in that last sad and lonely hour, addressed it to our affections. I care not to show the utility of the rite—any more than I would attempt to show the utility of preserving the memorial of your child or your parent. The utility of it is to be found in your affections, and the reason of it there. The rite may be neglected—neglected from misapprehensions of its nature, and from many other reasons; but there is no believer in Christianity, who must not feel it to be the prompting of his best affections to observe it.

I would look on it, too, as the golden chain, the symbol of brotherhood, that holds all Christians together,—unites those of different lands—the living and the dead—those on earth and those in heaven. When the Christian sits down at this table—what a cloud of witnesses surround him. He whom we commemorate still lives though now in heaven; still his love follows us, and soon we shall appear before him. Apostles—martyrs—holy men—in caverns—in mountain glens—and prison cells, have broken this bread of remembrance. Valued friends, far away, this day partake of it and remember us. Nay; there have been those who have sat with us in these seats—at this table. They are no more with us. They are looking down on us from the heavens. They are with him whom we commemorate. Oh could they speak to us from the silent skies whence they lean and look upon us, how precious would they tell us, is every rite, every prayer, every hour of meditation, that makes us more the disciples of Christ and the children of God. Let us join in this ordinance this day as they who hope to meet those who have gone before us and to dwell with them forever in the presence of Christ and of God.

## LIVERMORE'S COMMENTARY.\*

WE are not in a state to write a critical review of this volume. We have read it with feelings of satisfaction which have not yet subsided. We have long desired a Commentary, which should meet the popular want of the Unitarian community. We have had in our mind an idea of such a Commentary, which should exhibit the results of the best learning, without its processes; which should contain all the facts of history, geography, manners and customs, necessary to a complete elucidation of the text, together with sufficient practical and devotional reflection on its import; which should be Unitarian in its expositions, and at the same time leave no room to regret a want of the unction to be found in the best Orthodox commentaries. To say that this idea is fully realized in the work before us, would be saying much; but, without claiming for it perfection, we must say, that it meets the want we have described better than we had hoped it could so soon be met. We had supposed that such a Commentary as was needed could be the work only of much time, patient research, and long meditation; but here is one, felicitously struck out by a young man, in the midst of his parish labors; and, as it shows but few marks of haste and crudeness, it is all the better for being so struck out. His exposition has not been kept till it has curdled into phrase, notes, comments and practical observations, but is poured out fresh and warm from his heart, with all its elements intimately commingled. This is as it should be. The people wish it in that form.

Such a work could not have been produced, in such circumstances, if the author had not been peculiarly fitted for his task. We perceive this adaptation throughout; and, together with the success of the execution, it saves the enterprise from the charge of presumption. He felt his calling; and he obeyed it with simplicity and modesty. Many a more learned man might have made a less valuable Commentary. Not that the author betrays a want

\* The Four Gospels: with a Commentary. By A. A. Livermore. Volume I. Matthew. Boston: James Munroe & Co. 1841. pp. 346, 12mo.

of learning; on the contrary, he was prepared for his work by a wide range of reading. So copious are the materials for exposition already in existence, that perhaps the most excellent quality in a commentator is sound judgment in selection; the most dangerous propensity, an ambition of novel views. Mr. Livermore seems to be possessed of an instinctive good sense and good taste, a nice moral perception and a reverent religious spirit, which leads him at once to the truest and best word to be said on the subject of his comment. The work is by no means, however, a mere compilation. Its materials were thoroughly fused in the Author's own mind and heart. His individuality is strongly impressed upon it throughout. The reader forms an acquaintance with his guide and teacher. This is one of the charms of the book.

Among the excellencies of the work we would mention its style, which is full of life and spirit; concise and forcible. No space is lost by circumlocution. The very thing to be said is said in a direct and pointed manner, and often with a graphic word which presents a picture to the imagination and touches the feelings, whilst it informs the understanding. We know of no Commentary that exhibits this quality in an equal degree. We are struck, too, with the remarkable justice with which the attention of the Author has been proportioned to the comparative importance of the passages on which he comments. Annotators are often, and justly, complained of for bestowing superabundant labor upon minute and unimportant points, while the greatest difficulties in the text are passed by without notice or with very inadequate explanation. This fault is easily accounted for. The removal of a small difficulty often requires a great deal of thought and research, and either the labor he has bestowed upon it magnifies its importance in the expositors eyes, or he is unwilling to show nothing for all the pains he has taken. But neither of these considerations can be expected to have much weight with the reader. Mr. Livermore's exposition is minute, but in ordinary matters brief; our memory has retained, after a cursory perusal, no instances in which room is taken up by explanations of what no one needs to have explained. On important topics it is full, and even copious. It is designed to be complete in itself. It does not suppose the reader to have a theological library. It does not deal in mere references. Passages

in other works that throw light on the text, are quoted at full length. In consequence of these excellent qualities of conciseness and of just proportion the Commentary is made very comprehensive. We laid it down with a feeling of surprise that so much clear and thorough exposition could be given in so small a space.

These comments are interspersed with extracts illustrative of the text, from various authors, old and recent, of different denominations, in prose and verse. For so doing, the author quotes the authority of Lord Bacon, in his work on the Advancement of Learning, when, speaking of the theology of his day, he remarks, "that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons, within this your Majesty's island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best book in divinity which had been written since the Apostles' times." "Agreeably to this suggestion," adds the Author, "it has been the object of the following work to draw remarks from other sources than set commentators; to resort for this purpose to sermons, essays, poems, and stories." This good design is well executed. These extracts are judiciously selected, are striking and apposite, and fall naturally and easily into the train of the Author's own remarks. We are thus furnished with some of the best thoughts of the best minds.

We have said that we did not read this book, and are not prepared to write about it, in a criticising spirit. In order however to give a more particular idea of the manner of its execution, we proceed to speak on a few points which occur to our recollection, in some of which we differ from the Author, and in others highly approve his exposition.

The difference between the genealogies in Matthew and Luke seems to us to be too summarily disposed of. "It is generally supposed, that he (Matthew) gives the descent of Joseph, the reputed father of Jesus. Whilst Luke, writing for Gentiles, traces the pedigree of Jesus from Mary, through her father Heli, through Nathan, David and Abraham, back to Adam, the ancestor of both Jews and Gentiles. Luke iii. 23—38. Their lists are different, but not contradictory." We had supposed it to be a settled matter,

that this popular solution of the difficulty will not bear the test of a rigid scrutiny, and that we, at the present day, have no means of reconciling these conflicting genealogies with each other.\*

In the passage relating to divorce, Matt. v. 32, the Author says, "the Saviour restricts the power of divorce to a single case, and that one where there could be no reasonable hope of domestic peace or confidence. *Still his language may not, perhaps, bear the literal inference that he allowed divorce in no other possible case.*" Why?—"It has been plausibly said 'that Christ may have mentioned adultery, rather as an example of that kind or degree of offence which amounted to a dissolution of the marriage bond, than as the only instance in which it was proper that it should be dissolved.'"<sup>2</sup> This is by no means a natural construction. The passage is not at all figurative or rhetorical. It is one of the most literal in the Sermon on the Mount. Its obvious, would seem to be its true, meaning.

In his exposition of the passage relating to oaths Mr. Livermore has a vast majority of the Christian world on his side, and the question may fairly be regarded as an open one. We are not disposed at present to enter into a full discussion of it. We have only a few words to say on the alleged examples of our Saviour and of Paul. We have always been unable to understand how our Lord's reply, when adjured by the High Priest to tell whether he were the Christ or not, could be regarded as an answer upon oath. A man must himself be a party in the oath that he takes. He must signify, by some word or sign, that he consents to take upon himself its obligation. He is not morally obliged to speak, because another without his concurrence addresses to him a form of adjuration. When a man voluntarily takes an oath, he binds himself, first, to speak; and then, to speak the truth, on the matter in hand. Having sworn, he is obliged to testify. He violates his oath alike by testifying falsely, and by refusing to testify at all. Had Jesus remained silent after the adjuration of the High Priest, could he be said to have violated an oath? He answered, indeed; not because he was adjured, but because the time had now come to witness the good confession; he would undoubtedly have

\* See Norton on the Genuineness of the Gospels, Additional Notes, p. lv.

answered the question in any other form. The examples cited from Epistles, of the practice of the Apostle, are not to the Author's purpose; since, if they prove any thing in relation to this subject, they prove the propriety of extra-judicial oaths.

If we should attempt to give examples in which the Author's exposition appears to us peculiarly just, forcible and happy, we should scarcely know where to begin, or how to select. We are glad to see an explanation, which we do not remember to have before seen in print, of the passage which declares the unpardonableness of the sin against the Holy Ghost. This explanation supposes the passage to be an example of a Scriptural form of expression, by which one thing is commanded and another forbidden, when the meaning is only that the one is much preferable to the other, or one thing is asserted and another denied, when it is meant that the latter is much more difficult or improbable than the former. Thus, "I will have mercy and not sacrifice," means, I will have mercy rather than sacrifice; "I came, not to call the righteous, but sinners to repentance," means, I came not so much to call the righteous as sinners to repentance. So here, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men," means,—this sin is of all others the least easy, and likely to be forgiven. This explanation is an easy and natural one, and relieves the passage from all its difficulties.

We are highly gratified at the manner in which Mr. Livermore has reconciled the results of the most enlightened interpretation with the highest purposes of edification, in his exposition of the twenty-fourth and twenty-fifth chapters of Matthew;—a passage which commences with prophetic descriptions unquestionably relating to the overthrow of Jerusalem and the termination of the Jewish polity, and ending with a solemn delineation of judgment and retribution. The great difficulty has ever been, to fix the point where the transition is made from one subject to the other. The view which we regard as the most just is, that the whole relates to the closing of the Jewish dispensation and to what was to take place immediately after that event and the substitution of the Gospel in the place of the Law, as the acknowledged divine dispensation in the world. It has been felt however as an objec-



tion to this view, that it seems to strip the admonitions and warnings in the latter chapter of the greater part of their solemn import. Mr. Livermore in some introductory remarks to his exposition of that chapter says,

“ We would inquire, whether there has not been an unreasonable and injurious prominence given to the question of *time* in the interpretation of this chapter. Are not the words of our Lord rather designed to describe the establishment of his kingdom in a general sense? a kingdom which would be set up more manifestly indeed at the fall of the holy city and the Mosaic system, but which was already enthroning itself in the hearts of his disciples, which would spread from them throughout the world, and last without end, here and hereafter, a kingdom in which the duty of watchfulness, the faithful use of powers and means, and the exercise of love and benevolence to others, in connection of course with other virtues, would be of the highest importance, and a criterion of discipleship, as the several parabolical descriptions represent. This view would avoid the difficulties of double senses; or of an abrupt change in the discourse at the 31st verse, from speaking of the coming of Christ's kingdom at the overthrow of the temple, to an account of the scenes of eternity; or of forcing the whole chapter to refer to the future state, contrary to the use of language in verses 13, 31, *the Son of Man shall come &c.* which elsewhere is explained in allusion to the destruction of the Jews by the Romans; see chap. xvi. 28, xix. 28, xxiv. 27, 30, 31, 44. This view would also escape the rather frigid explanation which refers the whole, including the judgment scene, to the period of the fall of the Jews. It also harmonizes with the fact of the elevated tone of feeling in which Jesus was then speaking, and the solemn visions of his mighty kingdom, his universal religion, then rising and glowing before his mind. To his spiritual glance time was but an accident and a circumstance, death but a night between to-day and to-morrow, a door between this apartment and that of the Father's mansion. He saw his kingdom coming in the hearts of men, searching and trying and judging them, erecting the standard of eternal rectitude, and, now and forever, in all worlds and ages, connecting sin and misery, goodness and happiness together in bonds never to be broken. The above interpretation is in substance advanced by some eminent critics of a recent date.”

We conclude with commending this work to that portion of the community for whom it is specially designed. For some years past there has been a very general call for a plain, concise, fervent, Unitarian commentary. The want is now well supplied. The work we have been presenting to our readers is popular,—suited

to the common comprehension ; cheap,—in few books can so much valuable matter be had, so well printed, at so low a price ; deeply serious and religious in its tone ; and it is a work not likely to be soon superseded. We should be glad to hear that a copy was in every Unitarian family in the land, and exceedingly glad to learn that it found its way beyond the limits of that denomination ; for wherever it goes, it will perform a mission of charity. Another volume, containing an exposition of Mark, Luke, and John, may be expected early the next spring. Nothing is said of the remainder of the New Testament ; but we hope that the Author will find it his duty, pleasure and interest to continue his Commentary through the whole.

C. P.

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#### RECENT DEATHS IN ENGLAND.

THE English journals have recorded within a few months the death of several men eminent for their worth, whose attachment to the theological and religious views advocated by Unitarian Christians affords a testimony peculiarly valuable, from the circumstances under which it was professed, and the constancy with which it was afterwards maintained to an extreme old age. The names of such men, and the influence they may exert when no longer among the living, should not be confined to one country. What could not have been said of them publicly during their lives without offending their modesty may now be spoken, and should find lips ready to proclaim and ears to receive it. We wish to add our contribution, small though it be, to the sepulchral mound which love and gratitude conspire to raise. To speak worthily of such men is the next highest privilege to an acquaintance with them. Our personal knowledge of those of whom we shall speak was of the slightest kind, but we have within our reach materials from which we may frame notices of their characters.

We must go back however to a little later period than we have mentioned, that we may include two names which should not be omitted.

REV. JOHN MORELL LL. D., died at Bath April 11, 1840, having nearly completed his sixty-fifth year. "He was born of a well known family belonging to the Calvinistic, or Independent, or Congregational class of English Dissenters." One of his brothers is now a minister in the Independent denomination, and another brother was for many years "Theological Tutor of the Independent Academical Institution, at present known by the name of Coward College, and which after an existence of more than a century at Northampton, Daventry, and Wymandly, is now removed to London," where its students enjoy the benefits of the London University.\* "At an early period of his life, soon after the completion of his studies for the ministry, he became convinced of the erroneous and unscriptural character of some of the leading tenets of that body, and embraced what are commonly, though vaguely enough perhaps," says Mr. Acton in his funeral sermon, "denominated Unitarian views of the Gospel. For indeed how vaguely, how imperfectly, oftentimes how incorrectly, do our narrow sectarian names describe the personal views of an honest and searching mind, in regard to the vast and sublime truths of our common Christianity. To such general views of the Gospel however, as distinguished from reputed Orthodoxy, though never binding himself to any sectarian creed, he continued steadfastly attached to the end of his days." After preaching for some years in various places, he was obliged by a failure of voice to suspend his labours as a preacher, and undertook the instruction of youth, till in 1818 he removed to Brighton, and there in connection with a school officiated as minister of the Unitarian congregation. After "leading a life of great activity and usefulness in this place for twelve years," he relinquished both his school and his pulpit, and spent some years with his family on the Continent. Upon his return to England he chose Bath as his place of residence till his death. He was "a man of penetrating and powerful mind, and to these intellectual qualities added the qualities of moral goodness in no ordinary degree." "He was a firm, uncompromising, in-

\* This Institution, when at Northampton, was under the care of Dr. Doddridge, and as his Academy, is well known to all persons acquainted with the history of the English Dissenters. Soon after his death it was removed to Daventry.

trepid friend of civil and religious liberty, and he made no inconsiderable sacrifices in early life for conscience' sake, when by adopting Unitarian views of Christianity he separated himself from the friends and associates of his youth. He abhorred hypocrisy and deceit; he dealt honestly with his own mind; he loved truth, and would have followed her whithersoever she led. His views of Divine Providence were enlightened, cheerful, and expansive;—he saw good in every thing, and every thing tending to good. His dying pillow presented a scene of perfect tranquillity."

EDGAR TAYLOR Esq., died in London August 19, 1840, at the age of forty-six, after having secured eminence in the legal profession, and distinguished himself yet more as the "friend of truth and liberty"—the ready and able advocate of measures designed to secure the civil and religious rights of Dissenters, and the consistent supporter of Scriptural Christianity. Notwithstanding a painful and incurable disease, which lasted twelve years, he not only maintained an extensive professional practice and actively participated in public measures, but found leisure for literary pursuits. Besides his legal studies he was attached to antiquarian and historical inquiries, "as well as to the lighter literature which combines poetry with history. But these lighter occupations never interfered with the discharge of sterner duties, nor with the more earnest studies founded on religious opinions." Among the proofs of his industry in the latter department we need only refer to an edition of the Greek New Testament, after Griesbach, which he conducted through the press, and a revised translation of the New Testament, the printing of which was commenced under his own eye, and the manuscript of which was left in such a state at his death that it has since been published. "He sustained his severe bodily trials with fortitude and patience, and died full of the assurance of a Christian's hope. He has left a name unassailed by reproach or imputation, and left the world without an acquaintance who does not lament his departure."

WILLIAM FRENCH Esq., died in London February 21, 1841, in the eighty-fourth year of his age. Having been destined by his father for a mercantile life, he was sent in his youth to a house in Quebec, a short time before the American revolution. He soon returned to England and avowed his wish to enter the Church.

He was accordingly entered at Christ College, Cambridge, where he distinguished himself as a student and took his degree of A. B. in 1780. He was afterwards elected a Fellow and Tutor in the University, was ordained successively Deacon and Priest, and was presented to a small living in Cambridgeshire, which he preferred to the lucrative situation of tutor of the Archduke Alexander of Russia, which was offered him. In 1787 he resigned his living, in consequence of a change in his religious opinions, "after the most serious inquiry and many painful struggles." This change was "of course in a worldly point of view destructive of all his fair prospects in life; but he acted with his accustomed decision—he never hesitated; there was no tampering with his conscience, no struggle to blend together two things utterly incompatible; he publicly avowed the change of his opinions." This step was soon followed by the loss of his office as Tutor of the College. After travelling some time on the Continent, he returned to Cambridge and devoted himself particularly to the study of Hebrew. In 1793 he wrote a pamphlet entitled "Peace and Union recommended to the Associated Bodies of Republicans and Anti-republicans," which, appearing "at the very crisis of the French revolution," attracted much attention, and drew upon him the censure of his College and University. Leaving Cambridge, he fixed his residence in London, where he published various scientific and literary works as well as political and religious pamphlets. From 1807 to 1826 he was Actuary of a Life Assurance Company, which on his retirement from the office, granted him an annuity of £800 for the remainder of his life. "As in religion he was a Unitarian, so in politics he belonged to the Whig party; but neither sect nor party in itself had any charm for him, his sole and uniform endeavour being to discover the truth and follow it whithersoever it might lead him." "Many who only knew him as a warm and steady advocate of every measure tending to benefit or improve mankind were probably but little aware of the truly Christian spirit exhibited by him in all the relations of private life, and in nothing more strikingly than in his readiness at all times to forgive the injuries and forget the misrepresentations of those differing from him in opinion."

• REV. WILLIAM BRUCE D. D., died in Dublin February 27, 1841, in his eighty-fourth year. The son of a clergyman, he was edu-

cated for the ministry, and was settled, first at Lisburn, then in Dublin as minister of the Strand Street Congregation, and last in Belfast, to which place he removed in 1790, to take charge of the First Presbyterian Congregation, and also to become Principal of the Belfast Academy. In both these situations he secured universal esteem, and proved himself a most successful teacher whether in the pulpit or the academical chair. In 1822 he retired from the latter place, and in 1831 was obliged by the failure of his sight to relinquish the active duties of the ministry. To a man of his habits and tastes the loss of sight must have been a severe trial; but "so far was it from producing any appearance or feeling of dissatisfaction, that his latter years were even more clearly marked by the free manifestation of his social and cheerful spirit than his earlier life had been. He afforded one of those rare examples in which age strengthens rather than weakens the social sympathies." He was a man who secured to an unusual degree the love of his friends. "During the whole of a life which was protracted far beyond the usual term of existence here, he was actively engaged in promoting what he conscientiously believed to be the cause of holiness and truth. Even those who looked with regret upon his opinions and held no sympathy with his labours for their advancement, yet awarded him personally the meed of their approbation; for they could not but admit the purity of the motives by which he was actuated. By those who knew him more intimately, and especially by those who adopted in general the same views of religious truth which he entertained, he was regarded with feelings stronger than those of ordinary attachment—they amounted to veneration." "The real greatness and undoubted merits of his character," remarks Mr. Porter, his colleague, in the discourse preached after his death, from which we make our quotations, "can well afford an admission of the frailty and imperfection which he shared in common with the whole human family. But still, in his prevailing tenour of life, he was a man to be admired and followed; for he was pious, without ostentation; conscientious, without austerity; and pure, without asceticism; he was singularly benevolent, yet without allowing his feelings to usurp the seat of reason; he was upright, consistent and sincere; he was of a nature most charitable and forbearing; tolerant of errors which he

did not share, and indulgent to weaknesses of which he did not partake. Such men are rare." "His mental faculties were spared to him almost till the last moment of his existence. Dying at last in an honoured age, he calmly resigned his breath to Him who gave it, with the composed serenity which became a sincere Christian and a pious minister of the Gospel." His publications were numerous; the two most important being a volume of "Sermons on the study of the Bible, and the doctrines of Christianity, as taught by our Lord Jesus Christ," published in 1824, and "A brief Commentary on the New Testament," prepared for the press after his loss of sight.\*

JOHN TOWELL RUTT Esq., died at Bexley March 3, 1841, in his eighty-first year. His father was a strict Nonconformist. When the events of American independence and the French revolution gave an impulse to liberal opinions in England, Mr. Rutt became "one of the foremost of the free." He was the warm friend of Gilbert Wakefield and Dr. Priestley in the days when other friends forsook them. Devoting himself to literary pursuits, besides other works, he edited the only complete edition of Dr.

\* To his mention of the volume of sermons Mr. Porter affords in a note the following remarks, which will not be without interest to our readers.

"These sermons were published at Belfast, in one volume, 8vo, in the year 1824. A second and improved edition appeared in 1826. From the publication of this work may be dated the formation of the present Unitarian body in Ireland. Individuals had embraced, and sometimes orally advocated and defended Unitarian opinions previously; Dr. Bruce himself had done so more than once; but such instances were rare: the persons so acting were connected by no tie, nor united by any general profession of agreement. At present, not only is there a respectable Unitarian body, but a zealous and hearty co-operation among the members; for which, next to the violence of opponents, they are indebted to the advocacy of their religious doctrines by Dr. Bruce, Mr. Mitchell, Dr. Armstrong, and others whom it is unnecessary and would be indelicate to name.

It can hardly be needful to observe, that, while the Unitarian denomination in Ireland holds in sincere and grateful respect the memory of the three eminent men who were named above,—and especially that of Dr. Bruce,—none of them is looked upon as a standard or rule to their fellow-believers. They differed from each other in some points; and other Unitarians may, if they see cause, differ from them all. Yet there is no difference respecting what they all held in common, and what they all regarded as most important in their respective systems. 1st, Religious liberty in the church, subject only to the authority of scripture. 2nd, The absolute unity of God, the sole Deity of the Father, and the subordination and inferiority of the Son to God the Father who sent him. And, 3dly, The essential and inherent benevolence of the God and Father of all."

Priestley's Works, in 25 volumes,—“a monument of laborious and useful exertion.” “He was a strict and consistent Unitarian; but what he valued more highly than correctness on merely theological and consequently disputed points was—that charity which allowed to others, what he claimed for himself, the right to perform and express with the utmost liberty opinions on disputed questions of theology.” “His works are evidence of the greatest research, and the most general and accurate information. The most striking part, however, of his character was a constant cheerfulness of disposition in the midst of the greatest bodily suffering, an elasticity of mind, with a constant fixedness of purpose; the firmness of the Stoic, with the mildness of the Christian; the lightheartedness of youth, with the calm serenity of age. In his last moments these observations were realized.”

REV. JOSEPH BLANCO WHITE, who died at Liverpool May 20, 1841, in the sixty-seventh year of his age, is the last, and the most remarkable, of this list of pure and faithful men. “By birth and education, and for a time by earnest faith and clerical profession he was a Roman Catholic.” Born in Seville in Spain, he was from his earliest years subjected to the sternest influences of the Catholic Church. Its ascetic discipline acting on an acute sensibility produced a wretchedness of mind, which was aggravated to almost insupportable distress when his reason rebelled against the faith which he had been taught. He was driven to infidelity, because his “choice lay between revelation explained by the Church of Rome and no revelation.” He escaped from Spain and sought a home in Great Britain. The Church of England, which then presented itself to him only as the antagonist of the Catholic Power, afforded to his mind a resting place. He was welcomed to her communion, and treated with distinguished honour. But a similar process to that which had forced him to cast off the authority of Rome, led him to the conclusion that the doctrines of Protestant Orthodoxy were not Scriptural. He came to this conclusion slowly and reluctantly, and again he was called to a struggle between his affections and his ripening convictions which involved the experience of the severest sufferings. When however the truth became clear to his mind, duty also was plain, and with an energy as prompt as it was firm, an energy which endured as well as chose many sac-



rifices, he forsook the associations in which for twenty years he had been cherished, and not only became, but avowed himself, a Unitarian. From that time, for more than six years, "bodily weakness and ill health obliged him to lead a purely mental life, devoted to the highest departments of thought. The last result of his religious inquiries was the firmest faith in the *spirit* of Christianity as the divine guide and light of men, together with the absolute rejection of every thing of a dogmatic or external nature as essential to the salvation of the soul. Many of his latest religious connection," says Mr. Thom, "will differ from him in his views of the essence of Christianity, but he revolted from all Orthodoxies, wherever they might appear. He may justly be regarded as the most distinguished convert Unitarianism ever had, but we should very much mistake, if we deemed him one of a class, or that the word Unitarianism, as expressive of a sect, exactly describes and compasses his mind. We reverence his progressive spirit too much, to claim him as a partisan." Not the least remarkable or impressive feature in his character was his religious trust. "He had the most real and constantly operative belief in a guiding and protecting Providence, who cares for the individual, and shapes the course of events so as to fall in with the improvement or the happiness of those who seek the leadings of his spirit." "His life"—we now quote the words of another witness—"was one of nearly constant suffering, and for the last four years of most painful and distressing confinement. Through all he had to endure his sentiments and words, even to the end, were, 'I must not complain; all is right; my God is my keeper.' In bodily agonies to which no relief could be administered he repeatedly said, 'Had I the power to alter this, I would not use it; my God, I thank thee that I would not.'" During the last three months, when "he may be said to have been in a dying state," amidst the most extreme sufferings, the tranquillity and filial faith of his spirit shone through the environment of disease and pain, of helplessness and dissolution with a celestial light. A few hours before death he said to a friend, with a firm voice, "now I die." The long struggle ended peacefully. His intellectual power, his ripe knowledge, his imagination "so bold and easy, yet ever so instructive and wonderfully true," should not be forgotten; but, in the language of the friend whose words

we have freely used, and who watched over the last years of this suffering confessor with the tenderness and fidelity of a son, we "prefer to speak of what were the daily sources of his mental life and peace,—of his affections, of his noble simplicity, of the infinite value he attached to that sympathy which the world cannot buy, of his views of man's discipline, of his childlike rest on God." How beautifully this last trait in his character was maintained, every one felt who heard him speak of the circumstances of his life, exquisitely painful as they had been, yet such as he would not wish had been different.

We have not given these brief sketches simply because we wish to record on our pages the names of men who have illustrated religion and glorified humanity. There is a use that may be made of such examples without dishonouring the spirit which in them rose above all that is narrow or vain-glorious. These men in their lives and characters and deaths bore a testimony in behalf of Unitarian Christianity, which it is our duty to remember and spread abroad. They were its enlightened advocates and its humble disciples. They were all men of clear judgment, capacious thought, and well-informed understanding, men of reflection and study; and they were open and firm Unitarians. Three of them left other communions to enter this,—not seduced by the bribes of power or distinction or wealth or friendship, but at the sacrifice of worldly interests and dear associations. They did not act rashly, but obeyed their calm convictions. The attachment of such men to our views should make even bigotry pause before it condemns what it may have never examined.

We have in these examples also, not only the testimony of able and honest, but of aged men to the correctness of our interpretation of the Gospel. These are not bold spirits who in the ardour of youth have taken up notions which a riper wisdom would lead them to renounce; but they have all, but one, passed the meridian of life, and three of them reach its extreme verge before they depart. In their old age, though still in the clear and vigorous exercise of their faculties, they maintain the faith that has been their guide, support and comfort through years of trial which they have endured for its sake. It has been their strength and compensation

through the toil of life, and we see that they need no other light or hope than this can give them as they approach life's close. Unitarianism then has the testimony of wisdom and experience in its favour.

But yet more may be learned from what we read of them. Not only in life, but in death was this religion sufficient for them—sufficient for the wants of the mind and the heart—sufficient for the immortal soul amidst the agonies of disease and the shadows of departure. Shadows, did we say? Earth, time, death could throw none upon their spirits. Their faith was like an atmosphere around their souls, through which the light of God's presence was transmitted. They felt it, they understood it, they knew whence it came; they were ready to die, and they departed in peace. Is there not a lesson here for those who decry this faith, and say that neither the living nor the dying can find in it what they need?—We cannot refrain from copying one farther passage from Mr. Porter's discourse on the death of Dr. Bruce. The name of either of those others, the outline of whose history we have given, might be substituted for that which the occasion led him to use.

“Here was a man who had no reason to influence him to adopt and profess our sentiments, except what was furnished by the conviction of their truth:—a man who had learning and opportunity for deeply investigating the principles of our common faith:—a man of clear, firm, and vigorous mind:—not prone to be carried away by the love of novelty, for all his tendencies were to the opposite side:—not one of those who are given to change for the sake of change, nor of those who are ever learning, but never able to arrive at fixed and permanent principle; for his clear and vigorous mind was well qualified for seizing upon the truth, and retaining it with firm grasp. It will be allowed by all that Dr. Bruce was such a man, and yet he was a Unitarian,—a firm, decided, and consistent Unitarian; who manfully avowed and ably maintained his opinions as such; and who found in them the comfort, the strength, the peace of mind and conscience, which it is the best office of true religion to inspire. Surely such an example may abate much of the rancour and intolerance with which the profession of Unitarian opinions is commonly regarded by those who hold a different faith. I might appeal to the candid of all sects and parties, to determine whether the faith which contributed to form and perfect such a character, can deserve the censures and invectives with which the mention of it is so frequently accompanied, and the evil epithets with which its name is too often associated.”

E. S. G.

## NOTICES OF RECENT PUBLICATIONS.

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**THE ECCLESIASTICAL and Political History of the Popes of Rome during the Sixteenth and Seventeenth Centuries.** By Leopold Ranke, Professor in the University of Berlin. Translated from the German by Sarah Austin. Philadelphia : Lea & Blanchard. 2 vols. 8vo.

THIS is, we suppose, without exception the most valuable contribution to ecclesiastical history which has been made for many years. We know of no other book which can in any degree supply its place. It has a merit which few works on the Reformation have, and which is possessed by few English histories of any kind ; it is impartial. It takes no side—has no theory to support—is not written for the purpose of defending any class of men or doctrines. One sole question seems to have occupied the Author in all his researches, viz. what is the truth? How the truth might affect Catholic or Protestant, he seems never to have inquired. As one reads, he feels that at length we have a real history of this momentous period—not an attack or a defence—not an eulogium—not the rhetoric of a partisan—but a *history*. And what is more, it is a history of what Protestants are in general greatly ignorant of—the Catholic side of the Reformation, or we should rather say, the results which in the Catholic Church followed the Reformation and the means which the Papal Power used in resisting, and which finally enabled it to resist successfully, the progress of Protestantism.

The question must have often occurred to every reader, how it was that Protestantism, which in a few years spread over Europe like the light, conquering kingdom after kingdom, should in a brief period have come suddenly to a stand, and since then have receded rather than advanced. To this question the History of Ranke contains an answer. In fifty years after Luther burnt the Papal bull of excommunication and cut himself loose from the Roman Church, Protestantism had attained the widest dominion it has ever

possessed in Europe. Since then it has gained nothing, but has shrunk on all its borders and lost whole kingdoms whose sympathies at that period were on the side of Reform. Not only had the present Protestant states received the Reformed doctrines, but nearly every other nation north of the Alps and the Pyrenees—Austria, Poland, Hungary, France—were full of Protestants, and seemed on the point of adopting as nations the principles of the Reformation. What arrested and turned back the triumphant advance of Protestantism? What finally fixed the boundary between the two religions, so that for two centuries it has remained almost unchanged? We will refer to some of the causes, for the purpose of indicating the nature of the subjects of which Ranke treats.

When Luther in 1517 startled Europe by the publication of his famous Theses, the Romish Church had sunk to the lowest state of corruption. Venality, luxury, licentiousness, irreligion, scepticism sat in the Papal chair, and the example of Rome was authority to the priesthood of the remotest provinces of her spiritual empire. The need of reform was everywhere felt among the people, and throughout Europe the hearts of the pious looked with sympathy and hope to Luther. It was soon evident, that if the progress of the Reformation was to be resisted, there must be in the Church, if not a reform in doctrine, at least a reform in morals and discipline. This, with other cooperating causes, led to a complete revolution of the interior state of the Church. While the reform in doctrine was going on in the North, a counter-reform of manners and in the spirit of the Roman Church began in the South of Europe. An almost ascetic rigor in the Popes, in the religious houses, throughout the great body of the priesthood, gradually took the place of the profligate morals and lax discipline that had before prevailed. This counter-reform in the Church did much to arrest the Reformation, by satisfying those who had most felt the want of it.

As the first Reformers died, much of their zeal died with them. The Protestant Kings took little interest in the subject. Elizabeth and James I. valued their own power far above any religious opinions, and Henry IV. twice abjured the Reformed doctrines that he might secure a crown. While, on the other hand, the Catholic

princes of the time were most of them fanatic enthusiasts in their zeal to extend the Catholic faith. Nor this alone. The Catholic Kingdoms stood united against Protestantism—their great and common object to crush it. To resist their power, the Protestant States presented a divided front, or exhausted their strength in miserable contests with each other, carried on either for political ends or to support their rival creeds.

Besides this, the organization of Protestants was not of a kind that favored the dissemination of their views. On the other hand, the Catholic Church—its priesthood, its religious orders all under the direction of one supreme Head—could be at once converted into a vast missionary body for the propagation of Catholicism. The Romish priests, especially the Jesuits, (the account of whose rise, power and decline forms one of the most interesting portions of Ranke's history,) penetrated into every village, city and court of Europe, and wherever they found admittance by means of schools, of preaching, of the confessional, gained possession of the minds of young and old, of peasant and prince. By such means as these where the Catholic Church was weak, and where it had the power, by persecution, by massacre, by the absolute depopulation of whole districts infected by the Reformed doctrines, all those nations not decidedly Protestant were re-subdued to the Roman See.

But in the course of another half century another change took place, which put a limit to the advance of Catholicism. The Pope was a secular prince and had political interests. Another race of Catholic princes rose up—their religious zeal less fervent—and divided amongst themselves on political questions. In promoting their own ends they became disunited, they often sided with Protestants, and lost the power if not the inclination to extend the authority of the Roman Court. More than once, the soldiers and treasures of the Pope himself were contributed to aid Protestants against Catholic States. Religious opinions no longer decided the measures of European States, their alliances, their leagues, their wars, their course of policy. Religious wars waged between Catholics and Protestants as such ceased, and gave place to those waged on political grounds. With the peace of Westphalia, which was concluded in 1648, ended the great contest, at least so far as armies and states were concerned, between the two religions, and their boundaries since then have remained almost stationary.

We have only referred to a few of the great topics of which Ranke treats. With the exception of the coming of Christ, the Reformation forms the most important era in the world's history. It was not only a reform in religion, but it set boundaries to kingdoms, gave character to institutions, laws, manners, art and literature, and affected the whole social condition of the great European family.

To those who would have any real understanding of the Reformation, there are four works, easily attainable, which we will venture to recommend. They are, Michelet's *Life of Luther*, which we are informed is soon to be translated in this country, D'Aubigné's *History of the Reformation*, Villers's *Essay on the Spirit and Influence of the Reformation*, and Ranke's *History of the Popes*. But if only one is to be read, we would especially recommend the work last named, as giving what the common works on the Reformation give but very partially and imperfectly, but without which the Reformation cannot be understood,—a just and elaborate view of the condition of the Catholic Church during this momentous period in the history of our religion.

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THE NEW TESTAMENT *of our Lord and Saviour Jesus Christ.*  
*Revised from the Authorized Version with the aid of other*  
*Translations, and made conformable to the Greek Text of J. J.*  
*Griesbach. By a Layman.* London: William Pickering.  
1841. pp. 522, 12mo.

SINCE the version of King James's translators much critical investigation has been employed on the sacred text, and time has made many changes in the vernacular tongues. The unlearned student, therefore, of the Christian Scriptures labors under a two-fold disadvantage—of imperfect readings and frequent obsolete renderings. The object of the present work is to place, as far as may be, the English reader in the same relation to the New Testament as the Greek scholar, to enable him by a close and correct translation to benefit by the indefatigable industry of Griesbach and others. The Editor does not seek his purpose in any love of

novelty or violent spirit of innovation. He pays due reverence to our olden version and to religious associations in which it is affectionately enshrined. The popular translation is sacred to the millions; it is familiar to our memories and dear to our hearts; we cannot, if we would, displace it. The simplicity, the vigor, and the native growth of its words have bound it up with the permanence of our language, while its sweet and musical structure has made it a model of idiomatic harmony. Excellent, however, though it be, it is not perfect, and revision might remove many blemishes and unfold many beauties, yet take nothing from its antique sacredness. The revision before us we consider one which does this. It bears the marks of care and scholarship; and is the result, as stated in the preface, of long and devoted preparation. The Common Version is the substance; changes are made with a cautious hand, and many difficulties are removed by alterations which do not touch the integrity of the popular translation. The style is rendered compact, errors of grammar are corrected, phrases of doubtful import are replaced by others with distinct meaning, terms are excluded which age has made obsolete, and plain men are given in their own tongue the emendations which critics and scholars had exhausted lives in collecting and completing. Considerable perspicuity is attained without any affectation of refinement, and many passages obscure in the Common Version are made not a little clear. Words which remain the same in the original, when they change their meaning, are given in correspondent English; as *κυριος*, sometimes *Lord*, in solemn authority, sometimes only *Sir*, or *Master*, in simple courtesy.

The work has prefixed to it a harmony of the Gospels, and appended a list of various readings. The publication is posthumous, and therefore an excellent preface is left incomplete. It will be seen from the title page, that the Author was a layman—the late Edgar Taylor Esq.,—for which he thinks it right to make the following modest apology—a matter scarcely demanded from one who had edited an edition of Griesbach.

“The Reviser’s title page records that it is a layman who is answerable for the compilation of these pages. His character, as such, may not be held to entitle him to indulgence in venturing upon such a task without the usual qualifications of those to whom such pursuits are more especially a business; it may even expose



him to the charge of presumption. Let us however bear in mind, that there are many bright examples which would tend to prove that the English Layman's pen has not been always ill or uselessly employed on subjects in which it must, at any rate, be owned that he has an interest fully equal to that of the divine."

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**CHRISTIAN CONSOLATION for Bereaved Parents. A Sermon preached to the Second Unitarian Church, Brooklyn N. Y., on Sunday Morning, August 8, 1841. By Frederick A. Farley. Printed by request. Brooklyn: 1841. pp. 16, 8vo.**

THE occasion which called forth this sermon was suited to awaken in the preacher that sense of the Divine Providence which he has endeavoured to communicate to others. A member of the congregation to which he is now ministering, immediately after his arrival in the place, was seized with violent illness, which in two days terminated her life, at the early age of eighteen. Mr. Farley, in considering such an event, adopts the answer of the Shunammith woman to the inquiry of the Prophet, "Is it well with the child?"—"It is well." He shows how the death of children may be well for "them who thus die in early life," and well also for the bereaved parents." For the former it is well, because "they are of necessity spared many sorrows, many severe trials and sufferings," because "they are spared much toil, many temptations and dangers," and because they are removed where their as yet immature faculties and affections will be provided with even a better guardianship and culture than they could have found on earth. For the parents it is well, because "it enables them more clearly to perceive and appreciate the parental character of God, by revealing with more force than ever the depth and fulness of the parents' own love for their offspring," because "it is so fitted to reveal the true grandeur and solemnity of the parental relation and office," and because "it brings the spiritual world nearer to their hearts—clothes it with more reality—makes it a theme of more tender and interesting contemplation—and gives it increased power over the character, as an object of personal and peculiar regard." These topics were well chosen, and their elucidation is followed by a notice of the event by which they were suggested.

## INTELLIGENCE.

**NATIONAL TEMPERANCE CONVENTION.**—The third national convention for the promotion of Temperance was held at Saratoga N. Y. in the last week of July. More than 500 delegates, from various and distant parts of the Union, are said to have been present, and it was found necessary to hold meetings in three churches and in the open grove. Chancellor Walworth of New York presided. Remarkable harmony of sentiment prevailed, and the resolutions, thirty-four of which were passed, are distinguished by a happy union of distinctness with moderation.

The progress of "the Temperance cause" the last few months has exceeded even the hopes of its friends. The movement on the part of reformed drunkards, which began last spring in Baltimore, has given an impulse that may carry the work on to its consummation, while experience has taught the advocates of temperance to avoid errors which formerly hindered their success. The first Report of the Washington Total Abstinence Society in this city, lately published, shows that an amount of good has been done within a short time, that must rouse the indifferent and convince the skeptical in regard to the reformation of the vicious.

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**AMERICAN INSTITUTE OF INSTRUCTION.**—The twelfth annual meeting of this Association, "composed of teachers and others interested in education," was held in Boston during the four days of August 17—20, 1841, Mr. George B. Emerson presiding. The meetings in the day-time "were chiefly devoted to lectures and the necessary business of the Institute," and were held in the Representatives' Chamber in the State House; in the evening meetings for discussion were held in the Marlboro' Chapel. Lectures were delivered by Messrs. R. W. Emerson of Concord, J. F. Bragg of New York, E. A. Robinson of Freetown, A. Gray of Andover, Theodore Parker of Roxbury, D. B. Tower of Boston, W. Burton of Roxbury, E. A. Lawrence of Haverhill N. H., H. Mann of Boston, A. Fleming of Haverhill N. H., J. S. Dwight of Northampton, and W. B. Fowle of Boston. Discussions were had on various subjects connected with teaching. The "Common School

**Journal "** was recommended to general support. A "donation of books on subjects connected with education" was received from Rev. Charles Brooks, now resident in Paris. Mr. G. B. Emerson was chosen *President*; Mr. Thomas Cushing Jr., *Recording Secretary*; Messrs. S. G. Howe and Daniel Leach, *Corresponding Secretaries*; W. D. Ticknor, *Treasurer*; and other gentlemen to fill the offices of Vice Presidents, Curators, Censors, and Counsellors, the next year.

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**SCIENTIFIC MEETINGS.**—The eleventh meeting of the "British Association for the Advancement of Science" was opened at Plymouth on the 28th of last July, Professor Whewell presiding. The object of this Association is, to promote the interests of science, and particularly to bring those who are devoted to scientific studies into acquaintance and friendship, by means of annual meetings held successively at different places in Great Britain. Such meetings have been held at Bristol, Liverpool, Newcastle, Glasgow, and elsewhere, and if much has not been directly effected in the promotion of science, its friends have enjoyed the pleasure and advantage of agreeable intercourse.

A similar association has been formed in Italy, which celebrated its second session last year in Turin. The first meeting was held at Pisa, in October 1839, with circumstances of great splendour and rejoicing. More than 400 members of this "scientific congress" were present at Pisa, some from foreign countries. The first day was spent in religious ceremonies. On the second day a public solemnity took place in honour of Galileo, a colossal statue of whom was "inaugurated" in the courtyard of the University. On the third day "the first solemn assembly took place in the hall of the University." On the fourth day the six sections into which the meeting had been divided, in imitation evidently of the British Association, withdrew to their several apartments, and held their sessions for eight days. Two other general assemblies were held, one on the eighth day, and the other on the fifteenth, when a report was made of all the transactions since the opening of the congress, the regulations to be observed by the members in their future reunions were promulgated, and after a farewell oration by the aged President, Professor Gerbi, (who has since died at the age of 76,) the meeting was dissolved. During its continuance entertainments were given by the inhabitants of the town, and old Pisa for once waked up from its monotonous existence. The next meeting of the Italian Association, in October of this year, will be held either at Padua or at Florence.

An institution similar in design, though confined rather to men of letters than to lovers of science, exists in Germany. "The third annual meeting of German scholars and philologists" was held not long ago at Gotha. We have seen no account of their proceedings.

The idea of a similar meeting for the men of science and letters of this country was started in this city two or three years since, and some correspondence was had on the subject. But so little encouragement was given, that the plan was abandoned.

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UNITARIANS OF TRANSYLVANIA.—A correspondent of the "Christian Reformer" furnishes to that journal an extract from a work which we have never seen, entitled "Hungary and Transylvania, by John Paget Esq., 1839," in which mention is made of the Unitarians who still remain in the latter country. The writer in the Reformer remarks on the cool effrontery with which the traveller distinguishes between Unitarians and the professors of Christianity. The insight, however, which this line gives us into the character of his religious sympathies renders more acceptable what he says of the good reputation of these *non-Christians*, because he is liable to no suspicion of partiality in their favour.

"Klausenburg, capital of Transylvania.

We had a visit one day from Széhelly Mores Ur, the Professor of Theology in the Unitarian College here. Professor Széhelly told me he spent a short time in England some years back, and visited most of the Unitarian congregations. At the Unitarian College at York, he was much astonished at the wealth of the Professors; the first had £300 a year, and the two others £150 each; but England, said he, is a rich country.—How much have you, then, if you consider that such excessive wealth? I ask. We have £30 a year each, and rooms in the College; and there are few Professors here better paid than we are.

Professor Széhelly estimates the Unitarians of Transylvania at 47,000. In the College there are 230 students, of whom 100 are *togati*, and follow the higher branches of learning; the rest *classiter*, mere boys. There are Professors of Mathematics, Philosophy, History and Theology. We visited the College and Church, the latter of which is a handsome building and kept in good order. The form of service is the same as that maintained in all Protestant Dissenting churches.

Unitarianism was introduced into Transylvania by Isabella, daughter of the King of Poland, and wife of the first Zapolza; and it was under her regency, during the minority of her son, that *the Unitarians obtained equal privileges with the professors of Christianity*. Blandrata, the physician of Isabella, is said to have taught her the doctrines which Servetus was promulgating in Italy. For some time, Unitarianism remained the

religion of the Court, and of course it soon became that of the courtiers. Since that time, however, many changes have occurred, by none of which have the poor Unitarians gained. Their churches have been taken away from them, and given in turns to the Reformed and to the Catholics. Their funds have been converted to other purposes; the great have fallen away and followed new fashions as they arose; and the religion is now almost entirely confined to the middle and lower classes.

It is in the mountains of the Szebler land that this simple faith has retained the greatest number of followers. Here, as elsewhere, they are said to be distinguished for their prudence and moderation in politics, their industry and morality in private life, and the superiority of their education to the generality of those of their own class."

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**GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.**—A correspondent of the London "Christian Reformer" has furnished an account of what he styles, not without reason, "the most important meeting of the Assembly of the Kirk, since 1638." A large portion of the Church, as our readers have been informed, are at issue with the Government on the question of *patronage*. The Government,—acting upon the principles, founded in fact, that the National Church is "an Establishment sanctioned and protected by law," and that patronage is "a matter of civil right," which the Ecclesiastical Courts may not invade,—maintain the patron's right of presentation, or appointment to a parish, independently of the will of the parishioners. The majority of the General Assembly have seen fit to take the opposite ground, and attempt to defeat the exercise of "patronage" by allowing to the ecclesiastical bodies—presbyteries and synods—a *veto* upon the patron's appointment,—under colour indeed of a sudden regard for the wishes and rights of the people.

At the meeting of the General Assembly, May 20—31, 1841, this question which now agitates the whole Church, and is regarded with great interest in England as well as Scotland, came up in three several forms, and appears to have occupied the principal part of the sessions. First, the "Overtures from different Presbyteries and Synods for the abolition of ecclesiastical patronage" were considered. Rev. Mr. Cunningham, one of the ministers of Edinburgh, offered a motion, that "the General Assembly resolve and declare, that Patronage is an evil and a grievance, has been attended with great injury to the interests of religion and is the main source of the difficulties in which the Church is now involved, and that its abolition is necessary in order to put the whole matter of the appointment of ministers on a right and permanent basis." The motion was opposed by Dr. Chalmers. Dr. Makellar,

Mr. Brydges,\* and Dr. Cook, who moved, that "the Overtures be dismissed." On the vote being taken, 139 were in favour of Dr. Cook's motion, and 133 for Mr. Cunningham's.

The Report of the "non-intrusion Committee" was next made, "detailing the steps which had been taken by the Committee, and the introduction of the Duke of Argyle's Bill into Parliament,† of which the Committee approved in general." Rev. Mr. Candlish thereupon presented several resolutions, the first of which declares that the General Assembly would "continue to maintain inviolate the great and fundamental principle, that no minister ought to be intruded upon a parish contrary to the will of the people;" the other resolutions contained expressions of approbation of the Duke of Argyle's Bill. Dr Hill, Professor of Divinity in the University of Glasgow, offered a resolution of an opposite character, declaring that the Duke of Argyle's Bill did "not appear calculated to relieve the Church from the difficulties under which she labours, and that in order to the attainment of this desirable end the steps necessary for rescinding the Veto Act be immediately taken." Upon the vote being declared it appeared, that 230 were for Mr. Candlish's resolutions, and 105 for Dr Hill's motion.

The Assembly next proceeded to the consideration of the case of the seven suspended ministers of the Presbytery of Strathbogie. These ministers were appointed by patrons to parishes which signified an unwillingness to receive them, and upon the parishioners being sustained by the ecclesiastical bodies with which they were connected, the ministers appealed to the Civil Authorities, and in consequence were suspended by the Commission of the Assembly. The Counsel for the Ministers contended that the Commission had acted illegally in suspending them, and that they had acted only according to their duty in obeying the highest civil authority of the land; that *it is the duty of every minister of a Church established by law, either to obey the law respect-*

\* This gentleman is reported to have said, "he would relate an anecdote which completely brought out the principles on which he would act. When his excellent friend, Sir George Sinclair, was elected Member for Caithness, a prudent Norlander came up to him on the hustings and said, 'Noo, Sir George, ye're made a parliament man, I'll jist gie ye a bit of advice—be aye takin' what ye can get, and aye complainin' ye canna' get mair'.'—It is seldom men so honestly avow their "principles" of action.

† "On the 6th of May the Duke of Argyle introduced into the House of Peers 'a Bill for the better regulation of Church Patronage in Scotland.' The object of this Bill is to legalize the Veto Act, with a slight extension of popular privilege; and, in effect, to put the whole power into the hands of the clergy, without the interference of the civil Courts in the settlements of parish ministers."

ing it as an establishment, or to depart from its communion." Rev. Dr. Chalmers submitted a motion, that the sentence of the Commission be approved, and advocated its passage in a long speech. Rev. Dr. Cook spoke on the other side, and moved that the proceedings be set aside and the ministers be restored to their full "ministerial state and privileges." Rev. Mr. Cunningham contended that the ministers "had broken their ordination vow, and been guilty of a heinous ecclesiastical offence, by transferring the cause from the Ecclesiastical to the Civil Courts." The vote being taken, the vote was,—for Dr. Chalmers's motion 222, for Dr. Cook's 125; majority for sustaining the Report of the Commission 97. A protest was immediately entered by Dr. Cook and many others, in which they declare, that they "cannot, without violating what they owe to the Church and the State, cease to regard these excellent men as ministers, or refuse to hold communion with them, just as if the proceedings against them had never been instituted;" they however "do not the less firmly assert, that they continue to be office-bearers in the Established Church." One of the seven ministers then read a paper "stating the grounds on which they had acted, and their determination to persevere in the same course." On Dr. Chalmers's motion the deposition of the seven ministers was then "carried without a vote, and the Moderator pronounced the sentence of deposition in the usual form," and declared the churches vacant. "The deposed ministers lost no time in obtaining from the Court of Session an interdict prohibiting the Assembly from carrying the deposition into execution." This process was served upon the Moderator during the session of the Assembly, and called forth the passage of certain resolutions offered by Mr. Candlish, the last of which affirmed, "That in circumstances so peculiar and critical this Assembly is solemnly called to protest against this violent intrusion of the secular arm into the ecclesiastical province, and to represent this most alarming state of matters to the rulers and legislators of this great nation, on whom must rest the responsibility of upholding the Established Church in the full possession of all her Scriptural and constitutional privileges. These resolutions were carried by a vote of 189 to 90. A protest was entered by Dr. Cook and his party. The Assembly was then dissolved, the next Assembly being appointed to meet May 19, 1842.

Thus has "war been openly declared between the Ecclesiastical and Civil Courts." Rebellion too has broken out in the bosom of the Church. Another year will probably show whether means can be found to heal so serious a difference. If not, what will become of the Established Church of Scotland?

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## ON THE SUPPOSED SAFETY OF MULTIPLYING THE ARTICLES OF OUR RELIGIOUS BELIEF; OR OF ADOPTING A LARGE AND COMPREHENSIVE CREED.

It is not unfrequently supposed with more or less distinctness, and sometimes very confidently stated in conversation,—and what is more and worse, referred to as a fact worth regarding in the choice of our religious opinions,—that there is a peculiar safety in multiplying the articles of our religious belief, or in the adoption of a large and comprehensive creed. Those who take this view of the subject argue, we believe, in this way:—"If our larger system of faith be the true one, then all those who embrace one which is less and simpler, are plainly in the wrong, and it may be, fatally so; they err through *defect* of faith. Whereas, admitting it to be possible that their less and simpler faith is the true one, we are still safe, since ours embraces all theirs and more besides." The very *excess* of their faith, their *over-belief*, if we may use such incongruous phrases, places them, as they think, in safety, ~~while~~ defect of faith, or the under-belief of those who embrace a ~~an~~ exacting creed leaves them without a remedy.

There may be something specious in this ~~statement or~~ ~~for~~ view, and it may be therefore worth examination; ~~though it is~~



shall attempt to show, it betrays great ignorance of the real nature of religious belief, proceeds entirely on false grounds, and discovers singular confusion of thought.

In proceeding to illustrate this we first observe, that the idea that there is any safety in the simple act of multiplying our articles of religious belief is founded obviously on the position, which is taken at the outset as granted,—that men can believe or not, or as much or as little, as they please. In other words, that *belief is a matter of choice*. For, if there be no choice in the matter, then of consequence there is no merit, either in the simple act of believing or in not believing. Where there is no will, no election, no self-determining power, all idea of good or ill-desert is obviously out of the question. Then the inquiry is reduced to this;—is it at any person's option, what, or how much, or how little, he will believe, in religion or in respect to any other subject? Certainly it is not. We all know that it is not. Without going into any abstruse speculations on the nature of human belief, which we mean to avoid in this discussion, but which would put the fact beyond all doubt, we all *know*, we say, as well as we know any thing, that we cannot believe as we wish or will, but that we must believe according to the evidence, or what at the time seems to us to be evidence, which is presented to our minds. Let any man who has attained, or desires to attain, a settled belief or disbelief on any subject, endeavour to change his present convictions by a mere effort of the will, and he will find all such effort is unavailing. Urge upon him whatever motive you may,—caress him, blame him, punish him, torture him, crucify him, if you will,—still his mind, if he is a rational being, must see and judge of things as they appear to it. To alter its impressions, you must alter the causes which produce them. To alter its perceptions, you must alter the things perceived, or the light or aspect in which they are presented to it. To alter its belief, you must change the evidence on which this belief rests. We all know that this is the fact; the consciousness of every reader of these sentences,—consciousness, we say, which is the ultimate authority and arbiter in all questions of this kind,—responds to the substantial and literal truth of this position, and this is enough. It is just as true and philosophical to say that the will can directly control the operations of sight, feel-

ing and hearing, as to say that it can directly control the operations of the mind in believing. It is as wise to call upon a man to alter his perceptions of the external objects presented to his sense by a mere effort of the will, as it is to call upon him to believe or disbelieve any truth presented to his mind by a mere effort of the will. When he can *look* black into white, or white into black, it will be time enough to urge him to apprehend error as truth, or truth as error. To change in either case his convictions, you must change the grounds on which these convictions are based. Have we never heard of persons being convinced against their wills? Has not each of us, a hundred times over, been convinced in opposition to his strongest desires and most urgent efforts to the contrary? Have we not also, on the other hand, often tried to become convinced of the truth of certain propositions, but without success? If all this be so,—and it is all so plain, that we have felt a sort of humiliation in stating it in so many words,—does it not amount to a conclusive proof, that all rational belief or faith must, by the very constitution of our natures, be wholly governed by the evidence which is present to our minds, and not by our wishes or our wills? Now,—to bring this statement to bear upon the point before us,—if, in the first place, it be admitted that merit or demerit, good or ill-desert can only belong to those actions in which we possess the power of choice,—a position which nobody, qualified to judge, will call in question; and if, in the next place, it be admitted as a fact that the mere act of believing is entirely independent of this power of choice,—a fact which is equally clear, then it necessarily follows, that in a moral point of view there is no more merit, and therefore no more *safety* in the *mere act* of receiving a great, than in receiving a small number of articles of religious faith.

And here it may be naturally enough asked,—is there no value or merit in Christian belief? We answer, yes, the greatest. But they do not consist in the mere act of believing, where there is no choice in the matter. Christian faith, *taken in connection with all that belongs to it*, will be found to deserve the high rank among the Christian graces which has been assigned to it in the Christian Scriptures. In what then do its value and merit consist? Its *value* is apparent from the fact, that it is the source of condu-

the rule of life. A man, so far as he is a rational agent, is as he believes' His faith is the ground-work of his character,—that character which, as it is to outlast "things seen and temporal," so has close and indissoluble connections with "things unseen and eternal." It is the source of all his higher and worthier hopes and aspirations as an immortal being. "By grace ye are saved through faith." No words, therefore, can fitly express its value. Its merit is apparent from those moral dispositions and qualities which it involves and implies. And these too are of the highest and most concerning import. Though, as has been shown, the mind must apprehend subjects as they appear to it, yet in every act of faith or belief there are moral capacities included, which render us properly the subjects of blame or approval. It is in our power, as we all know, to direct our attention at will; to listen, or to refuse to listen to argument; to regard, or disregard subsidiary circumstances; to contemplate subjects with candour, or with prejudice; to cultivate those moral habits which will lay the mind open to the fair effect of evidence, or to indulge in those low and debasing trains of thought and sentiment which will indispose us to the reception of those pure and heavenly instructions by which our evil wills and evil deeds are reprov'd; that, in a word, there is an atheism of the heart, and an atheism of the life, that lead directly to an utter atheism of the mind. All this is voluntary, all this is within our power; and here it is, and not in the simple act of believing less or more, that all the merit or demerit lies.

Will it be said then, that the simple fact of receiving a large and exacting creed is of itself an evidence of the existence of those moral qualities which give to Christian faith its value and merit? If so, we are constrained to deny the position altogether. We are well aware indeed of the intimate connection which exists between our moral and mental powers; that he "who doeth the will of God shall know of the doctrine, whether it be of Him;" and that a holy life is an essential prerequisite to a full and antecedent faith. But the converse of all this is not true. A man may believe the truth, and yet this faith be inoperative upon his life. The demons, we are told, believe, and tremble too, but are demons still. Certainly we are not now to learn, that there may be such a thing as a merely speculative faith,—a faith no more influential

upon the conduct than our apprehensions of the internal economy of the moon or planets. It is not true to say, that any belief, however comprehensive or authoritative, necessarily implies *any* moral qualities.

Besides, if this position were well founded, it must of consequence follow, that the most *credulous* man would be the *best* man,—an inference which, we need not say, is wholly opposed to the fact. No ; the temper of mind to be prized, and that which is essential to a sound faith, is not one which is ready to receive any thing and everything for truth that claims to be such, or one which by a sort of indolent, confused, or timid assent to much for which a Divine authority is claimed, hopes to find an excuse for not examining more ; but it is a temper of mind which is deeply solicitous to ascertain what the truth really is, and which values this truth too highly not to take all possible care that it be not debased by error. It consists not in an easy disposition to receive all that is presented to it,—not in a *great capacity of believing* ; but in keeping the mind open to the fair effect of evidence, come whence, and lead where it may. In a word, it consists in a *teachable*, not in a *credulous* state of mind. We ought to prize the truth too highly to be willing to take any counterfeits for it, that may seem to resemble it.

In the next place, we repudiate the principle that there is any safety in the mere multiplying of the articles of our religious belief, because it leads to false and absurd results. If it prove any thing, it proves too much. It makes our safety to depend not in believing what we have ascertained on satisfactory grounds to be worthy of belief, but in the extent and comprehensiveness of our creed,—so that however unfounded and false it may be in many particulars, it will nevertheless *stand the better chance* of including what is true. Is it not obvious then, that by the same course of reasoning we ought to embrace all the thousand creeds that exist in Christendom ; nay further, all that Jews, Mahometans, Hindoos, and whatever other sects of religionists there may be in the world have believed ? The principle is, that we are safe in having an extensive faith. How much safer then must it be to have one which includes all religions, than one which, however large it may be, yet only includes a single form of religion ? Is

it not plain in this aspect of the subject, that the advantage claimed by those who urge the extent of their belief as being a ground of safety is wholly unfounded; and if carried out into its legitimate consequences, would lead them to embrace any thing and everything that men, with or without reason, have chosen to call religion?

We reject the position that there is safety in the mere multiplication of our articles of religious belief, because, in the third place, the principle in another point of view appears to be totally erroneous. It is safer, it is said, to receive a large and comprehensive creed,—that is, one which embraces numerous doctrines,—because *the larger includes the less*. The simple, direct and obvious reply to this is, that it is not true, in point of fact, that those systems of faith which are the largest and most comprehensive do embrace or include those which are simpler. So far from this, it is on the contrary the fact, that the one is altogether opposed to the other. We may illustrate this in a few particulars. A belief, for example, that God shares his very nature, personality and perfections with other beings, certainly does not contain the belief that he is absolutely one in nature, personality and power. A belief that there are “distinctions” in the Godhead which authorize us to address him as at the same time a compounded and a single Being, or as one and more than one, does not contain the doctrine that there are *no* such distinctions. A belief that our Lord Jesus Christ is the same being with the Father, does not contain the belief that he is not the same being, but the Father’s Son. A belief in the personality of the holy Spirit, does not contain the belief that it possesses no such personality, but is only an influence or operation of God himself upon the minds of men. A belief that some men are born into this life with an inherited curse entailed upon them does not contain the belief, that all men are always and in all circumstances under the equal care of a common Father in Heaven, “who is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” But we need not multiply these examples. It is evident that the greater faith, so called, does not *contain* the less. It is entirely *different* from it. It is directly *opposite* to it. It is *irreconcilable* with it. And if so, there is no safety in receiving it on the grounds here proposed, any more than there is in receiving any thing else, however absurd, that has been

But there is another ground on which the safety of believing much, or more than others, is sometimes rested, which, like the former, derives its speciousness from its vagueness and from the confusion of thought involved, and which on this account requires to be noticed. By much or more believing, it may be said, is not meant the reception of a greater number of articles, but *more of those which are revealed in Scripture*. But what can be more obvious than that this is a specimen of that species of logical fallacy called *petitio principii*, or in plain English a begging of the point at issue? It is taking as granted the very thing to be proved. Persons who urge this argument may doubtless be honest in their belief that their faith is more Scriptural than ours; but we, on the other hand, claim to be equally honest in believing that our faith is more Scriptural than theirs. As the latter faith on the whole is more satisfactory to them, than ours, so the former will be more satisfactory to us than theirs. But may we not just as readily say that as the former faith is more satisfactory to them, so the latter is the more Scriptural. As the latter is a stronger ground for belief, so the former is the more Scriptural. As the latter is a stronger ground for belief, so the former is the more Scriptural.

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*of our rational faculties.* Strange as it may seem to a clear and enlightened thinker, there is doubtless a sentiment or impression very prevalent among a large class of our fellow-Christians, that they offer an acceptable service to God when they make a "sacrifice," as they are wont to call it, "of reason to faith," and that a large and exacting creed, which involves such a sacrifice, is on this account especially to be preferred. Passing by without remarking particularly on the confusion of thought that must prevail in the minds of those who entertain this opinion,—just as if it were possible to believe revealed truth, or any thing else, but by the use of our rational faculties,—passing this, we would observe that it is most irrational in itself, and it is wholly unauthorized by Scripture, to suppose that God requires an absolute or partial "sacrifice" or renunciation of any of the faculties which he has given us as a prerequisite to our becoming Christians; and least of all does He require the sacrifice or renunciation of those rational powers, by which alone we can render to Him a rational service. Christianity, as we understand it, is offered to our acceptance, not for the purpose of crippling and destroying our intellectual and moral capacities, but to bring all these, and all things else that constitute us men, into healthful and vigorous action. We cannot but think therefore, that a sacrifice which requires us to forego and disavow the use of those faculties by which we are made to be responsible agents, raised to a rank only "a little lower than that of the angels," and assimilated to God himself, is an unblessed sacrifice; and that a creed therefore which requires a disavowal like this, so far from possessing on this account any peculiar advantage, is on this very ground to be rejected and repudiated.

Again; what is meant by the terms "large" and "comprehensive," as applied to faith? They imply a reference to some standard of admeasurement. What then is this standard? Is it the pure and whole truth of religion? This is not known or knowable to men; to apprehend this is the uncommunicated prerogative of God alone. The terms "large" and "comprehensive" then must have reference to the faith of others, which is supposed to be less and more partial. But what or who is to decide this question of greater or less?—Whatsoever any individual after employing the best means in his power believes to be true, *is the truth to him.*

The same is to be asserted of the belief of every other faithful and conscientious inquirer who lives. The faith of any one such inquirer is as *great* to him, in any proper sense of the term, as is the faith of any other such inquirer *great* to him; and, in the absence of any infallible standard above alluded to, neither has a right to call his faith *greater*, that is one containing more truth, than that of another. This serves still further to show, with what confusion of thought the whole subject of Christian faith is often apprehended.

That state of mind, we further observe, which is indicated in the reason assigned for thus multiplying the articles or increasing the extent of a creed, has small claims upon our sympathy, confidence or respect. It discovers no genuine love of the truth as such, and still less of that temper of mind which should be brought to the investigation of it. It proceeds upon a principle of a sort of worldly thrift, which is willing to *run the risk* of taking much that is false, in the hope of securing that which is true. Instead of regarding it as that "pearl of great price," which is cheaply bought at the sacrifice of all things else, it is willing to take the chance of obtaining the gem, by gathering up with equal care the worthless sand in which it is supposed to be imbedded. Instead of endeavouring first to find the "hid treasure," and then buying the "field in which it is hid," even at the sacrifice "of all that one hath," it contents itself with an indolent purchase, that may perchance include the treasure. Certainly a creed thus formed is "like unto a net that was cast into the sea, and *gathered of every kind*; and when it was full, they drew to the shore, and sat down" contented with it, and gathered *not* "the good into vessels, and cast" *not* "the bad away." And shall any professed follower of him "who came to bear witness of the *truth*," venture to claim a preference for a creed like this?

But how futile, how worse than futile is the claim that there is *safety* in multiplying the articles of our religious belief! Faith, if it be of any efficacy or any value, must be a practical principle. It must pervade the heart; it must operate upon the life; it must be carried into its appropriate acts. A man, if he conduct rationally, is and does what he is and does according to his faith. Can there then be any peculiar safety, can there be *any* safety, in



adopting an extensive series of dogmas of belief, some of which,—by the very supposition, for aught that is really known on the subject,—may be obscure, some half-true, some false, some defamatory of the character of God and degrading to the nature and condition of man? What a man believes, as we have said, is the truth to him; and at any rate, he must act upon it if he act at all. Suppose then, for example, that he receives as matter of faith all the articles of doctrine in the “Assembly’s Catechism;” and suppose further, that some of these articles are unscriptural and untrue,—a supposition that is at least possible, since this body of faith is confessedly of human origin; is there any peculiar safety, or any safety, in believing those errors which must from the nature of the case operate injuriously upon the conduct? Must it here and now be stated in so many words, that bad and demoralizing doctrines must have a bad and demoralizing effect upon the life, and that there is no safety in adopting, wholesale and almost at haphazard, a creed which may, and probably does, contain such doctrines?

We take leave of this subject with a single additional remark. It is not to be inferred from the general drift of our argument, that we deem it of small consequence whether a man believes much or little of revealed truth. On the contrary, we consider the state of our minds in reference to this more important than all things else. A pure, strong, efficacious *Christian* faith is the best and crowning blessing of this transitory state; and there is nothing that this world has to give, which is to be put in competition with it for a single instant. It is on this account, and on this alone, we would endeavour to correct what seems to us to be important errors in regard to it. One of these consists, as we are constrained to think, and for the reasons which we have endeavoured here to assign, in an obscure and unexamined, and therefore prevailing impression, that there is safety in embracing a religious creed of large dimensions, one that makes great demands on our capacity of believing. But the truth is, that religious doctrines are not to be valued on account of their number, or their exacting character; but on account of their truth and practical effects. What is mainly of importance is—not believing much, or professedly believing incredible things—but endeavouring to believe the “truth as it is in Jesus,” and submitting our hearts and lives to its influence.

J. B.

## THE FOLLY OF WAR.

NATURE, it is said, shudders at the idea of dissolution. And so great is the reluctance to encounter the unknown world, or so great is the fear of annihilation, that comparatively few minds are willing to contemplate expected death. We feel for others also, as well as for ourselves. Within a few years many lamentable occurrences have taken place, by which some hundreds at a moment have been taken together from the enjoyments and hopes of the present life. The burning of several vessels upon our own waters and the loss of a few in unknown circumstances at sea have deeply affected the public mind. The public sympathy is expressed through the public prints, and the ministers of religion have been drawing a variety of lessons, for the consolation of survivors and for the warning of all, from circumstances so painful. We cannot even listen without deep emotion to the account of the death of a single individual by accident; and such an accident, when an individual well known to the public is the subject of it, casts a gloom over the activity of men of business and the enjoyments of the social circle.

And yet, upon the other hand, we read of thousands removed by the atrocities of war with much less sympathy for the sufferings of those who have been deprived of life, and of those who are peculiarly interested as survivors. We lament with far less sorrow the loss of the great and good in war. The number itself of victims, the immeasurable magnitude of the evil, seems to overpower and fatigue the imagination. We do not turn from the account of a battle to imagine how many wives have become widows by its occurrence, and how many unavailing tears will be shed by widows' eyes for the loss of only sons. We do not go to the battle-field to imagine what horror of agony oppresses some in the feeling of the death-stroke, what remorse of conscience afflicts some in the remembrance of guilt, what pain subdues others in the thought of wife and children left desolate. Life is dear to us; but when thousands die upon the field of battle, we read of the occurrence with little more emotion than if a thousand machines, able to do so much work, were suddenly rendered useless for the service of the country.

Many other evils attend war than the miseries of death in battle, and the miseries endured by surviving friends. In fact, to the calmly reflecting, the far-seeing mind, the miseries of the battlefield and of desolate homes are much less to be regarded and regretted, than the general confusion which prevails in the business transactions of a nation at war, the cessation of employment for many thousands for whom want of employment is want of bread, the spirit of speculation which war engenders, and the demoralization which naturally follows poverty and confusion and violence. Yet while these various evils exist as the inevitable consequence of war, people daily speak of it; editors of newspapers, to whom is intrusted in a great degree the guidance of public feeling, endeavour sometimes to awaken such feelings towards other nations as tend directly to produce war; Congress contemplates the probability of its occurrence, and makes yearly appropriation for national defence; and the cabinet ministers, of all countries, closeted with chief magistrates, inquire every year if it is not now time to let loose the dogs of war and spur them on to destruction. Yes; they contemplate calmly the horrors of war, and tell us that wars are unavoidable.

Wars unavoidable! Are they not foolish in the extreme? War, it is supposed, is the last resort of an injured nation seeking to preserve its honour or defend its rights. War arises upon some contested question. Yet fighting does not decide right: a duel, or walking upon heated plough-shares, is as reasonable a way of discovering which side of a contested question is the right one. Every question between nations, as every question between individuals, may be decided by its merits alone: reason and learning applied to the investigation of right will discover it; or if they fail, justice can easily decide what compromise should be made for the settlement of a difficulty in which two parties may be equally right and wrong.

Why should not every disputed question between nations be settled simply by the decision of reason? Does America wish to be unjust to England? Is America afraid to be just, or unwilling to give to others their just dues? We do not suppose the injustice of America; but England, it is replied, is not just. Let it be observed, however, this is *our* decision. We are interested, and

ought not to make the decision. We are judges in our own quarrel, and no man should be the judge in his own quarrel. Let the wise men, let the learned men in other nations,—even let the kings and princes of other nations, if they are supposed to be wise,—decide for us, and let us abide by the decision. A decision in a case now disputed may be against us; but we might safely rest in such a decision when we remember that self-interest may be expected to blind us, and that the passions which we feel may blind us still more.

But if we will not appeal to reason,—if we will not do, as individuals do, that is, leave our case to the decision of wise and unprejudiced persons,—at least let us consider beforehand what are the advantages of war. As war cannot aid the reason to discover truth, so it cannot help us to a decision, when the strife is over. We become tired of fighting, and more disposed at last to argue, for to argument we must come at last. By injuries done to one another our angry feelings may have been let off and exhausted. In respect to the question at issue we remain in the same condition as before the war, unless indeed our opponent has been weaker, or his courage less than ours. We form a treaty at the last; perhaps we establish our rights, perhaps we suffer the question concerning them to be passed over in silence. Sometimes the conclusion of the whole matter is only this: we will quarrel no more about these matters for the present.

But let us suppose that the decision of a disputed question between two nations did, through necessity, require the sacrifice of life which war occasions; let it be supposed that the angry feelings which impede its decision required blood in order to be appeased; would not any way of destroying life be preferable to that of war? I can imagine that in some nations, not called civilized,—that among the inhabitants of some distant climes, or distant planets,—war has been held to be too insane an expedient to be adopted by thinking minds. In case disputed questions arise which baffle the wisdom or the cunning of the great governors of nations, a thousand men are drawn out by lot from each differing nation to be put to death with all the pomp of solemn and religious service. A day of national mourning in such country is appointed. The idle, the unemployed, are invited to present themselves as victims.

They are to be fed and clothed, even with elegance, at the public expense, before the day of sacrifice approaches. It is counted by many to be glorious to die for the public good, and many of the great and noble, the useful, the wise, and the young and promising contend for the honor of being sacrificed the first or the last, as an atonement for the angry feelings which the nation bears its opponents. If the number of victims is not filled by the appointed time, individuals are drawn by lot from the community at large to supply the deficiency, or they are taken by violence and compelled to be victims in the solemn offering which is to be made. When the time has fully arrived, the priests, to whom in some lands human sacrifice is an established service, are called forth, and they slay the destined individuals. The rulers of the land issue proclamation that the work is accomplished ; great men are appointed to hold conversation with others of the differing nation ; a decision is made, and the people of the two nations return to their accustomed pursuits. Such a project seems absurd ; yet the sacrifice would be small compared to that which war occasions among civilized nations. The end of war is equally well answered by the plan which we have sketched, while all its demoralizing consequences are avoided.

It would be foolish, indeed, to call upon the people of this country to unite in any similar plan with a foreign nation for the settlement of differences. But it is scarcely possible to imagine that the passions of men could invent a contrivance more absurd than war. If war is a wise expedient, if it is a necessary expedient, duelling is equally wise and necessary. Some men of distinction in this country are even now so blinded by the force of fashion or custom and of public opinion, as to believe that in certain circumstances duels cannot be avoided. And how can they be, if war cannot be ? Or rather, why may we not avoid national wars by the same reason through which we have learned to condemn the private duel as absurd ?

Let us use the period of peace to impress upon our minds this sentiment,—that while we intrust to a few individuals, who desire it at our hands, the care of our public interests, it is the height of folly in them to confess that they have not the skill to save the public affairs from the confusion of a war, and it will be the highest


crime of which they can be guilty, if they have the prudence which their situation demands, to consent that war shall ever be declared. When war becomes inevitable, let them resign their places to their country to be filled by wiser men. E. B.

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## THE SILVER TANKARD.

On a slope of land opening itself to the south, in a now thickly settled town in the state of Maine, some hundred and more years ago stood a farm-house to which the epithet "comfortable" might be applied. The old forest came down to the back of it; in front were cultivated fields, beyond which was ground partially cleared, full of pine stumps, and here and there, standing erect, the giant trunks of trees which the fire had scorched and blackened, though it had failed to overthrow them. The house stood at the very verge of settlement, so that from it no other cottage could be seen; the nearest neighbour was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide, rich tract of land, not only as his own home, but, prospectively, as the home of his children and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known over all that part of the country. His house was completely finished, and was large for the times, having two stories in front and one behind, with a long sloping roof; it seemed as if it leaned to the south, to offer its back to the cold winds from the northern mountains. It was full of the comforts of life,—the furniture even a little "showy" for a Puritan; and when the table was set, there was, to use a Yankee phrase, "considerable" silver plate, among which a large tankard stood preeminent. This silver had been the property of his father, and was brought over from the mother country.

Now, we will go back to this pleasant valley as it was on a bright and beautiful morning in the month of June. It was Sun-



day, and though early, the two sons of Daniel Gordon and the hired man had gone to meeting, on foot, down to the "Landing," a little village on the banks of the river, ten miles distant. Daniel himself was standing at the door, with the horse and chaise, ready and waiting for his good wife who had been somewhat detained; for even then, in those primitive times, the women would be a little backward,—for the last word or the last house-keeping duty. He was standing at the door-step, enjoying the freshness of the morning, with a little pride in his heart perhaps, as he cast his eye over the extent of his possessions spread before him. At that instant a neighbour, of six miles' distance, rode up on horseback and beckoned to him from the gate of the enclosure around the house.

"Good morning, neighbour Gordon," said he, "I have come out of my way in going to meeting to tell you that Tom Smith—that daring thief—with two others, has been seen prowling about in these parts, and that you'd better look out, lest you have a visit. I have got nothing in my house to bring them there, but they may be after the silver tankard, neighbour, and the silver spoons. I have often told you that these things were not fit for these new parts. Tom is a bold fellow, but I suppose the fewer he meets when he goes to steal, the better. I don't think it safe for you all to be off to meeting to-day;—but I am in a hurry, neighbour, so good bye."

This communication placed our friend Daniel in an unpleasant dilemma. It had been settled that no one was to be left at home but his daughter Mehitable, a beautiful little girl, about nine years old. Shall I stay or go, was the question. Daniel was a Puritan; he had strict notions of the duty of worshipping God in His temple, and he had faith that God would bless him only as he did his duty; but then he was a father, and little Hitty was the light and joy of his eyes.

But these Puritans were stern and unflinching. He soon settled the point. 'I won't even take Hitty with me, for t'will make her cowardly. The thieves may not come,—neighbour Perkins may be mistaken; and if they do come to my house, they will not hurt that child. At any rate she is in God's hands, and we will go to worship Him who never forsakes those who put their trust in

Him.' As he settled this, the little girl and her mother came out ; the mother stepped in the chaise ; the father after her, saying to the child, " If any strangers come, Hitty, treat them well. We can spare of our abundance to the poor. What is silver or gold when we think of God's holy word ?" With these words on his lips he drove off,—a troubled man in spite of his religious trust, because he left his daughter in the wilderness alone.

Little Hitty, as the daughter of a Puritan, was strictly brought up to observe the Lord's day. She knew that she ought to return to the house ; but nature for this once at least got the better of her training. ' No harm,' thought she, ' for me to see the brood of chickens.' Nor did she, when she had given them some water, go into the house ; but loitered and lingered, hearing the robin sing, and following with her eye the bobo'lincoln as he flitted from shrub to shrub. She passed almost an hour out of the house because she did not want to be alone, and she did not feel alone when she was out among the birds and was gathering here and there a little wild flower. But at last she went in, took her Bible, and seated herself at the window, sometimes reading and sometimes looking out.

As she was there seated she saw three men coming up towards the house, and she was right glad to see them ; for she felt lonely, and there was a dreary long day before her. ' Father,' thought she, ' meant something when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting. Never mind ; they shall see I can do something for them, if I am little Hitty.' So putting down the Bible she ran to meet them, happy, confiding, and even glad that they had come ; and without waiting for them to speak, she called to them to come in with her, and said, " I am all alone ; if mother was here she would do more for you, but I will do all I can ;"—and all this with a frank, loving heart, glad to do good to others, and glad to please her father whose last words were,—to spare of their abundance to the weary traveller.

Smith and his two companions entered. Now it was neither breakfast time nor dinner time, but about half way between both ; yet little Hitty's head was full of the direction, " spare of our abundance ;" and almost before they were fairly in the house, she asked if she should get them something to eat. Smith replied,



"Yes, I will thank you, my child, for we are all hungry." This was indeed a civil speech for the thief, who half starved had been lurking in the woods to watch his chance to steal the "silver tankard" as soon as the "men folks" had gone to meeting. "Shall I give you cold victuals, or will you wait till I can cook some meat;" asked Hitty. "We can't wait," was the reply, "give us what you have ready as soon as you can." "I am glad you don't want me to cook for you,—but I would do it if you did,—because father would rather not have much cooking on Sundays." Then away she tripped about making her preparation for their repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver spoons and the silver tankard full of the "old orchard," with a large quantity of wheaten bread and a dish of cold meat. I don't know why the silver spoons were put on,—perhaps little Hitty thought they made the table look prettier. After all was done, she turned to Smith and with a courtesy told him that dinner was ready.

The child had been so busy in arranging her table, and so thoughtful of her housewifery, that she took little or no notice of the appearance and manners of her guests. She did the work as cheerily and freely, and was as unembarrassed, as if she had been surrounded by her father and mother and brothers. One of the thieves sat down doggedly, with his hands on his knees and his face down almost to his hands, looking all the time on the floor. Another, a younger and better looking man, stood confused and irresolute, as if he had not been well broken in to his trade, and often would he go to the window and look out, keeping his back to the child. Smith on the other hand looked unconcerned, as if he had quite forgotten his purpose. He never once took his attention off the child, following her with his eye as she bustled about in arranging the dinner table; there was even a half smile on his face. They all moved to the table, Smith's chair at the head, one of his companions on each side, the child at the foot, standing there to help her guests and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence, drinking occasionally from the silver tankard. When they had done, Smith started up suddenly, and said, "Come! let's go." "What!"

exclaimed the older robber, "go with empty hands when this silver is here." He seized the tankard. "Put that down," shouted Smith; "I'll shoot the man who takes a single thing from this house!" Poor Hitty at once awaked to a sense of the character of her guests; with terror in her face and yet with a child-like frankness she ran to Smith, took hold of his hand, and looked into his face as if she felt sure that *he* would take care of her.

The old thief, looking to his young companion and finding that he was ready to give up the job, and seeing that Smith was resolute, put down the tankard, growling like a dog which has had a bone taken from him—"fool! catch me in your company again,"—and with such expressions left the house, followed by the other. Smith put his hand on the head of the child and said, "Don't be afraid—stay quiet in the house—nobody shall hurt you." Thus ended the visit of the thieves; thus God preserved the property of those who had put their trust in Him. What a story had the child to tell when the family came home! How hearty was the thanksgiving that went up that evening from the family altar!

A year or two after this poor Tom Smith was arrested for the commission of some crime, was tried, and condemned to be executed. Daniel Gordon heard of this, and that he was confined in jail in the seaport town to wait for the dreadful day when he was to be hung up as a dog between heaven and earth. Gordon could not keep away from him; he felt drawn to the protection of his daughter, and went down to see him. When he entered the dungeon, Smith was seated, his face was pale, his hair tangled and matted together,—for why should he care for his looks; there was no other expression in his countenance, than that of irritation from being intruded upon, when he wanted to hear nothing, see nothing, more of his *brother* man; he did not rise, nor even look up, nor return the salutation of Gordon, who continued to stand before him. At last, as if wearied beyond endeavour he asked, "What do you want of me? Can't you let me alone even here?"

"I come," said Gordon, "to see you, because my daughter told me all you did for her when you ———."

As if touched to the heart, Smith's whole appearance changed, an expression of deep interest came over his features, he was

altogether another man. The sullen indifference passed away in an instant. "Are you the father of that little girl? Oh what a dear child she is! Is she well and happy? How I love to think of her! That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once, I think I should feel happier." In this hurried manner he poured out an intensity of feeling little supposed to lie in the bosom of a condemned felon.

Gordon remained with Smith, whispered to him of peace beyond the grave for the penitent, smoothed in some degree his passage through the dark valley, and did not return to his family until Christian love could do no more for an erring brother, on whom scarcely before had the eye of love rested, whose hand had been against all men because their hands had been against him.

I have told the story more at length and interwoven some unimportant circumstances, but it is before you substantially as it was related to me. The main incidents are true, though, doubtless, as the story has been handed down from generation to generation it has been colored by the imagination. The silver tankard as an heir loom has descended in the family—the property of the daughter named *Mehitable*, and is now in the possession of the lady of a clergyman in Massachusetts.

What a crowd of thoughts do these incidents cause to rush in upon the mind! How sure is the overcoming of evil with good. How truly did Jesus Christ know what is in the heart of man. How true to the best feelings of human nature are even the outcasts of society. How much of our virtue do we owe to our position among men. How inconsistent with Christian love is it to put to death our brother, whose crimes arise mainly from the vices and wrong structure of society. How incessant should be our exertions to disseminate the truth, that the world may be reformed, and the law of love be substituted for the law of peace. The reader will not however need our help to make the right use of the guarding of the "silver tankard" by the kindness and innocence of a child.

S. E. C.

LINES IN MEMORY OF THE LATE JOSEPH  
BLANCO WHITE.

We have already spoken of the life and death of this "wise and noble" man. A late number of the *Monthly Repository* contains some lines to his memory, which we infer from the signature were written by the incumbent of the ministry-at-large in Liverpool, Rev. Mr. Johns. We copy (what seems to us) the best, as well as the larger, portion of them.

Oh wise and noble Old Man, art thou gone?  
Are thy long sufferings in this sharp world done?  
Has the parch'd hart found out the restful spring,  
The stricken sun-bird furl'd his bleeding wing,  
The worn bark struck upon the gentle shore,  
Where clouds o'ershade and tempests wreck no more?  
Yes, all is over with the last meek breath,  
The beautiful of life is fix'd in death,  
And lips that breath'd to falter praise through pain,  
Are clos'd in peace, no pain shall break again.  
Thy ministry of glorious sorrows pass'd,  
The earthquake, death, hath rent the veil at last,  
And now the martyr rests within the shrine  
Where full Divinity makes all divine.

There are some men, who, while they sojourn here,  
Like fabled birds of Paradise, appear  
To glide in light through thought's and fancy's bowers,  
Gleaming through glooms that teem with secret flowers,  
Less as inhabitants than stranger-guests,  
Whose wing ne'er darkens and whose foot ne'er rests.  
And some such lot, oh wise Old Man, was thine,  
So did the bright wings of thy spirit shine  
Through shades of error, and o'er truth's dim blooms,  
World-hid, to thee reveal'd by their perfumes,  
O'er which, fond-hovering on thy mystic way,  
Thy presence shed strange visitings of day.  
Alas, how true, "the world but loves its own!"  
Unworldly spirits, 'midst the worldly thrown,  
How poorly priz'd, how dimly understood,  
Though best and wisest of the wise and good,  
Though their whole lives but to one object tend—

By man-befriending to make God their Friend !  
 And such was thine. But, though the many knew  
 Nought of thy love for them—and the weak drew  
 Off from thy side—and some few nameless darts,  
 Dipp'd in the venom of unchristian hearts,  
 Struck on thy mail, sometimes a scratch-way found,  
 And caus'd a pang, even when they fail'd to wound,—  
 Yea, though this were, or might be, yet we now  
 May think, Old Man, how fortunate wert thou,  
 That love, deep love, was round thee to the end,  
 That thou, the friend of all, hadst many a friend,  
 Proud to learn patience at thy suffering side,  
 And by thy trials to be more than tried !  
 Happiest in this, that, where fond friendship shed  
 Its evening light on Roscoe's silver'd head,  
 There WHITE retir'd, forgot the painful past,  
 Found a sweet home in which to die at last,  
 Saw a son's place by one as dear supplied,  
 And under RATHBONE's roof more calmly died.

These are the men—some future sage will say,  
 Feeding on thoughts that long survive all clay—  
 These are the men that wake communions high,  
 With Beauty, Power, Truth, and Eternity ;  
 From whom, as from some never-sounded well,  
 (Dusk with sheer depth, yet clear as icicle  
 Harden'd upon the snowdrop) as we drink,  
 We learn not nakedly to feel or think,  
 But feelingly to think, thoughtfully feel,  
 Watching with patient passion the vast wheel,  
 Whose axle turns within the mind, whose bound  
 No eye—saint, sage, or seraph's—yet hath found ;  
 But from whose spokes, as each on each they rise,  
 Flash such revealings o'er men's destinies,  
 That they who keep these glorious vigils, shun,  
 As of less worth, the pale material sun.  
 Thus transmigrating into their high thought,  
 And to a subtler element upwrought,  
 Like ermines, gathering spotlessness from snow,  
 Our souls tread light and whiten as they go.

## POPULAR FICTION.

THE present age is overflowed with novels : not that multitudes read them, but multitudes write them. If a merchant is bankrupt, he writes a novel ; if a lawyer is briefless, he spins out a fictitious suit in his weary leisure, and twaddles his slow tale along, as if his *Ten Thousand a Year* should crawl through ten thousand pages ; if a captain in the navy or the army can no longer “seek the bubble reputation in the cannon’s mouth,” he seeks a safer glory through the press,—wields the pen instead of the sword, sheds ink for blood, spreads out battles and campaigns on the virgin sheet, and fights and conquers again and again. In the mean time thousands watch for the new tale, or the next fragment of it, with a sickly hunger, and morbid curiosity pants from mouth to mouth, marking the interval of the year by the progress of some ‘series,’ of which when the author has given one instalment, he trusts for the next to the future and good luck.

A few observations here upon fiction we do not, therefore, consider out of place or out of season.

Some persons, we believe, would banish fiction altogether, as useless and a vanity. We would not do this. We do not consider fiction in itself a vanity : and yet we cannot produce any defence of it, which would satisfy objectors ; we cannot satisfy the austerity of one class, or the narrow materiality of another. If some will not allow any thing to be good except it have the gravity of a sermon, and others see value in nothing that transcends the senses, we know of no arguments to justify fiction, and we know of none to justify sculpture, painting, poetry, and music. Some will regard these things as sin, and others as nonsense. A class of men there is,—a small one it is to be hoped,—who give no value or reality to any thing, if it cannot bring profit or indulgence, if it cannot feed an appetite or fill a purse. There are those doubtless, to whom a ledger is more impressive than *Paradise Lost* ; there are even those to whom a Cooking-book is more exciting than *Don Quixote* ; to the one Rothchild is a more solemn impersonation of human nature than Milton, and to the other Doctor Kitchenor a greater artist than Cervantes. Literature is nothing to such men ; it hath

not capital, it hath not bank stock ; it hath no skill in interest upon interest ; it hath no credit upon 'change.

It is not that men of this order limit the circle of utility ; but within the sphere to which they confine it, they poorly comprehend its purport. The man who can trace a principle to its higher relations, is he who also best understands its humble uses. The worldling who is skilful only to amass wealth, is commonly one to whom the noblest applications of that wealth are lost. We constantly observe persons who have accumulated princely fortunes, unable to extract from them an ordinary amount of happiness. Wealth can give fine apparel, but not grace to the wearer ; and luxurious feasts, but not dignity to the eaters ; banquets it can spread, where neither heart nor hospitality presides, where wine is abundant but wit and wisdom scarce, from which, fatigued with much eating and little thought, the guests retire to nightmare and the gout.

The utility of those arts which affect the imagination or excite the sense of beauty, does not consist in always contemplating a specified end. We cannot regard a tree as painters or as poets in the same instant in which we look on it with the eye of a carpenter. Its graceful shadow in the lake, its majestic form stately in the dignity of years claiming long kindred with earth and sky, its foliage of a thousand hues dancing in the sun, suggest no dream of loveliness, if we are gauging its trunk to ascertain whether it will best suit for shingles or churn-staves. The grandest objects, it is true, have most familiar uses, and even in these uses they do not lose their beauty ; neither do they cease to be useful, when we see them in a beauty which is not practical, but ideal. The sun is not mere light for labor, but is good also for the gladness and the glory which it gives to life. The moon-beams that sleep upon the hill are good in their very sweetness and silence ; and the stars in the wide wilderness of night had value when commerce or political economy was not, when yet the Chaldean shepherd gazed upon them from his fenceless plain. The virgin river in its stillness, or the lonely cataract in its foam, was not a void in nature ere a single cotton-mill had flung a broad shadow on the waters. As it is with objects, so it is with sentiments to which this relation of objects belongs. The good which waits on their culture is not one

definable and measurable, neither is it one of will and forethought. It comes without seeking, and it grows without consciousness. It is a spirit of life, and not a thing of calculation.

The utility, then, of fiction, like that of all the fine arts, is not one of objective and palpable profit, but of silent and unbidden influence. Fiction is useful when it exalts, enlarges, and purifies our imagination ; when it secures our appreciation for the just, the gentle, the holy, and the heroic ; when it quickens our sympathies without corrupting them, and stimulates our interest without intoxicating us. On the other hand, it is pernicious when it feeds our fancies with the noxious garbage of impure or morbid minds ; when it generates fantastic desires ; when it is untrue to nature, and only distorts where it attempts to describe ; when dishonoring conscience, it confuses moral distinctions, beclouds the beauty of virtue, and begirds vice with a deceiving lustre ; when it undermines sound principles, while it trains capricious sensibilities ; when instead of giving a charm to repose, it stirs up disgust for labor ; when instead of cheering actual life with the light of ideal beauty, it makes it an opium dream, and fills it with figures of drunken wildness, or darkens it with forms of gross or grotesque deformity. Such we think is much of the wretched nonsense which is now dignified by the name of fiction,—the shame of genius, and the disgrace of literature.

The love of fiction has its foundation in our nature, and a most delightful instinct it is, when well developed, and rightly cultivated. We may say of fiction generally what Scott said of the *Vicar of Wakefield*, that we read it in childhood, and we return to it in age ; and commonly too, our age returns to the works our childhood loved. There is a transition in the interval. Faith and wonder are our first emotions ; fact and passion then succeed ; but when fact is worn, and passion sobered, faith and wonder come again. The world of spirits is our first world ; marvels are our earliest facts ; the fabulist is our historian. What a world to youth is that, if youth is not spoiled or degraded ; if the day of life is not curtailed of its blessed morning by the toil of poverty, or the precocity of stimulated worldliness. What fulness of trust and truth in the soul ! What fulness in the universe, of loveliness and bliss ! What shall we have in the first years of existence



better than the fancy and the faith of childhood?—Who wishes to be a child again—but who is not glad at memories that childhood has left behind? Among those memories who does not often recall the marvels which gave a charmed life to his early imagination? Who does not often look back from the labors of manhood or the repose of age on those hallowed enchantments of the fancy, which though never to be regained are always to be remembered? In the opening of thought we have not one world, but many worlds. These worlds, too, have their inhabitants,—their chronicles, their mighty princes, their revolutions, their high deeds, and their heroic souls. The *Arabian Nights* is then our Vade Mecum; “Sinbad” a greater navigator than Captain Cook, and “Aladdin with the wonderful lamp” a more exalted character than Sir Humphrey Davy with the safety lamp. Endless the delight and drollery which these glowing pages give us, while yet we read them in the light of an unclouded and believing fancy. Then, too, are the Fairy tales, a mythology of life and beauty, which secured our childhood’s belief—when yet children were not critics and philosophers, theologians or politicians—when yet the world of fact did not in the very morning of existence swallow up the world of fancy. Things are fast changing. In the breast even of youth worldly passion and pursuits are active in Lilliputian strife; and much of our exceedingly *wiseacre* education fosters this development. Urchins are political, and discuss the doctrines of Whiggery and Toryism; they are miniature speculators, and debate the merits of the banking system. Pure and ideal fancy is pushed out of life for coarse prose and coarser passion. The change, we conceive, is not for the better: not for happiness, not for virtue: not even for intellect. We remember when children had enthusiasm, and when they spent it on congenial objects; when they would steal out to silence and sunshine, to feast over the wonders of Fairy land,—in lonely and pleasant scenery, where Puck might have played his pranks, or Queen Mab have held her court, her revels and her routs. They read the story of Bunyan’s *Pilgrim* then with devouring pleasure; entered heartily into his trials; grieved with him as he left his home; walked with him over the weary wilderness of his travels; listened to his converse of quaint and simple melody; trembled for his dangers, and again became tranquil at

is escapes; rested with him at "the Interpreter's" house; be-  
uiled the night with him and his entertainers; and when at last he  
rrives at "the Beautiful City," they turned back from their gentle  
ompanion, rejoiced in spirit that his labors and his journey were  
losed in heavenly repose. To the true temper of youth *The*  
*Adventures of Robinson Crusoe*, also, are ever delightful; that tale  
f wildest romance, the boy's own story, so marvellous, yet so simple,  
o heartfelt, so passing strange in incident, yet so human in sympathy,  
o practical and so pure in sentiment. As youth is passing into  
manhood, Cervantes meets us on the line that divides romance  
rom reality; standing between two eras of life, the vapour-images  
f fancy receding, but not yet dissolved by the coming sun of experi-  
ence—turning towards our childhood partly in irony and partly in  
ove—half in doubt and half in earnest, we are grave and glad  
hrough the pages of *Don Quixote*. We laugh at the knight in his  
olemn folly, yet we are not without a glimmer of his fine human  
 wisdom; but Sancho is entirely our sport, in imagination we join the  
arriers, and toss him right merrily in a blanket.

Here the full and fresh enjoyment of the romance may be said  
o close, and the period of the novel to commence. We cease to  
wonder, and we begin to feel. Our active nature becomes more  
ompllicated; and we lay hold upon the real world by numberless  
impulsions. Life deepens its energies in force of action and  
intensity of emotion. The novel therefore embodies in vivid inci-  
lents and pictures the yearnings and desires of this epoch. Love,  
of consequence, is the spirit and the life of the novel; all else  
becomes subordinate and subservient. Although in ordinary de-  
scription this has a sad monotony—a monotony which it requires the  
very highest genius to break, it lives and must ever live in everlast-  
ing sympathy. The common-places of such passions to those who  
have lost interest in them are, no doubt, intolerable; but to those  
who are yet ready to thrill at every touch, they are links of fire.  
An iron rod can conduct lightning from the skies; but the lightnings  
which fall dead upon an iceberg kindle the forest to a flame. A  
story of incidents dull to the trodden heart, is often a medium of  
most burning fancies to the unsophisticated nature. But such a  
tale is not the cause, it is the occasion; and the emotions which  
attend the perusal it does not inspire, but excite. The truth is,

that in no other department of literature is there so beaten a uniformity, as in that of novels,—so much inveterate and insufferable trash. There is nothing which at all requires the capacity of invention, that has so little diversity, so hopeless a cant, so stolid a spirit of imitation, as the ordinary novel. A legal argument may be heavy, a prosy sermon may be dull, but no plea can be heavier, and no sermon duller, than the plot and machinery of a novel after the common fashion.

Some novels in the last century had extraordinary power, but those most remarkable for power were as little distinguished for purity. Fielding brought the novel to the perfection of the epic; but his art is certainly more to be commended than his morals. Yet Fielding was honest; he intended no injury to virtue, or rather he did not think about virtue one way or the other. He describes life and manners as they were, and in his day life was reckless and manners were coarse. He took things as they were, and he did not profess to make them better; they were low, and he does not elevate them. The more thoroughly he keeps to objects as he saw them, the more admirably he writes, and fails only when he quits this circle of reality. Allworthy is a burlesque upon beneficence; Blifil is a fiend, and Black George is a brute; but 'Squire Western is true to his time and class, Tom Jones is a person of kindly temper, though of profligate habits, and Sophia is a hoidenish country girl of romantic notions and neglected education. These in their pictures by the novelist are no more than what they would seem in the world, and we may judge them in the book as we would in society. True, they may be no very desirable acquaintances in either, but if we throw ourselves into their company, though it is quite possible they may corrupt us, they cannot deceive us. The author does not want them to pass for better than they are; he dazzles us with no false lights; he shrouds their characters in no mystic phraseology; he pronounces no judgment in their favour; he interferes with none of our moral distinctions; if we think his personages are far from righteousness, he says nothing to the contrary. In this age of sentimentalism it is otherwise. Pickpockets now court our commiseration, and house-breakers move our tears; they enter a sleeping chamber so delicately, we regret that such elegance is lost to polite society, and

they murder a friend with so many pangs, that we think under better training they would have been high in the scale of philanthropy. Tom Jones in these days would have been another sort of person from what Fielding made him. Instead of being a *harum-scarum* as he was, he would have been a man of fashion, or a man of study, or an incarnation of them both, refined, melancholy, meditative; he would think much on the problems of life, on the existence of evil; like a second Hamlet, he would muse profoundly on the mysteries of destiny, and rave most eloquently on the paradoxes of the world, and the ironies of life; gloom would often gather over his soul labouring amidst mighty speculations, and a noble discontent agitate his spirit, as it struggled against the barriers that hedged its infinitude; though vicious and a profligate, his vices would be embellished by sentiment, and his profligacy would be dignified by philosophy. If Fielding is coarse, he is at least candid: and his coarseness moreover is redeemed by the art of a master, the learning of a scholar, and a stout, Saxon style; by most truthful pictures of English manners and English life; by natural and vivid incidents; and by characters of rare and powerful creation.

Richardson was a good man and a great genius. His novels, though tedious, are full of ability. He proposed to advance the cause of virtue; yet his stories are more dangerous by their sentiment, than those of Fielding are by their simplicity.—Mackenzie is a poor dilution of this school; his *Man of the World* is a fool, and his *Man of Feeling* a respectable vegetable, a walking sensitive plant.—Then we have Goldsmith, worth Mackenzies ten thousand times told. Who shall ever forget his *Vicar*,—his vicar dear to every heart, beloved in every tongue, gentle in prosperity, sublime in adversity? Who does not revere his ‘monogamy,’ and admire the zeal of his defence, the nearest approach to anger that ever ruffled his meek and Christian spirit? Mrs. Primrose is immortal, with her gooseberry wine; and so is Moses, with his bag of green-cased spectacles.—What a contrast to this delightful tale we have in the works of Smollet. With the vigor of Fielding and the wit of Swift, they are yet so defiled with indecency, so utterly void of any high principle, that disgust is fast hurrying them to oblivion. This is the just penalty which humanity inflicts on genius that

despises all its nobler laws. Ribald humor may make the groundlings of the hour laugh, but with the hour the buffoonery expires; it is only good and generous qualities that exist forever.

Scott came, and the shadows of the old school vanished from his light. What a name is Scott in the nineteenth century! He was called the wizard, but not well; he was not a wizard who invoked phantoms, that come noiseless in the night and vanish when the sun arises: he was a creator who gave our fancy worlds that will not dissolve, and our feelings objects that will not die. How bright too are those worlds, and how populous; what solemn and jocund sounds within them; what noble and what merry denizens; what mixings of laughing and lamentation; what movement of characters and incidents; what throbbings of action and of passion. If we try to call up any of his works, how full and living the brain becomes:—*Waverly*, with its border feuds and Highland clans, and Flora McIvor rising through the storm in her majesty: *Ivanhoe*, with its pomp of chivalry, Cedric in his Saxon independence, and Rebecca, sublime in religion and loveliness: *Old Mortality*, with its Covenanters and Cavaliers in the stern strife of principles and passions—loyalty to conscience against loyalty to kings—Balfour and Bothwell—McBriar and Claverhouse: *The Antiquary*; Monkbarns there with his loving pedantry and his “womankind,” and Edie Ochiltree, the glory and the joy of beggary: *The Bride of Lammer Muir*, with the shadows of fate darkening over the brave and the beautiful; the proud and lonely Ravenswood, the meek and gentle Lucy Ashton, the dreariness not relieved but deepened by the sorrowful inventiveness of Caleb Baldestone. Throughout the whole of these marvellous creations the interest is healthy and human, the laugh is hearty, and the tear is pure; and virtue goes hand in hand with admiration,—in every condition genuine, in the lowly heroism of Jeanie Deans, as in the high and queenly purity of Die Vernon.

Scott is gone: but these worlds of his endure. Scott is gone, but we have Bulwer. The natural and the artificial could never stand in stronger contrast. The one teemed with humanity as God made it, the other is learned in the corrupt fashions of it which society has deformed. Bulwer is a man of genius, if it require genius always to substitute the affected for the true, and make the

affected popular ; if it require genius, not only to deal in affectation, but in the most utter perversion of moral humanity, yet persuade numbers to think it greatness or beauty ; if to effect all this require genius, Bulwer has genius of no ordinary power. One of his heroes makes a philosophical theory for murder, and carries his theory into execution ; but he is notwithstanding exceedingly generous, and exceedingly humane. Passing over *Paul Clifford* and *Pelham*, both very distinguished in their way, we come to two of Bulwer's later heroes. *Ernest Maltravers* is a character which we wonder any can contemplate without insufferable disgust, or any man could have created while a spark of reverence remained for virtue in his soul. Ernest closes his youth, and commences his manhood with badness and baseness of heart ; he robs an ignorant creature of innocence whom he never intends to marry, whom he wilfully marks for infamy. Profligate and pedant, he runs his course of absurd impossibilities, spinning out bombastic disquisitions, writhing with galvanic emotion, twaddling a puerile sensibility ; until the circle of contortions is completed in meeting the victim of his first selfishness, from whom he hears an episode of arrant nonsense ; and the outrage upon common sense is finished by a marriage, which at last is one more of accident than affection. Phillip Moreton, the hopeful hero of *Night and Morning*, is the son of a man who broke his neck, when he was on the point of avowing a private marriage which he had concealed for years. To find out this marriage is the object of Phillip's life, and his success is the catastrophe of the story. In the pursuit he gets his probation for manhood amongst thieves and grooms, yet comes at last to be a great heir and a finished gentleman. Bulwer's heroines are the proper counterparts of his heroes. Those of the two latter stories are rather odd specimens of womanhood ; Alice has no idea of guilt when Ernest first meets her, and Mrs. Moreton endures for long years the appearance of vice, when she knows that her selfish husband keeps the evidence of her virtue in concealment. The influence of Bulwer's characters would be most pernicious, if they had somewhat more the semblance of real men or women to stamp them with interest : but they are so much the mere phantasmagoria of a heated brain, and have so little of heart in them, bad or good, that they pass away with the fumes

they excite. Still Bulwer is largely culpable before his species; culpable for the abuse of very noble faculties, in a way for which these faculties themselves are no compensation. Evil is done, and good omitted, for which there is not satisfaction, but sorrow, in his piercing intellect, his brilliant fancy, his social sagacity, his splendour of painting, and his most masterly rhetoric.

Harrison Ainsworth, with a capacity equal to the higher regions of romance, has chosen to delve into dens of thieves for heroes, and to seek the gallows and the gibbet for the scenery of his catastrophes. He has chosen in one instance to degrade genius, defile literature, and insult morals, by writing the basest book—*Jack Sheppard*—which in recent times has desecrated the name of fiction. This is saying much when *The Poacher* is its cotemporary.—Maryatt, never refined, has in *The Poacher* outdone even himself in grossness; never remarkable for wisdom, he has here perpetrated the most grotesque fabrication of absurdity that has yet claimed his paternity.—*Ten Thousand a Year* is another of these productions, which does no honor to our literature. It is not without ability, but its spirit is most unworthy—a spirit of scorn against the middle classes of England, and of slavish adulation to the higher. Fate, however, has played the author false, in placing his birth in the class that he ridicules. He is, we understand, the son of a Mr. Warren, late a Methodist preacher but now a minister of the Established Church. He is the author of a series of sketches called *Selections from the Diary of a Late Physician*, distinguished by a sort of coarse and convulsive power. This writer wants the high genius which can create, or the noble art which can beautify, but when he surrounds his morbid fancy with the horrors of human nature, he has a galvanic energy which gives them the mockery of reality. His tedious volumes, worthless for morals, are equally worthless for literature.

In this prostitution of talent and degradation of letters, it is pleasant to look to one man who is true to his kind, to his mission, and to himself. Mr. Dickens has taken humble life for the sphere of his vocation. He describes poverty, but it is the poverty of men, and not of Calibans. He harrows the very soul with the realities of crime and misery; but because they are *realities*, and

that he makes us feel them to be such, the horror that startles, improves us. And then withal there are so many lights of beauty, so many fine touches of tenderness, so many gleams of sweetness falling on the lowly, so much of all that is good and lovely in the rudest places to which he conducts us, that we bless the Father of men who surrounds the worst estates with cheering compensations. Dickens always strengthens our virtue, confirms our religion, and enlarges our charities. We easily perceive that he has faults, but we forgive them all, for his genial cheerfulness, his benignant humor, his loving drollery, and his unfailing sympathies. We pay the tribute of admiration to his genius, but his humanity attracts our affection without effort and without bidding.

In closing this paper, the impression is sad rather than otherwise ; —sad, that a state of society should exist in England to furnish such degraded pictures of men and manners as now teem from the press ; sad, that men of letters should stoop to be such mental scavengers as to gather up this fermented filth ; sad, that there should be a public to relish and to devour it. The sign is bad for morals as for taste ; the desire is evil, and the ministry to it renders it progressively worse ; the product of corruption reacts back on it, and makes the canker from which it comes more festered. But our regret is not merely for England, but for this country also, to which this vile stuff is constantly imported. It fills our newspapers ; it circulates through our land ; it is read by those who read nothing else ; it empoisons the moral taste of our youth, and enfeebles their intellect. It is unsuited to our institutions, and it is not for our happiness. Every man here owes a solemn duty to society, for society gives him a solemn trust. To hold that trust as he ought, he needs a strong and simple character, the very last excellence which these noxious productions have a tendency to foster. If we cannot have an original literature, a literature manly and republican, independent in its spirit and independent in its growth—if we must import from older countries, let us bring something which is worth the carriage. Let us leave rank and ragged weeds to rot where they have sprung ; it is not worth crossing the Atlantic to transport them here to putrify.

H. G.



## DEATH-BED REPENTANCE.

A SERMON, BY REV. GEORGE WHITNEY.

LUKE xv. 10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

There are two entirely opposite, and as it seems to me equally erroneous, opinions prevalent in relation to the efficacy of what is denominated a death-bed repentance ; that is to say, a repentance at the close of life after having been miserably unfaithful to some one or many, it may be all, of its duties. By one of these it is regarded, in every instance, as fallacious and ineffectual, as extorted by the pains of sickness, the terrors of death, or the horrors of a coming retribution,—a matter of feeling or animal excitement, dwelling wholly upon the surface and sending no spiritual or sanctifying power to the soul ; and therefore of no avail towards the attainment of everlasting felicity. We are told by those who pronounce this sweeping judgment, that repentance so exhibited in all the solemnities of a dying hour, when the soul is just winging its flight to the unknown regions of eternity, must be wanting, as incontestably it must in the sight of men, in the surest evidence of its sincerity and worth—a life corresponding to its resolutions and promises. Are not the rewards of the Gospel, say they, for such only as are faithful unto death ? Are the gates of everlasting joy to be thrown open to the disciples of worldliness and mammon, forbidden indulgences and defiling sin ? Is an hour of wishes, fair words and thoughts, to be given and accepted in exchange for a life of thoughtlessness and folly ? Are we to go upward to God, and find him ready to receive and bless us, only when strength and the world have left us helpless and alone ? Is this the doctrine to be held up to men to make them devout and holy, followers of Christ, and worthy of heaven ?

This view is objectionable, because it is wild and declamatory, full of denunciation, and little in accordance with the plenteous mercy and lovingkindness of the Lord.

The other extreme to which this doctrine has been followed, has

given to the penitence of the last hour far more efficacy than to a holy life, and thrown around it much more glowing attractions. It has made the bare confession of guilt and the desire of heaven the sure passport to glory and happiness. It has represented the dying moments of the sinner as full of rapture, and strewed the passage of the soul from sin and shame to joy and everlasting honor with more than the decorations of a triumphal march. Scarcely the least, if any, notice has usually been taken of the violent circumstances by which the penitent is assailed, nor anything like a reasonable allowance made for their powerful influence. Almost the words alone, 'I believe and repent, may God have mercy on my soul,' have been set down as the measure of perfect holiness, and a sure title to forgiveness, acceptance and favour. So has it been with many an abandoned one, over whom the mistaken priest has reverently said his mass and broken the emblems of our Saviour's love. So has it been with many a murderer, by whose side the minister on the floor of the scaffold has lifted up holy hands, and proclaimed peace and pardon to his departing soul. Among the disciples of this delusion, under the false impression that the manner of death is in all cases the supreme concern, the earnest and anxious inquiry is oftentimes made, whether the person in question met his last hour calmly and tranquilly, at peace with himself and at peace with his Maker, perfectly resigned to the appointment of Heaven ; thus overlooking the character of the life and making the serenity of dying everything. As if the most worthy were not sometimes fearful, and the most hardened known to be sometimes full of smiles and exultation.

This view of the subject is likewise equally as objectionable, if not more so than the former ; for it seems to be blind or indifferent to the value of holiness and a well spent life. It makes acceptance and blessedness too much a matter of exchange for regrets and sighs and a few moments' feeling. It does not ascribe sufficient importance to the enduring nature of sin, and to the dependance of happiness upon the character.

It will be perceived, I trust, that these different modes of regarding the doctrine before us are essentially at variance with each other. In the one case it is totally rejected, in the other it is stamped with unspeakable value. Finding little sympathy with

either of these as they have been stated, my present purpose is to ascertain, how far he who has misimproved the life God has given him may by repentance at last find acceptance with his Judge?

My first remark then is, that repentance, in any case and at all periods, in order to be acceptable must be sincere. It must be the heart's offering. No confession of words can reach it, unless those words are the expression of the deep feelings of the soul. I do not say, they must be the language of sorrow; for that does not and cannot convey to us a full conception of the mental suffering which in an hour like this must be heaving the sinner's breast, like the smothered fires of the volcanic mountain. It must be the language of extreme distress, of self-upbraiding and the tortures of conscience. That repentance which is unto life must be all this. From the nature of man it is impossible that he should turn back to the paths of pleasantness and peace from the dismal road of sin, without feeling what base ingratitude it was, what a sacrifice of happiness, what a forgetfulness of himself and of his Father's love, ever to have wandered there. And our own experience teaches us that beyond all bodily torment is the reflection, to which we at last awake from a foolish or guilty course, that we have wilfully sold our own happiness, bartered it away for a pitiful indulgence, and with it offended against the tenderness and bounty of a generous Benefactor. To the penitent himself it is not too much to say, that his sincerity will be proved by his suffering. For us, in any given instance, to be sure of another's true repentance, we must witness the abandonment of his evil course—we must see that the remembrance of what he once was is goading him on like a sting—that he is ceasing to do evil and learning and loving to do well. But there is a higher power and a keener glance than ours, which can determine without the actions of the life whether the heart is only deceiving itself, or whether it be that true repentance which giveth joy in the presence of the angels of God.

Now I propose this simple question,—may not repentance be just as sincere, and therefore just as likely to be accepted, in the last hour of life as at any other? I do not say that it always is so, for a strong reason to fear that in many cases it is a heartless—a superficial and hasty thing, and an impious trifling in solemn of all earthly scenes, on the most solemn of all

earthly subjects. But while all this is conceded, it cannot be denied, I think, that it may be, and oftentimes is, all that God's mercy requires to welcome back again the wandering child to the arms of his favour.

It may be objected, that it is a state produced by the pains of disease or the fear of dying. Be it so; nevertheless the repentance is accomplished. And shall we quarrel with the means that have been effectual in saving a soul from death,—that second death where the affections and principles and happiness are exposed to perish? Disease and death may be—undeniably they are—among the instruments God sees fit to employ to bring his more obdurate children to a knowledge of themselves and to the peaceful paths of everlasting truth. The last hour and approaching dissolution may but operate upon men like the other events of his Providence. There is in them nothing miraculous. They join with the warnings and promises that are forever uttering their voices, whether we heed them or not, to awaken the slumbering conscience, and to call us out of darkness into the bright realms of day. No one would think of doubting the efficacy of the repentance, if it were sincere, which was brought about—as it oftentimes is—by the sudden death of a beloved friend, or by a narrow and marvellous escape from imminent destruction. If not, then why should we hesitate any more in the belief that it may prove the same in the most moments of human existence? To the praise of good resolutions, cases have occurred of those brought back penitent from the gates of the grave who by their lives have testified to the power of such a repentance.

In support of this opinion it must be admitted that any repentance, however late, must be more acceptable to a Being of infinite purity than a lasting obstinacy in sin. He who looks down, not with anger, but as a father pities his children, upon our ingratitude and selfish indulgences,—who would gladly stretch forth his arm to snatch us from the paths of folly, did he not confer upon us greater happiness in drawing us towards himself, as by the strong motives with which he wins us, so also by our own signal struggles,—cannot but rejoice, if we have been so forgetful of ourselves as to throw away and its joys away, that we have been wise enough to see and acknowledge the error and turn to him at last. His benevolence

must be enkindled to find his purposes accomplished in the increasing happiness of the creatures of his love. And since the sinner injures, not his Maker, but himself in every step by which he departs from him, in every moment he perverts to an unholy purpose, he whose mercy towards us knows no end will in no wise cast us out though we have but one step left to take towards him, and though the last moment be the only one that has been given to his service. Even this, poor as it is, is better than to die impenitent. Any real contrition of heart, we are led to believe, he will accept, if it be all the compensation it is in our power to make. This seems to me to be an indisputable inference from the character and attributes of God.

There is likewise another course, drawn from the language of our Saviour, which will bring us at last to the same result. We are told that Peter came to our Lord with the inquiry, how often the spirit of his religion would authorize the forgiveness of his offending brother. "Shall he sin against me, and I forgive him, until seven times?" Mark the answer he receives: "I say not unto thee, until seven times, but until seventy times seven;"—in other words there is to be no end or limit to your forgiveness. Accept him, whatever may be the multitude of his offences, whenever he returns to you in penitence. The application of this reply is direct to our subject. There is but a single step to it; for we have only to inquire,—are we or are we not to be more forgiving than our Maker? Is the creature to be more merciful and compassionate than the Creator who has formed him? The religion which Christ came to inculcate, was that which was to bring us nearer and nearer to the perfection of its Author. All which he taught was the teaching of his Father, who sent him; and if so, I see not, from this direction how the conclusion can be for an instant resisted, that his forgiveness is unbounded, and that at every hour, whether early or late, he bids us turn to him and live.

The more fully the inferences we make from the character of God are sustained by the Scriptures, the more satisfactory must they of course become, and I therefore add, in further confirmation of what I have already adduced, the touching instance of the dying malefactor at the hour of the crucifixion. He was brought to suffer at last an ignominious death in consequence of having trans-

gressed against the laws of his country. We are told that he was a thief; we are not acquainted with much of his previous life, except that he probably knew something of our Saviour and his preaching, inasmuch as he bore testimony to his innocence. Whatever may have been the influence of the fear of death or external circumstances on others, we are authorized to believe they were never more powerful than on him. His was virtually, though not in form, a death-bed repentance. And yet, because it was doubtless sincere, our Saviour pronounced him accepted. "Lord, remember me," says the dying penitent, "when thou comest into thy kingdom." "To-day," is the comforting reply he receives, "to-day shalt thou be with me in paradise." It cannot therefore be denied, that the Scriptures do furnish us with authority for the doctrine in question. They teach us that if we have deferred, all our lives long, the true knowledge of our duties and our happiness, we should defer them no longer; that if we have never before come to the knowledge of God and his truth, we had better come late than never; and that if we come in lowliness and humility, deep abasement and sincerity, with strong resolutions and contrite hearts, we shall then, as at all times, be accepted and forgiven.

In all that has been said I have not intimated—it ought not to be supposed that I would intimate—one word or thought to encourage the worldly to enter the paths of sin, or the abandoned to go on in them, under the idea that they shall at last forsake them, repent and be forgiven. Such an idea could only result from a misconception or narrow perversion of the doctrine, and a sadder misconception of virtue and the rewards it brings. Even if there were nothing else, who should not be deterred from an abuse of life and its privileges by the reflection, that perchance death might overtake him in a sudden and unexpected manner, or that disease with its host of acute pains might prostrate his reason before he could be spared time to repent? How often does death arrest men even on the way to the execution of a favorite project? How often does he follow on the track of insensibility and delirium? And when a long and wasting disease might be supposed to give time for reflection and penitence, how little is there after all favorable for such a work? Sickness, or the last and enfeebled hour of life, is no time to execute even worldly affairs with ease or to advantage; much

less is it any thing like a suitable season, under the best circumstances, to which to defer the everlasting interests of the soul.

But there is another and a stronger consideration than this. Though sincere repentance may find acceptance at last, let it be remembered that that portion of life which has been unimproved has been lost forever. There is no such thing as going back, and calling up the time that is past that it may be lived and acted over again. The Father of all mercies may receive the penitent to his favour and to the realms and fold of the blest, but he does not impart the joys of a well spent life, when life has been perverted, nor give to the conscience the satisfaction of having been void of offence, nor kindle within the bosom the spiritual pleasures of hard-earned virtue. The joys of heaven are the joys of character, not of place,—joys not given, but acquired. We deceive ourselves if we imagine, and we deceive others if we lead them to suppose, that happiness in the coming world, any more than in this which is passing away, can be conferred upon us like an earthly gift,—that the inheritance of the glorified spirit can be paid in as wealth is taken from the coffer and given for a legacy,—or that we can go unprepared and assume its splendors as the diadem is laid upon the head, and the regal purple upon the shoulders of kings. The Scriptures give not a shadow of encouragement to so vain a hope. They teach us that we are to make our own happiness in the virtuous exercise of the nature and capacities God has given us, that when we leave this world, we shall enter the next, bearing with us whatsoever burdens of knowledge and wisdom and piety we may have been wise enough to acquire. The dying penitent, or the penitent at any hour, is welcome and accepted, because he has renounced sin and its miserable bondage, and has come with the spirit of a disciple of virtue. Its labors he has yet to enter upon, its joys he has yet to sow and gather in. He goes into the society of the blessed, having thrown away his earthly probation, as the slothful student has wasted the hours of his school-time. He is without the pleasures of virtue, as the indolent scholar is without the pleasures of learning. His coming gives joy to the angels of God's presence, not because he is there so late, but because he is there at all. He is still doomed—is he not?—forever to feel the loss of the time he has mis-spent; and the foremost of that heavenly band he shall

never reach, as he goes on from one attainment to another and from the glories that are to the glories that are to come.

I must add likewise, that though we are forgiven of God, we are not so easily forgiven of ourselves. The past,—the perverted, neglected past! Who does not know how indelibly its stained lines are traced upon the memory? Who does not know, from the very laws of the human soul, how the polluted scenes of former guilt will come back with a sickening remembrance? Who has not felt the stings which the regret of folly inflicts? Who has not experienced that all the assurances friendship can give us of the forgiveness of an offence are powerless to wipe away the remembrance of the offence itself, are as ineffectual as bubbles of air to impart peace and satisfaction within? This is a part of our nature. This is the tribute we must pay to indulgence, disobedience and folly. It is the grinding extortion they demand of us, and sooner or later obtain. It is what I see not how we can escape, even after we are forgiven of God. And this consideration, it would seem, of itself alone if seriously pondered must be an all-sufficient antidote against delay, must operate like a death-omen to keep us back from presumptuous sins.

It has been remarked of the dying thief on the cross, that the Scriptures furnish us with one instance of accepted repentance in the hour of death, that we may not despair; and but one, that we may not presume. With this remark I leave the subject I have been considering. Brethren, let us carry this view with us into every scene of life. Let us not make God's mercy and forgiveness a ground of presumption for the neglect of duty, nor permit ourselves for an instant to trifle with our dearest interests. Forgiveness at best cannot restore what we have wilfully thrown away, nor blot out the remembrance of what is past and gone. Nevertheless, it is never too late to be wise. Even the sorrowful past may be made the spring and incentive to an ever-widening, ever-blissful good. So therefore if we have gone astray, in humility and penitence let us make as speedy a return as we can from the benighted way, and the smiles of our Father will greet us home again and rejoicing will be heard among the angels that are gathered in his presence.



## NOTICES OF RECENT PUBLICATIONS.

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**BIBLICAL RESEARCHES IN PALESTINE, *Mount Sinai, and Arabia* *Petræa*. *A Journal of Travels in the year 1838 by E. Robinson and E. Smith, undertaken in reference to Biblical Geography. Drawn up from the Original Diaries, with Historical Illustrations, by Edward Robinson D. D. With new Maps and Plans in five Sheets.* 3 vols. 8vo. pp. 571: 679: 721. Boston: Crocker & Brewster. 1841.**

IN naming these volumes our first purpose is to advise our readers not to allow their bulk and learned appearance to deter them from undertaking their perusal. The hard names, the geographical and meteorological observations, and the Arabic indexes might lead many persons to regard them as designed exclusively for scholars, but we can safely say that they contain nothing which will not be alike intelligible and interesting to all who value the Bible. Professor Robinson, already well known for his biblical attainments, had long cherished the purpose of visiting Palestine to qualify himself for preparing a work on the Geography of the Sacred Land, but the results of his researches have far exceeded his expectations. Notwithstanding the multiplicity of the works already existing upon this subject, in the shape of travels, rambles, maps and pictorial illustrations, the labours of his predecessors have done little to lighten his task. The Literature which relates to the Holy Land begins at the middle of the fourth century in monkish legends and the lives of ascetics and saints. From that period it is of but little value down to the time of the Crusades, and even then only faint gleams of light are cast upon the history of the region. Beginning again with the year 1400, an unbroken succession of travellers have published the results of their journeyings in Palestine. Scarcely one of their works is wholly without value or interest, but most of them are very imperfect and some cannot be relied upon as in any good degree accurate. Maundrell, Shaw, Clarke and Burckhardt have been the most pains taking in

the application of extensive learning to their subject, and consequently their works have been the most valuable. But another class of travellers, not so thorough or exact, such as Chateaubriand, Lamartine, Laborde, and our own countryman, Stephens, having adopted a more popular style, are better known to the reading community at large. Dr. Robinson implies that nearly all of his predecessors have been led into inaccuracies from having followed too implicitly the information of their ignorant Arab guides, and from being deceived by similarity between the name of a place in ancient times the locality of which is unknown, and the name now given to a place which they have met on their travels. In this way our numerous maps of Palestine are as closely covered with consecrated names as if the region were as well known as one of our own States. A map thus constructed may do very well in teaching the children of a Sunday school, but it will be of little service to a traveller in Palestine.

Dr. Robinson had all the preparation for his undertaking which deep scholarship, sound judgment, and a superiority to superstitious credulity can afford. There is less enthusiasm in his volumes than one might reasonably have expected to find there; but they contain the evidences of enlightened piety and of a truly Christian character. In passing over the regions upon which the Saviour of the world had trod, he seems never to have forgotten his Christian obligations. He and his party, amidst all the inconveniences of their mode of travel, maintained their seasons of daily devotion, hallowed the Christian Sabbath, and required of their Arab guides an observance of the laws of honesty. Dr. Robinson had for a companion the Rev. Eli Smith, American Missionary at "Beirut," who is thoroughly acquainted with the Arabic language, and by frequent excursions and tours in the East is familiar with the natives, with the mode of travel, and the objects to be kept in view. Thus the deficiencies of one being supplied by the attainments of the other, the fellowship was highly profitable.

We cannot undertake in our narrow limits to present any particulars of incident, description or discovery contained in these volumes. Dr. Robinson's main objects were to identify ancient sites and landmarks, to illustrate the Scriptures by the scenery, soil, products, people and customs of Palestine, and to aid future

travellers in their investigations. After crossing the ocean and visiting England, Germany and Austria, he examined some interesting localities in Greece and passed on to Alexandria. He followed the footsteps of innumerable tourists to the pyramids, tombs and other relics of ancient Egypt, and commenced his researches on the route from Cairo to Suez. After a thorough consideration of the whole bearings of the question concerning the route of the Israelites from Egypt to the desert, he adopts the opinion of Niebuhr, Le Clerc, and Rosenmüller, that the chosen people crossed the Red Sea very near to the modern Suez. He supposes them to have occupied the part of Egypt which is nearest to Palestine, thus making it easy for them to have traversed the intervening distance within the three days—the longest period which the narrative will admit. The miracle wrought in their behalf is represented in the Exodus as mediate, i. e. as a supernatural application of natural means. The waters of the Gulf near Suez are contracted and shallow, while above and below they expand and deepen. A strong wind from an easterly direction might lay bare the bed of the waters in this contracted and shallow part, while on each side they lay heaped like walls.

From Suez the travellers proceeded to the peninsula of Mount Sinai, between the two arms of the Sea, and made a long visit to the convent there. Their researches in this hallowed region were diligent and thorough, and the results crowned their highest hopes. Dr. R. decides upon the summit now called Horeb as the scene of the giving of the law. He found at its base an extensive and level interval walled in by solemn cliffs of granite, which would afford a resting place for the assembled multitudes of Israel. The very spot with its surrounding objects, retired, desolate and awful, seems to have been created with express design to the august spectacle which it once witnessed.

From the peninsula Dr. R. and his companion proceeded to the fortress of Akabah, at the head of the eastern arm of the Red Sea, and thence made their way to Jerusalem. The most labored and extended researches detailed in the volumes are those which relate to the history, topography and antiquities of the Holy City. We feel the utmost confidence in the results of the Author's difficult undertaking. He dismisses without any apparent regret the monkish

legends which pretend to identify every spot connected with both revelations, and seems to have forgotten them as soon as he heard them, that his whole interest might be devoted to something more substantial and worthy than a pious fraud. He presents us with a thorough and complete detail of measurements and ruins, and gives an interesting account of the modern city with its inhabitants. From Jerusalem as a central point Dr. R. made a series of excursions to all the interesting localities in the neighbourhood, identifying some places long since forgotten, substantiating some conjectures as to others, and presenting the merits of both sides of disputed questions.

The great charm of the volumes is the absence of all attempts at effect and the evidence of a sincere intention to state only the truth as distinct from invention and supposition. It is pleasant and encouraging to observe how calmly the faith of the Author stood the test of so thorough an examination of the regions which were sacredly associated with all his pious sentiments.

The volumes are full of details which throw light upon the Scriptures, and illustrate those customs of the people which in the East are unchanged by the revolutions of thousands of years. The maps may be depended upon for accuracy. Let not any one be deterred from undertaking the perusal of the work by the sight of its Arabic indexes, as these are intended only for scholars and future travellers. The principal contents of the work are free from all labored and scholastic learning, and are frequently made exceedingly interesting by the personal narratives and adventure which the Author has interwoven with more sober matter.

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**THE ANTIQUITIES OF THE CHRISTIAN CHURCH.** *Translated and Compiled from the Works of Augusti, with numerous Additions from Reinwold, Siegel and others. By Rev. Lyman Coleman.* Andover: 1841. 8vo. pp. 557.

WE know not when we have been more disappointed in a work from which we had hoped to get valuable information. Whoever expects to obtain from this volume any clear conception of the con-

dition, character, views, institutions and rites of the ancient Christians, looks for what he will not find. It contains no well digested, methodical account of anything. It professes to be a translation and compilation from Augusti, Reinwold, Siegel, and others not named. Augusti has furnished the larger portion of the materials, but some corrections and additions have been made, as the Compiler informs us in his preface, notice of them sometimes being given, in other instances not, but "additional and qualifying words and sentences have been silently entered without any formal acknowledgment."

One of the circumstances which forcibly arrests the attention on reading the work, is the almost total disregard of Chronology observable in it. Every thing is huddled together in most strange confusion. Customs and institutions are spoken of without reference to the century even in which they originated or prevailed. This we need not say is a capital defect. Take any topic introduced in the book,—“Official Duties of the Bishop,” for example. The powers and duties of the Bishop, we know, have varied greatly in different ages of the Church; but if the reader wishes to ascertain how they were understood, explained, and exercised in any particular century, or period of the Church, he must have recourse to some other authority than the work before us. The *is* and the *was* are perpetually confounded by the Compiler. The same is true of nearly every topic treated in the volume. What must we think of such assertions as this—“The *primitive* Christians manifested a profound veneration for the house of God, and zealously guarded it not only against the intrusion of the profane, but against secular and sacrilegious uses;”—when, as every body knows, the primitive Christians had no Churches, but worshipped in private dwellings, caves, and whatever secure places they could find.

The verses given as a “Hymn from Ambrose” in Bishop Mant’s Version, the Compiler should have known, is attributed to that Father without authority. He should have known better, too, than to translate the “*carmen Christo quasi Deo dicere*” of Pliny, as the offering of a hymn, or prayer, to “Christ as God.” No Roman would have used the phrase in such a sense. It should be “as to a God,” or “some God,” as Melmoth has it.

The Compiler, however, uses no opportunity of reminding us of

the "Divine worship paid to Christ"—of the "Unity and Trinity of the Godhead implied in the devotions of the ancient Church"—of the doctrine of the Trinity as that on which "*the Church itself is based*;" and we know not whether we ought to be more provoked by his dogmatism, or amused at his absurdity. His comment on the phrase of Pliny is,—“It appears from this passage that these Christians were not only acquainted with the doctrine of the Divinity of Christ, but manifested great boldness in asserting it!” Again, we meet the astounding assertion, that “all the prayers and songs of the Church were directed to the *triune God*, or distinctly implied the doctrine of the Trinity!” A more audacious misstatement of historical fact we have seldom known. Again, “It [the Christian Religion] teaches not merely that prayer should be offered in the name of Jesus, but directly to him!” “Even the names [name ?] of God, Dominus,” [Lord] he tells us, “according to the Athanasian Creed expresses the idea of a triune God. The same sentiment is implied in the baptismal formulary; in the three elements of the Eucharist—the bread, the wine, and the water; and in the *three* great festivals of the ancient Church.” Proofs indeed! Worse things than these we might quote. But enough *ad nauseam*.

We regret that Dr. Sears, of the Newton Theological Institution, should have been induced to furnish an Introduction to a work, which we are sure he has too much good sense and scholarship to approve. We doubt however, from the language he employs, if he had read the Compilation; and indeed he speaks of it with great reserve and caution, and says that in some points he differs from both Author and Translator.

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THE CHURCH. *A Discourse delivered in the First Congregational Unitarian Church of Philadelphia, Sunday, May 30th, 1841. By William E. Channing.* Printed by the request of the Society. Philadelphia: 1841. pp. 58, 8vo.

It may be rightly questioned, whether it is not owing to a denial of the importance of moral perfection as the supreme good, and to the substitution, in place of it in our regard, of some form, institu-

dition, character, views, institutions and rites of the ancient Christians, looks for what he will not find. It contains no well digested, methodical account of anything. It professes to be a translation and compilation from Augusti, Reinwold, Siegel, and others not named. Augusti has furnished the larger portion of the materials, but some corrections and additions have been made, as the Compiler informs us in his preface, notice of them sometimes being given, in other instances not, but "additional and qualifying words and sentences have been silently entered without any formal acknowledgment."

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The Author next proceeds to consider the arguments adduced for the support of the claims of exclusive churches. The unlettered Christian however, he adds in a passage of great beauty, has an answer without study to all the volumes written to defend an exclusive church. Religion is to him an inward life, he has had experience of the love of God in his soul ; in this experience is his answer. Arguments, again, in defence of the exclusive church are continually losing their force, by the constant diffusion of the light of knowledge, by which men are learning to substitute realities in the place of forms. The spirit of Christianity is stronger than all forms.

Dr. Channing does not think lightly of the church. As a union of believers, it is sacred and blessed ; still the great aids of piety are secret, not public, and the church is important to the individual only as it leads his heart to God. Thus all churches may be good ; that is the best for me which is most efficacious for me ; to another another is best according to its influence upon him. But goodness is the only distinction in the sight of God, and the pursuit and practice of it constitute a ground on which all Christians may unite.

The Discourse is an eloquent, forcible, clear defence of realities against forms. It will be read by numbers of various sects, and by many who belong to no sect, with interest and with improvement. We have not attempted to do justice to its beauty, by this detail of its points of argument.

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*ADDRESS delivered at the Consecration of the Springfield Cemetery, September 5, 1841. By William B. O. Peabody. Springfield : 8vo. pp. 16.*

THE beauty of this Address is its simplicity. It is less labored than those we have read or heard on similar occasions, and seems a perfectly natural and spontaneous expression of the feelings which such a theme and place awaken in all. We love the occasion, and rejoice in its now frequent recurrence. It is good for the community. It is good for our departing friends and for the surviving. Our nature prompts it, and our religion beautifully hallows it. From both, and for all, Mr. Peabody has drawn, and given the charm of his own style to the language of the heart.



## INTELLIGENCE.

**DEDICATION AT LITTLETON, MASS.**—The meetinghouse lately erected by the First Parish in Littleton, was dedicated on Wednesday, September 8, 1841. The Introductory Prayer was offered by Rev. Mr. Bates of Ashby; portions of Scripture were read by Rev. Mr. Kingsley of Stow; the Dedictory Prayer was made by Rev. Mr. Miles of Lowell; the Sermon was delivered by Rev. Mr. White, the Pastor of the Society; the Concluding Prayer was offered by Rev. Mr. Wood of Tyngsboro'.

Mr. White, after some introductory remarks on the propriety of such an occasion, and the spirit which belonged to it, announced his text,—Matthew, xxi. 13,—“My house shall be called a house of prayer,”—words that were originally applied to the temple at Jerusalem, but that show the true character and proper service of any house for religious worship; in respect to its character, a house of God; in respect to its service, a house of prayer. It is God's house, and should be considered sacred. It is his in a high and spiritual sense, by the faith which erected it, by the service performed in it, by the blessings bestowed in it, by the promise resting on it. God is indeed every where, and may be acceptably worshipped any where; yet particular times and places are highly important, if not necessary for the developement of the spiritual man and the culture of the devotional sentiment. The truly religious man will not be anxious to understand the philosophy of this. So far as a house of worship is concerned, the preacher chose to attribute much to the uncommon presence of God. But the religious mind should be trustful, and not impatient to obtain a philosophical reason for every religious truth. Doubtless such a reason exists in the nature of the truth; but there is a faith of the heart which at once seizes on spiritual and eternal things, leaving the mind to find its way to the same truths more slowly in the developement of cause and effect.—The service proper for the house of worship is prayer. Prayer as an act of worship was defined to be—seeking from God, by a direct effort and special intercourse with Him, a specified good, a blessing we need. It implies an active, not a passive state of the mind and heart. It does not necessarily include words, but the soul must feel its need, and act on the strength of this feeling.—From these two leading sentiments of the text two others were deduced. First, reverence for the house of God as such. This is not a weak superstition, but a virtue, and the evidence of a sound mind; agreeable too to a law of our nature, which connects the

attributes and qualities of the great and good, the loved and honored, with places and objects to which they have borne or still bear a near relation. Reverence was insisted on, because much of the literature popular with a large portion of the community sports with the sentiments that would respect seasons and places consecrated by the will of God, by the regard of a long line of holy men, and by sacred associations; and because a kind of religion has sprung up, which would dispense with the sabbath, the temple, the church, and the ministry, as the rubbish that has come down from times of ignorance and superstition. Yet all history, confirmed by observation and experience, shows that the world owes to these institutions a debt of gratitude which it never will, for it never can, adequately appreciate, and never will, for it never can, repay. Reverence for God's house was also urged, because it would be a help to profitable engagement in its holy service of prayer. If this place were regarded, not as other places, but as the house of God, there would be sweet refreshings from the Lord, and a light to guide the pilgrim in his upward course.—The other inference from the doctrine of the text was, that all should come to the house of prayer, for all needed good—that which God alone could give; and all should come in the freedom of God's children, untrammelled by other faith than faith in God, in Jesus, in truth, and in the soul. Some errors in public worship were exposed. People come too much, to hear the preacher. Yet it is not so important, what we hear, as what we *are*, in the Divine presence. Our business is more with God's spirit, than with man's words. The question is not so much what the preacher said, as whether we prayed. Great indeed is the preacher's responsibility, but he cannot save the hearer: he can only point him to the star of Bethlehem, and bid him walk in its light; show him the cross, and say there lies your help. All were invited to come to that which is God's house, and not man's. The preacher then dedicated the house to God and to the service of prayer—the prayer of Christian faith, love and hope; and closed by exhorting the congregation to dedicate themselves as living temples to Almighty God, that his blessing might be on them.

In the evening religious service was again attended, and the Lord's Supper was partaken by about 150 communicants. Rev. Mr. Chandler of Shirley preached, and Rev. Messrs. Moore of Concord, Robinson of Medfield, and Bates of Ashby conducted the other services.

The meetinghouse was erected by the parish under peculiarly trying circumstances, but with uncommon unanimity and spirit. The parish is small, but of much moral strength and firmness. The town contains less than a thousand inhabitants, and this church is the last of four built within a year. But though last, it is not least. The house is of Grecian

architecture, of the Ionic order—62 feet by 44—with two pillars in front with a recess, and four deep pilasters. It has a belfry of irregular octagon form, with eight Ionic columns. Above this rises a perfect octagon with pilasters on the corners, and the whole is surmounted by a spire of octagon form. So perfect is the symmetry of its external form, that it presents to the eye an exceedingly neat and chaste appearance. The interior corresponds to the exterior. The gallery is circular, with large panel work. The pulpit, designed by a member of the parish, is of mahogany and without doors; in front eight feet, in height four; it has four columns supporting a rich desk, with beautiful panels between the columns; the ends of the seat are connected with heavy scroll-work, which coming forward forms convenient arms, as well as banisters to the stairs; the whole rests on a platform three feet high. The aisles and pulpit are neatly carpeted, and the house is well lighted. The whole cost about four thousand dollars.—The church stands on a slight elevation, and in quite a commanding position. In the language of another, “it stands like a picture in the midst of scenery that forms for it no unfitting frame-work.”

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**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—**The 32d annual meeting of this important Association was held in Philadelphia on the 8th, 9th and 10th days of September, 1841. Hon. Theodore Frelinghuysen presided. Fifty of the corporate, and ninety-six of the honorary members of the Board were present. The missionary sermon was preached by Rev. Justin Edwards, D. D. of Andover. Various subjects in connexion with the interests of the Board were considered, and suggestions sanctioned by reports of Committees were adopted. A communication from certain ministers in New Hampshire complaining of the “studied silence of the Board upon the subject of American Slavery” was put into the hands of a Committee, of whom Rev. Dr. Woods of Andover was the chairman, who reported that in their view it was “a duty of the first importance to continue to pursue their one great object with undivided zeal, and to guard watchfully against turning aside from it or mixing any other concern with their appropriate work as a Board of Commissioners for Foreign Missions.” In regard to “a formal expression of the views and feelings of the Board respecting slavery, they did not think that such a measure is called for, or that it would be right or expedient.” As a Board, it was plain that they could “have no connexion or sympathy with the system” of slavery, yet it was “equally evident that they could not be expected

to pass resolutions or adopt measures against the system, any more than against other specific forms of evil existing in the community." After some discussion the report was unanimously adopted, Rev. Dr. Palmer and Rev. Mr. Blodget of South Carolina expressing their belief that it would "satisfy all reasonable men;" for "all the South asks is, that the Board will attend to its own business."

The time of the Board was principally occupied in considering the state of the financial affairs. Although the receipts of the last year had considerably exceeded \$200,000, the debt had been increased from \$24,000 to nearly \$58,000, and the Prudential Committee had felt themselves compelled by the circumstances of encouragement which had arisen in connexion with several of the missions to make appropriations for the current year to the amount of \$273,000. The debt must be paid—not increased, and yet the missions must be sustained. It was a critical period. Some means must be devised for enlarging the resources of the Board. Earnest appeals were made by the Secretaries, the Treasurer, and the members of the Prudential Committee, who all pressed the absolute necessity of doing something before the close of the meeting. The contributions from most of the States the last year had decreased; in Massachusetts there had been an increase, and this State alone had contributed nearly one third of the whole income. The subject was entrusted to a Committee, of whom Chancellor Walworth was chairman, who reported resolutions in approbation of the course pursued by the Prudential Committee, and in recommendation of measures for raising the annual contribution of the churches to at least \$300,000. The resolutions were adopted, but as they did not propose a plan of action that would relieve the immediate wants of the treasury, the discussion was continued, till it resulted in pledges from most of the members present to increase their subscriptions at least 25 per cent, and in advising that similar pledges be obtained from the absent members and from "the churches which patronize the Board."

The next annual meeting was appointed to be held at Norwich, Conn., and Rev. Dr. DeWitt of Harrisburg, Penn., or in his absence Rev. Dr. Tyler of East Windsor, Conn., was appointed to preach on the occasion. A special meeting of the Board at an earlier date seeming to be demanded by the peculiar situation of affairs, it was resolved to hold such a meeting, in New York, January 18, 1842. Hon. John C. Smith having resigned his office as President on account of his state of health, Hon. Theodore Frelinghuysen LL. D, was elected *President*; Rev. Rufus Anderson D. D., Rev. David Greene, and Rev. William J. Armstrong D. D. *Secretaries*; Henry Hill Esq., *Treasurer*; Hon. Samuel Hubbard, Hon Samuel T. Armstrong, John Tappan Esq., Daniel Noyes Esq., Rev. Nehemiah Adams, Rev. Silas Aikin, *Prudential Committee*.

It was stated at this meeting that intelligence had just been received of a remarkable movement among the Druzes of Mount Lebanon, who "have hitherto been regarded as a sect of Mohammedana." A community of about 100,000 souls has "determined to embrace Protestant Christianity, and has requested the American mission at Beyroot to take charge of their spiritual interests and supply them with teachers." A school has therefore been opened at their capital, which is about twenty miles southeast from Beyroot, and missionaries had gone to establish themselves there. Temporal or political considerations may have chiefly induced this movement, but it is not the less remarkable as affording an opportunity for the spread of the Gospel.

The success which attends the labours of the missionaries among the Nestorians of Persia and the Armenians of Constantinople is also deemed satisfactory.

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**BAPTIST TRIENNIAL CONVENTION.**—This body, whose sole object is the promotion of foreign missions, assembled in Baltimore April 28, 1841, and continued its session several days. The Convention was formed in 1814 for foreign missionary purposes, and at first was fixed at Philadelphia, where its operations were conducted till 1823, when it was removed to Washington, and afterwards to Boston, where the business has been transacted for the last fifteen years. It is composed of representatives appointed by any church, association or individual who within the preceding three years has paid three hundred dollars for this object. Nearly every State in the Union was represented at Baltimore; about 250 delegates being present. Rev. Dr. Johnson of South Carolina was chosen President. The affairs of the Convention during the recess are conducted by a Board of Foreign Missions, consisting of 64 members, who are chosen at each triennial meeting. From their Report it appeared that they have under their direction twenty missions, viz: eight to Indian tribes, three in Europe, one to Western Africa, and eight to Asiatic tribes and nations. The receipts "during the year" were \$56,948 42; the expenditures \$61,860 27. Fears had been entertained that the introduction of the subject of Slavery would enkindle debate, or even occasion a breach between the Southern and Northern members of the Convention; but remarkable harmony prevailed, several members from the different sections of the country having at informal meetings agreed to adopt the principle, "that *no new tests* should be suffered to interfere with the harmonious operation of the benevolent

associations." On the Sunday which occurred during the meeting of the Convention, the members were invited to preach in most of the pulpits of the city, and the pulpits of five denominations of Christians were supplied by their ministrations. The next meeting was appointed to be held in Philadelphia.

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The *American Baptist Home Mission Society* held their annual meeting in Baltimore April 27, 1841. During the previous year they had "commissioned 82 agents and missionaries, who had laboured in 20 of the States and Territories, in Canada and Texas, occupying not less than 300 stations." The agents and missionaries reported by auxiliary Societies are 223.

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The *American Baptist Publication and Sabbath School Society* held their first anniversary April 28, 1841. The receipts of the year had been \$12,165 77; the expenditures \$11,425 29.

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**BELFAST ACADEMICAL INSTITUTION.**—Through the kindness of a friend we have received several pamphlets and newspapers presenting the history of a struggle in which, however distant from us, we cannot, whether as Unitarians or as the friends of religious liberty, but take a deep interest. The result must determine the character, and may decide the fate of an institution which, next after the Manchester New College, is of all the academical establishments of the United Kingdom that with which we can have the closest sympathy. The "Royal Belfast Academical Institution" is the principal Seminary in the North of Ireland. It has been in operation many years, and consists of Schools, a Collegiate Department, and such provision for instruction in Theology as may be established by "any ecclesiastical body." In February 1818 a "Board of Faculty" was constituted, "to superintend the literary concerns of the Collegiate Department," consisting of the Professors in that department, "and the Professors of Theology and Church History appointed to lecture in the Institution." Over the proceedings of this Board a general superintendence is exercised by the "Joint Boards of Managers and Visitors," while the ultimate decision on important questions rests with the "Court of Proprietors."

Some time in 1838, the "Association of Non-Subscribing Presbyterians," comprising the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, and constituting in point of fact the liberal portion of the Presbyterian Church in the North of Ireland, ap-

pointed Rev. Dr. Montgomery, and Rev. John Scott Porter, Professors of Theology, and in November last requested for them "accommodation for the delivery of their lectures within the Institution, and the same privileges and rank as are assigned to the Professors of the different branches of Theology belonging to the other religious bodies." This request was granted by the Joint Boards,—it could not have been refused without violating the principle of anti-sectarianism, on which the Institution had been from the first recommended to public favor, and on the ground of which a large part of the subscriptions for its support had been given,—and Dr. Montgomery and Mr. Porter were made members of the Faculty. Immediately the storm which had been gathering its fury and not indistinctly threatening vengeance for more than six years burst forth. Six members of the Board of Faculty, four of whom were clergymen, thought proper to convey to the Joint Boards their "solemn disapprobation of the measure, and their determination not to be members of the Faculty, should it be so constituted." The Joint Boards replied by simply referring the discontented Professors to the original constitution of the Faculty, which, inasmuch as the gentlemen against whom the complaint was entered had been appointed to lecture in the Institution by one of the regular ecclesiastical bodies of the land, rendered it imperative to admit them to a seat on that Board. The "College Committee" of the Presbyterian General Assembly then took up the matter, and addressed a long communication to the Joint Boards, in which they declared their purpose "to resist to the utmost the intrusion of Arianism into the vitals of the Institution, by the appointment of two most prominent supporters of Arianism to its highest trust, *on the sole ground of their being teachers of a system insulting to God, and subversive of the foundations of Christianity.*" In reply to this communication, which heaped insults upon the majority of the members, the Joint Boards condescended to assign the principal reasons which induced, or rather compelled them to take the course which they had adopted, "determined," as they were, "to allow no ascendancy to any religious body, in an Institution established for the education of all denominations." The Orthodox party having avowed their "unalterable resolution" to eject the new Professors, if possible, from a place in the Faculty, of course were not satisfied with these reasons and demanded a general meeting of the Court of Proprietors to consider the application of the College Committee, and as they hoped, to reverse the decision of the Joint Boards. The Liberal friends of the Institution at once requested that a general meeting of the Proprietors might also be called, "to take into consideration the propriety of removing the Theological Professors, of every denomination, from the Faculty of Arts, and to adopt the necessary measures for that object; and also, to con-



sider and adopt such other measures as may be necessary for enforcing the authority of the Joint Boards ;”—the principles for which they contended being only, equal justice towards Professors appointed by any religious denomination, and the exclusion of sectarianism from the management of the Institution.

On these two requisitions a meeting of the Proprietors was called for the 13th of April 1841. At this important meeting, after some preliminary measures, a motion was offered by Rev. Dr. Cooke, and seconded by Rev. Professor Edgar :—

“That the meeting refuse to sanction the appointment of the Rev. Dr. Montgomery and the Rev. John Scott Porter to seats in the Board of Faculty, as such appointment is opposed to the intentions of the great mass of the founders of the Institution, a violation of the solemn compact entered into with the Synod of Ulster, the Presbyterian Secession Synod, [the Orthodox ecclesiastical bodies,] and the Government of the country, [from whom the Institution receives an annual grant of £1500,] and also an assumption of power by the Boards, for augmenting classes, which they do not profess :”—

Each of which positions is denied, and was disproved, by the other party. Dr. Cooke made a long speech, and Dr. Edgar said a few words in support of the motion. Robert M'Dowell Esq. moved an amendment, to the effect that the Proprietors

“Approve most cordially of the resolutions of the Joint Boards, with reference to the application from the Association of ‘Non-Subscribing Presbyterians,’ and to the other communications which had been presented to them ; and that warm thanks are due to the Joint Boards, for the firmness and ability, with which they have maintained the independence of this Institution, and its fundamental principle, namely, the equal and impartial treatment of all religious sects within its walls.”

After some remarks by Mr. M'Dowell, Dr. Montgomery rose to second the amendment, and addressed the meeting in a speech of great length and remarkable power, in which he exposed the falsehoods and machinations of those opposed to him with a severity for which there was doubtless ample provocation, but which has given us more pain than pleasure in the perusal. The debate was continued by other gentlemen, particularly by Mr. James Gibson, who although he had a “strong aversion,” to the Arian belief, “conceded the right of the Arian party to have Professors admitted,” and urged “the adoption of some middle course.” An adjournment of the meeting was called for, but negatived by a large majority. The vote was then taken on Mr. M'Dowell's motion, which “was carried by a majority of about three to one.”

The exclusive party did not relax their exertions upon this defeat, but finding they could neither intimidate the Joint Boards nor mislead the Proprietors, resorted to a measure which shows their “unalterable resolution” to destroy the Institution, if they cannot bring it under their



own control. The Committee of the General Assembly immediately ordered the Orthodox students to return home before the regular close of the session, thus prostrating the discipline of the College. A meeting was held in one of their churches on the 30th of April, at which Rev. Drs. Hanna, Edgar, and Reid did their utmost to enkindle the prejudices of the audience against Unitarianism, and at which it was resolved to present a petition to the House of Commons, "to institute an enquiry into the state of the Collegiate department of the Institution, with a view to remove existing grievances, and place this public institution on such a foundation as that it may be a useful Seminary of education for the ministry of the Presbyterian Church of Ireland,"—by removing Arians from all share in its management, their presence being sufficient to neutralize its usefulness! The Liberal party also held a public meeting at one of the churches in Belfast on the 25th of May, at which Dr. Montgomery, the Messrs. Porter and others spoke. The war—such we grieve to style it, though it be on one side a war of self-defence, for liberty and life—is at its height. The result we think we can foresee. The Institution will be thrown upon the sympathies of the Liberal—not merely the Arian—portion of the people in the North of Ireland. By them it will be sustained, although the removal of the Orthodox students must produce a great diminution in the attendance. Parliament may appoint a Committee to investigate the truth of the allegations set forth in the Petition; that Committee, under the guidance of Orthodox prepossessions may pronounce the presence of Arianism within the walls fatal to usefulness; the House of Commons may withhold its annual grant; the Institution may be unable to support its Professors without this aid, and its doors may be closed; or the friends of liberal principles may rally around it with an energy and a munificence that shall supply the place of patronage from the Government. In either case, whether the whole public, or only that part who choose to wear the harness of bigotry, be the sufferers, the consequences must be charged upon them who prefer sectarianism to truth and justice.

The personality which has marked this controversy is not the least painful circumstance. It appears on both sides, and deforms a good, as well as aggravates the offence of a bad, cause. Extenuation may be found in the nature of the attacks by which the Liberal party had been worried till patience could endure no more, and something may be allowed to Irish temperament or habit; but such severity of personal remark can only, we fear, stimulate resentful passions, and make the strife of Christians a proverb in the mouths of the irreligious. To us too it seems, that it might have been better to waive the claim which the Liberal Professors or their friends for them had a right to enforce,

and "to proceed as they had already done for two winters after their appointment;" and this view, we observe, has been taken by one of the Belfast ministers, who allows that "the decision to which the Joint Boards came was unavoidable." Still the encroachments or the provocations of the other party may have been such as to compel the Arian Professors to insist upon all their rights. The ground which they have now taken they cannot relinquish; yet we trust it will be maintained in "the meekness of wisdom."

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**CASE OF THE AUTHOR OF THE "LIVING TEMPLE."**—We mentioned some months since, that the Author of "The True Plan of a Living Temple,"—Rev. Mr. Wright, of Borthwick, near Edinburgh, whose principal work is known in this country by the abridgement published in Boston a few years ago, but who has written several other volumes similar in their design and tone of sentiment,—had fallen under the rebuke of his ecclesiastical brethren. We now learn that he has been deposed from his ministry by the General Assembly of the Church of Scotland. At their last meeting the case was presented on appeals from "proceedings of the Presbytery of Dalkeith, and from a finding of the Synod of Lothian and Tweeddale." The respective parties having been heard on the 22d of May, the sentence of the Presbytery and Synod was affirmed, though not without the "entering of several dissents." This however was only a preliminary measure. On the 24th parties were again heard, an interesting and animated debate took place, and a motion "that the libel be found proven" was carried by a majority of 110. Mr. Wright having been "duly called, and failed to appear," the Moderator proceeded to pronounce sentence of deposition, which our readers may be curious to see as a specimen of Protestant assumption. "The General Assembly hereby do, in the name and by the authority\* of the Lord Jesus Christ, the sole King and Head of this Church, depose Thomas Wright from the office of the holy ministry, prohibiting and discharging him from exercising the same, or any part thereof, under the pain of the highest censures of the Church; they appoint intimation of this sentence to be made from the pulpits of the parishes within the Presbytery of Dalkeith; they declare the parish of Borthwick

\* The obvious meaning of this clause is, that the General Assembly exercise the authority of the Lord Jesus Christ. What higher pretension did the Roman Catholic Church ever advance?

vacant, and appoint the Moderator to intimate the vacancy of the said church and parish to the patron, that it may be in due time supplied.

So do the dominant party in the Established Church of Scotland think to eradicate and prevent heresy. So do they hope to preserve what some one has happily called their "fossile theology,"—not where it might be preserved, in the libraries of the learned, as the relics of an older world are kept in museums, but in the heads and hearts of a living generation. It is stated however, that these "proceedings against a truly good and religious man and an exemplary parish minister have not been able to mar his usefulness, or estrange from him the affections of his parishioners, whose sympathies have been vividly called forth by the persecution of their minister. The same sympathies, it is asserted, are shared by the laity and a respectable body of the clergy of Scotland." The party by whose votes Mr. Wright has been deposed is the same which resists so earnestly the interference of the government with the will of the people in the election of their ministers, and it is asked with some point, how these proceedings shall be reconciled with that regard for the independence and rights of 'the Christian people,' which this party professes. The answer may probably be found in the fact, that Mr. Wright's offence relates to doctrine, which the General Assembly have no intention of leaving to the decision of the people. The course pursued in this instance is the more remarkable, from the fact that the last of the four volumes composing the series condemned by the Assembly was published ten years, and the first of them about twenty years ago; and meanwhile the Orthodoxy of the Church has expressed no alarm, till it now suddenly wakes up to a sense of danger and casts out the offender. A supplementary work appeared in 1837.

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**SUNDAY SCHOOL ASSOCIATION.**—The annual meeting of "this valuable and growing Society" was held in London, June 2, 1841. The anniversary is celebrated by a breakfast, to which tickets are furnished at a low price, and at which the Report is read and Addresses are made. "Nearly one hundred persons" sat down this year. Rev. Mr. Murch of Bath presided. From the Report it appeared that about forty-five Schools are now in connexion with the Association. Several gentlemen addressed the company, and "the meeting broke up highly pleased with the proceedings of the morning."

THE

# MONTHLY MISCELLANY.

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## THE NEW ENGLAND THANKSGIVING.

IN the old days of Israel and Judah it was an ordinance of the Lord that, after the fruits of the year were gathered in, there should be a great office of thanksgiving to the God of the harvest. The people went up from the very borders of the land, to meet together in the chief city of their solemnities. They sat under tents, which they wove of palm and willow and myrtle boughs. They offered in the holy place the most beautiful specimens of the latest growths of their fields, in acknowledgment of the bounty that had bestowed all the rest. In later times, at least, they drew water from the fountain of Siloam, and, mixing it with wine, poured out a libation to Him "who rideth in his excellency on the sky," filling the clouds with rain and the grape with its generous juice. They brought small branches of their most precious trees before the altar, and waved them towards the four corners of the earth; as if saluting all its tribes and nations, and beckoning them to join in the high praise of the Lord, whose the whole is, and the fulness thereof.

This was the feast of tabernacles. This was the original of the New England Thanksgiving. It is true, there are some differences between that ancient observance and the modern one. But, though more than three thousand years divide the men of that age from

our own, those differences are almost lost in the general community of purpose and affection. Eight days were given up among the Hebrews to a rejoicing, that we fulfil more conveniently in one. They left their private homes, to go to one general gathering-place; while our celebration is essentially domestic, bringing together the families that life's various circumstances divide. Instead of meeting under the thin screen of an arbour, we are driven by a severer climate to our houses and firesides. But in its object and essential character that Mosaic institution was precisely the same with ours; and, as has been said, furnished its pattern.

And it is worth remarking, that this "feast of ingathering," to be kept "in the end of the year," should have passed at a single step from the appointments of Moses into our own legislation;—from the beginning of civilized life, or at least of its written records, to the history of our own country, and even our own State;—from beyond the Mediterranean Sea at once to a New World, across an ocean, which for centuries after Jerusalem was ploughed up was supposed to have nothing beyond it. We may say that this was done at a single step; for that seems to be literally the fact. We can find no where among the classical nations of antiquity any thing, that bears but moderate resemblance to the annual harvest-commemoration among the Chosen People. They celebrated indeed the most remarkable astronomical periods. In spring and autumn, it was the points of time when the days and nights were of equal length; in summer and winter, it was the points at which the sun appeared to stand still. But these were rather observances of nature than the adoration of nature's Lord. If we look next at the religious usages of modern Europe, we see many that are strange. There are thanksgivings at the accession of a king, or the birth of a king's son; but none statedly to Him who sets his crown of goodness upon the year. There are thanksgivings for victories, that have sent bloody rain upon the fields and scorching heat, and have trampled down the labour and hope of the husbandman under the hoofs of battle; but no where is the grateful custom that we are seeking for. We must come at once to the New England coast for it. Like the course of that river, which was fabled to lose itself in Italy, and flow beneath the channels of the deep till it sprang up afresh on the Sicilian shores, it passes

under the stream of time from the patriarchs of sacred story to our pilgrim fathers; from the Holy Land to the colony of Massachusetts Bay.

While the day is connected with the remembrance of our ancestors, and in the minds of most of us with thoughts of kindred and friends, of domestic endearments and divine benefactions, it associates itself also with events of leading interest in the story of modern times.

There does not appear to have been any stated annual Thanksgiving observed in the country for many years after its settlement; but it was common from the earliest times to set apart special seasons for the public acknowledgment of mercies that seemed of a special kind. The custom of a yearly harvest-festival evidently established itself by degrees; nor can we discover those degrees with any great distinctness, owing to the loss of some of the records that might be expected to inform us on this point, and the confusion and imperfectness of others. It is perhaps impossible to assign the period, when it began to be uniformly practised. It is easy to see, however, and may be pleasant to trace, as well as we are able, the usage of our forefathers in this regard. We shall perceive at once, how much there was in their way of thinking to draw them towards a periodical celebration of the Divine goodness in the fruits and events of the year, and how near they were to it even in the destitute beginnings of the empire that they were raising up in the wilderness.

The first account to be found of a Thanksgiving carries us back to the early part of the summer\* of 1632. It is mentioned both in the records of the Court and the private journal of the Governor; and was appointed "in all the plantations, for the good success of the King of Sweden and Protestants in Germany, against the Emperor, and for the safe arrival of all the ships." Only three months afterwards,† the town of Boston observed within its own limits another day of praise for more good news of the same kind. This seems memorable,—that the first public days of rejoicing in this land should have been on occasion of the victories

\* June 13.

† Winthrop. I. 90.

of religious freedom in a remote quarter of the globe; that the people on this side of the waste sea, and, as they expressively called it, in "a wilderness of wants," should have united in the very first instances to give thanks—not for any deliverances of their own—not for any new mercies to the friends they had left behind in their distant and plentiful homes,—but for a great cause, in which no temporal interests of theirs was involved, that was fighting out at a distance even from their paternal homes,—for a cause, and not for any single nation. As for themselves,—they might famish, or they might fall by the hatchet, in these wild solitudes. Or far worse than that, as they would have deemed it, there might be none left of the same spirit with themselves, to succeed them into their daring banishment, and to tread reverently over their martyred dust. But they thought not so much for the rich houses that they had been used to, and where many dear inmates still dwelt, or for the poor "cottages" that they had come so far to build, as for those, who in a little circle of the "Pallatinate" were waging battle for mankind. It is memorable, too, that they should have associated together in their gratitude the achievements of Gustavus Adolphus, that shook Europe and concerned deeply the world, with the arrival of a few ships from that queen of the isles, whom they all but worshipped while they forsook her, leaving her jewelled beauty for bare rocks and uncleared woods. There is a sublimity in these plain facts. As one reflects on them, he can scarcely avoid being carried away with the conviction, that these men felt as if the empire they were founding was not appointed for any local or temporary advancement, but for the sake of wide principles and the world's good. He will be filled with admiration that their simple jubilee should turn out to have so much reason with it; that the safe entrance of two or three vessels into Boston harbour might well be considered of like importance with that great struggle in Christendom, and worthy of being inserted in the same proclamation of thanks.

In the summer of the following year, and almost on the same day as in the preceding, there was a Thanksgiving, for causes not very clearly assigned. Again in the autumn of 1633 was another, which seemed to make the first approach to our present observance. It was "ordered to be kept through the several congrega-

ms, in regard of the many extraordinary mercies, which the Lord hath been pleased to vouchsafe of late to this plantation; with a plentiful harvest, and ships safely arrived with persons of special use and quality." These "persons of use" were men of standing, character, and intellectual ability. They were especially wanted at that time, and their coming was a greater blessing than the increase of the fields and orchards.

We may now pass over a space of twenty years; not as if they were without instances of a similar observance, but because those instances present nothing remarkable. At the date of August, 1654, there is found in the archives of the Commonwealth a proclamation of so singular a bearing, that it may be worth while to repeat it at length: "Whereas, the Lord our gracious God hath lately bestowed several public mercies upon our dear native country in answer to his people's prayers, and therein ourselves have had a deepe share, y<sup>e</sup> sense whereof, we doubt not, lyes upon the hearts of all that fear and love God, ingaging them to a thankful and public acknowledgment thereof, to the glory of his name who is the fountayne of all good:—y<sup>e</sup> particulars whereof are;—1st. Y<sup>e</sup> happy union and peace made between England and y<sup>e</sup> United Provinces, after so sharp a war, therein binding your peace also. 2d. The hopeful establishment of Government in our native country, in y<sup>e</sup> way and in those hands, wherefrom we have great cause to expect, through the strength of our God, that the Lord's kingdom and people will be cherished, y<sup>e</sup> people's liberty preserved, and y<sup>e</sup> peace of y<sup>e</sup> nation settled.\* 3dly. The Lord's crowning this year with his goodness in y<sup>e</sup> blessing of the earth, although the spring was more dry than ordinary, and some threats of great rains this harvest. 4thly. That the Lord, in answer to our prayers, hath prevented a threatening war, and lengthened out our years. It is therefore thought expedient by this Court to set apart y<sup>e</sup> 28th

\* The "hopeful establishment of government" here spoken of was the protectorate of Oliver Cromwell;—a man, whose administration was one of the most illustrious that England ever saw, but whose misfortune it has been to be chiefly described by his enemies, by a party that never triumphed over him as long as he was alive. His memory is likely to have better justice done it in the coming times than it has received in the past.



of y<sup>e</sup> 7th month next" (September) "as a day of public praise and thankful acknowledgment for these mercies, &c."

The next call that we have account of occurs two years afterward, in the month of November, for peace and plenty and religious privileges. And three years from that, the 8th day of December was appointed as a day of "thanksgiving for deliverance from heresies, for making up the breach that the enemy had made at Hartford, for fruitful seasons, and that the lives and health and prosperity of his poor people in these ends of the earth are yet precious in his eyes, and for the care and protection shown from the beginning of the year to the end thereof." That the present usage, however, did not yet fully obtain, would seem to appear, from the fact, that in 1661 the General Court appointed the 10th of July as a day of public thanksgiving "for the favours of so many years, for a gracious answer from our sovereign lord the king, for preservation from contagious diseases, for the present spring &c." Still, it is equally manifest that from about this time there was a strong tendency to fix in an order like the present one. Late in the autumn of the following year there was a return of general thanks, "that the Lord had spared such a part of the fruits of the earth, after an extreme drought." On the 11th of October, 1665, the General Court passed an order, that "Whereas it hath pleased God to mix our cup with mercies as well as chastisements, and in particular in giving seasonable raigne this last summer, when the fruits of the earth were likely to perish,—also for diverting a squadron of Dutch ships, that threatened to invade our coasts,—together with the continuance of peace and liberty, we appoint the 8th of November to be kept in solemn thanksgiving." The next year, on precisely the same day, a like proclamation was repeated, to take effect after precisely the same interval. And the year after that, it was issued again, though followed by a fast, in a few weeks, on account of local troubles.

Thenceforth we find a succession of appointments, with occasional intervals perhaps, but always at the same season. Many are the allusions to the unfriendliness of the climate and the hazard of the crops; to "droughts, blastings, and mildews." But the people were more affected with the sense of their deliverances and blessings, than of their deprivations. They were ready to express their

gratitude that there had been granted "a better season than might have been expected," and that there was "spared a portion of the fruits of the earth." Their fasts, it must be granted, were more numerous than their thanksgivings; but we have no reason to think that they were kept with any deeper sincerity or more fervent feeling.

We may assume, then, confidently the conclusion, that for upwards of a century and a half the celebration that we at present observe has been an established practice in the land. It has been kept up through the darkest periods of peril and distress, as if to show that there was always something to give thanks for; and it was never omitted, however frequent and however near to it might have been other demonstrations of general praise and rejoicing. In the summer of 1710 there came up a message from the representatives, say the records of the Court, "that a day of public thanksgiving might be speedily appointed for the obtaining of rain after an extreme drought;\* as also for the arrival of her Majesty's forces from Great Britain." A proclamation was drawn up accordingly; but this did not prevent, or even retard, the usual ceremony after the harvest was ended. Several other instances occurred of a like kind, proving how firmly the occasion was settled in the affections of the people. Of these we may cite at length an example, that deserves attention for the jubilant tone in which the announcement is made. When the news came of the fall of Quebec, in October, 1759, "it was advised that the General Court now sitting do on Tuesday next meet together, to unite in public thanksgiving for divine goodness; that they assemble in the Old South church for the purpose; and that y<sup>e</sup> Rev. Dr. Sewall be desired to offer up the public prayers and thanks to Almighty God, and that y<sup>e</sup> Rev. Mr. Cooper, chaplain to his Excellency and the two houses, be desired to preach a sermon on the occasion; and that the Court dine together at Faneuil Hall after the service is over, and meet in the Council Chamber in the evening to drink the King's health. And further advised, that next Thursday come sen'night be appointed as a day of thanksgiving on y<sup>e</sup> occasion." All this excite-

\* "Severe" and "scorching droughts" are all along the evils which are most deplored.

ment did not interfere with the regular going on of the harvest-festival. Again in October, 1760, for the reduction of Canada, and in October again, 1762, for the conquest of "Martinico, and the Havanna," there was a general religious rejoicing; but in each instance the political service was kept separate from the purely religious one, which followed on in its proper place, though but at a few weeks' distance. This deserves not merely to be mentioned in passing, but to be reflected on. The people seemed to attach more importance to the stated observance that their fathers had rejoiced in, and the steady blessings that it commemorated, than to any temporary occasion of success. And in this they were right. They judged with an almost prophetic forecast. Events have strikingly proved it so; and although they had not, there is always something divine in preferring what is constant to what floats upon chance and change. Havana has gone back to the Spaniards, and Martinique—after more than one conquest—to the French; and of how much consequence is it to us now, whether the hand of England or of France supports its show of authority on the banks of the St. Lawrence? Was it not of far greater moment, that the men of these rising States were kept from being starved? Was not the action of the steady sun upon the all-producing earth a greater blessing than the flaunting of a triumphal flag, whether it were planted on one island or another,—whether it were gilt with the blazonry of St. Louis or St. Jago or St. George? Yes, it was so. The certainties of the divine goodness are nobler and better than the fickle influences of human passion.

The time soon came, when those thank-offerings were no longer rendered for foreign triumphs, but for our own successes and independence. These were greater things. But even these we should not confound with the splendid victories of the sun and of Providence. Nor should we postpone for them, or put below them, a single heart-felt acknowledgment of that universal and multiform bounty, which blesses every tribe of the earth; beaming in the light, and dropping in the rain, and springing from the grateful ground. Not that there are not greater things than material nature. Not that the political interests of a community are not more precious than shocks of corn. But nothing should be allowed to interfere with our peculiar tribute of thanks for that goodness in the year,

which visits all lands and races and generations, dispensing "food and gladness."

This is growing more and more recognized over the face of this great country. The example of Massachusetts has not only communicated itself to the other commonwealths of New England, but is spreading to the South and to the States of the far West; till it seems no unreasonable anticipation, that all parts of the Union will catch its influence, and be found offering up their thanksgivings together. No celebration is more worthy to be perpetuated. No one is more suited to unite the hearts of men in the sense of a common dependence and of that munificent fulness, out of which all partake.

N. L. F.

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#### MORAL DISCRIMINATION.

THE occasions of sin are so multiplied, the temptations to evil assail us in so many forms and so perpetually, the examples of failure and moral ruin are so many and so alarming, that every reasonable man must see that he is called to employ whatever means of resistance he may possess against the enemies of his peace. Evil influences are not afar off,—things towards which we may feel or manifest indifference. They arise from the relations and duties of life; from cares, trials, and temptations of daily recurrence; from the wrong tempers, feelings and dispositions, which we indulge; from without, therefore, and from within; from the world, and from our deceitful hearts; from intercourse with our fellow-men, and from the turbulent and stormy passions of our own souls. In such circumstances what we need is not merely deliverance from the evil, that may at any time impend; but chiefly those correct principles of action and habits of established virtue, which can in no other way be formed than by actual discipline and resistance. Virtue, that will stand in the evil day and conduce to our spiritual dignity and exaltation, must be the result of our own efforts, aided by that Divine influence which is granted to every sincere endeavour. It must result from the conflict of the inner

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with the outer man—of the spirit with the flesh,—of the temptations of life with the diligent exercise of our higher faculties.

Amidst the disorders of the moral world, God has not left man without the means of virtuous activity; has not exposed him defenceless to the fury of tempestuous passion; has not permitted him to be swept helplessly down the torrent of fate. He has not placed man in a scene abounding with evil influences without the means of resistance; neither if man should yield, is he without the means of reformation. Among which, independently of the sacred Scriptures, the first place must be allowed to the power of moral discrimination,—of distinguishing between right and wrong, good and evil,—and of following one and avoiding the other. This constitutes man a free being,—the judge of his conduct, and responsible for its results. He cannot willingly submit to the dominion of evil, nor become the victim of temptation, until he has done violence to his nature, blunted the sensibility of his conscience, paralyzed his moral energies, and perverted his original faculty of discerning good from evil. This can be effected only through habitual wrong-doing. It will not come at a moment's bidding. While the power of moral discrimination is preserved in its integrity, man cannot willfully and extensively sin; for an approval of right is intimately associated with its perception; there is a condemnation, where there is a perception of wrong. It results from the nature of our moral constitution, that we approve virtue and condemn sin; and time and habitual indulgence of evil propensities can alone destroy or pervert this natural endowment, which renders us capable of self-government and virtuous conduct.

By this perception of right and wrong, God has enabled man to shield himself from the influences of evil, or to resist them. Man is not left unfriended in the midst of moral dangers. His moral destiny is placed in his own hands, and he is furnished with means and inducements to work out his well-being in the way of well-doing. And does any man sin without the consciousness of guilt? Does not condemnation accompany and follow the crime? Is there no secret judge to note and bear witness against him? God protects human virtue by writing the law of duty on man's heart, and making it impossible to violate that law without punishment. He may disregard the laws of society and contemn public opinion; but

the voice of the Divine law from within speaks in a tone of rebuke, which he cannot misunderstand. We sometimes say, God is then speaking. Is not this expression true and deeply significant?

Here is the safe-guard of virtue. The moral sensibility—the natural discernment between good and evil furnishes, in fact, the basis of the Divine government over men. Without this originally implanted in the soul, man could not be amenable to a supreme tribunal. From this restraint upon vice and excitements to virtue derive their efficacy.

How important for us to cherish this natural susceptibility! Each yielding to temptation weakens its influence. As men concerned for our spiritual interests, we should remember that our danger is imminent, when sin ceases to afflict us. If by precept or example we can countenance any vice—profaneness, intemperance or dishonesty—and can do this without compunction, we have broken down, so far as we were able, the barrier against sin which God has set up in the soul; we have gone far towards extinguishing the hope of reformation. It is not a true peace, though conscience enjoy a temporary respite. Happy, that it is not! For the agitation and remorse produced by sin are among the divinely appointed means of leading the offender back to the paths of obedience. The consequences of sin betoken the benevolence of God. They are not arbitrary appointments; but spring from the character and habits of the wrong-doer. It shall be well with the righteous, and ill with the wicked. These decisions are founded in the constitution of our moral nature; and are to be reckoned among the preventives against the influence of sin. We are furnished with means of resistance, surrounded with a wall of defence. God is on our right hand and on our left; encouraging us in our struggles with sinful habits, and furthering every attempt to master our wrong propensities. In every conflict, in every temptation, is a way of escape, if we are faithful to duty.

Possessions vanish, and opinions change,  
And passions hold a fluctuating seat;  
But by the storms of circumstance unshaken,  
And subject neither to eclipse nor wave,  
Duty exists.

J. M. M.

THOUGHTS AND SKETCHES OF COUNTRY  
LIFE.

## NO. I. GENERAL REMARKS.

THE following slight thoughts and sketches were composed mostly in the country, by one who was born there. Though in the form of a series, they aim at nothing like completeness. I wish incidentally to paint some of the peculiarities of country life, and some of the influences acting upon it, together with some of the changes that are now taking place. But it is more my way to moralize than to describe, and therefore it may sometimes be, that when I have chosen some rural object for my text, the whole sermon may be taken up with reflections which belong as much to one place as to another. If my essays shall seem wanting in sprightliness, I can only say that they are in harmony with my feelings, and that I never love my native hills so well as when seen in the gathering twilight of evening or through the softening haze of an October day. I hope that I am not yet insensible to the general outburst of gladness that welcomes the rising sun in June, when all the birds break out as it were into the very giddiness and delirium of joy, and their songs, as if endowed with a species of omnipresence, pour themselves out with the unrestrained luxuriance of intoxicated pleasure. But much as I enjoy these, I love better the sunset, and the stars that come forth one by one to watch over a sleeping world. The ripening fruit, the yellow grain, and the still skies that hang over them, perhaps accord better with a mind that has gone through with much, and is already entering upon the autumnal scene of life.

Changes I find everywhere, but at no time do I feel them so much as in my occasional visits to what was once my home. The little wagon that formerly came with its weekly mail has given place to crowded coaches that go every day up and down. Large factories have pushed aside the simple mill that first intruded upon the solitude of the woods, and interrupted the free course of the mountain trout. The character of the people too seems changed. The mercantile spirit has found its way into all the relations of life. The fatted calf or lamb when killed is not distributed through

the neighbourhood, in full confidence that in due time the kindness will be returned, but is sent round in a butcher's cart and weighed out at so many cents and half cents a pound. They who have maple trees do not at sugaring time expect their friends and neighbours to rejoice with them, while they who have cherries and plums make them an occasion for meeting once more in their season; but both the sugar and the fruit lose more than half their sweetness from being purchased at the stores. The farmer who would once freely welcome the stranger, and think the evening's conversation more than a recompense for food and lodging, will now point out the way to the next public house. And the merry meetings,—the huskings, apple-parings and raisings—where men forgot the pain of labour in the feeling of good-fellowship that brought them together, belong now only to the past.

But I am not one of those who believe that all sterling virtue or unthought kindness is dying out, because particular forms of hospitality and good feeling are passing away with the circumstances that kept them up. A few men, new settlers in the wilderness, surrounded by dangers and shut out from the rest of the world, cannot but be bound together more strongly than those who live freely in large communities. Yet there may not be more real kindness among them; and in many respects, with all my predilection for old things, I cannot help seeing great improvements not only in outward comforts but in traits of character. If there be fewer of the rude, uncultivated virtues, so also of the rude, uncultivated vices. There is a more refined intelligence, and a more refined appreciation of what is due to man as a spiritual being. Our sympathies, if less strong in our immediate neighbourhood, are more extended, and embrace whole classes of persons that were formerly shut out. Drunkenness is no longer a matter of sport as it formerly was even with good men, and the insane are no longer viewed as outcasts from the human family. The awful features of religion have been softened down, and its ministers are more the cheerful companions and instructors of men. Death is viewed with different eyes; the grave-yard is not so fearful a place; and the whole race of superstitious terrors that veiled everything spiritual in gloom have disappeared. If there be more open infidelity, there is more also of a cheerful religious hope.



## NO. II. EMIGRATION.

IN other parts of the world the inhabitants of the country are the most fixed, while with us they are the most fluctuating, part of the population. Every few years comes a tide of emigration which seems as if it would leave nothing but the hills behind. Old men of fifty, sixty, and seventy leave the farms where they were born, and boys of seventeen go off with the vague hope of bettering their condition. When once the impulse comes, it is like a fit of insanity. It is vain to reason with it. You may as well stop the birds when their time for migrating is come, and often our human wanderers know as little as the young birds what is before them or what they really want, and are led on as much by a vague, unintelligent instinct.

I remember a boy of eighteen. We had been almost inseparable from our childhood; attending the same school, driving our cows from neighbouring pastures, building our little mills on the same puny stream, running half lost and half in awe through the same woods, gathering apples from the same trees, and eating them under the same rude shelter, which we had built together. We sometimes quarrelled, but could not live a whole day apart; and what a dreamy, happy life was ours, when, fatigued with chasing the large flying grasshoppers, we lay down upon the hill-side, and looking up watched the hawk, as with wings almost transparent in the sun he sailed round and round, higher and higher, till we could hardly discern a single speck in the sky. We began to read history at the same time; and it was with the same childish wonder, that we talked together of men that lived so many centuries ago—of Cyrus and Socrates, Epaminondas and Agesilaus. At sixteen we separated. I heard from him sometimes. But his views of life were dark, and he began already to look back with a keen regret to the departed joys of childhood. Such was the whole strain of his letters. We met. He had become uneasy and unsettled. His father proposed that he should go to school. But this he refused, though a few months before it had been the great object of his ambition. He must go away, he knew not where nor why. I saw him the evening before he went. The present was all dark. But he was looking forward to some unknown future, which should serve as a counterpart to the golden dreams that he had left behind. He was sure of success, and thought little of the hardships through

which he must pass before the dark part of life's mystery could be solved and its hopes begin to be realized. He wandered off, enduring sometimes the hardest labour and for a small compensation. After remaining for sometime in the western part of New York, he engaged as a boat-man on the Ohio, and with severe toil and poor fare went down that almost interminable extent of water—the Alleghany, Ohio and Mississippi—to New Orleans. There he was taken sick where no one knew him, and on his passage home he died, his last words expressing the wish that he only might have a drink of water from his father's well.

So do many wander away from their father's house with no object but the vague hope that somewhere and somehow they may realize their early dreams; but instead they find only hardship, heart-sickening weariness, disease and death. How true and touching a picture of those who go from their Father's house into the far country of sensual hopes and desires; and there spend all they have in that which is not their life, till their immortal nature, famished amid earthly abundance, comes to itself, and would fain return once more to Him who is ready to meet them while yet a great way off!

These emigrations, which more than death change the population of our country towns, make life indeed seem like an uncertain pilgrimage. Nothing is fixed. Few farms remain with the same family through a single generation. The most enterprising and the most worthless usually go away early in life. The boys that leave the country now unknown and uncared for, are they who thirty years hence, both as business and professional men, will hold the highest places in the land. There are few of the towns in this vicinity, which if they could call back all their children, would not have a society distinguished for wealth, intelligence and moral worth. It is not however they who start with the greatest promise that succeed the best. I have lived long enough to see many generations of these premature men pass entirely away. They begin full of show; are admired and envied; but in a few years others, who began unnoticed with strict habits of industry, economy and justice, and of whom we heard nothing for years after they left us, rise into affluence and distinction, and prove the real benefactors of their race. From small beginnings they go on to a large increase, while others from large beginnings through extravagance and idleness sink back into poverty alike of mind and estate. \*

## THE PATERNAL GOVERNMENT OF GOD.

THE government of God is universal and everlasting; consistent also, and unchangeable in its character. These attributes are ascribed to it by all Christians. Different representations however are given of the Divine government, from which are drawn various, if not opposite results. Of these two may be selected, either of which must exclude the other. One depicts God as a Sovereign, who has framed an inflexible system of duties and penalties for his creatures, to which is given the abstract name of *law*. This system, it is supposed, is scrupulously maintained and rigidly enforced. The preservation of its integrity is the great aim of Divine power and wisdom. All things are made to bend to its requisitions. It is virtually the ruler of the universe. The Deity himself is so controlled by this his own work, that he cannot suspend or relax any of its functions, and it may be said with equal truth to reign over Him and over his creatures. This system requires perfect obedience, or full compensation. Not only must the authority of the law be sustained at whatever cost, but the least infraction must be pursued with relentless punishment, or some extraneous consideration be introduced that shall satisfy its demands. Pardon can be neither spontaneous nor gratuitous, but God appears in the light, first of a lawgiver who imposes an obedience beyond the ability of them for whom he legislates, then as a judge who interprets the law in every instance by the letter, and finally as an executive guardian of this same law who permits no transgression to pass without involving the criminal in the full measure of suffering which is its penalty, unless some means can be devised to preserve the majesty of the broken law inviolate while the transgressor escapes the doom which he has incurred.

The other representation shows us a Father at the head of the universe. The Divine government is described as paternal in its principles and in its operation. All intelligent creatures are called and bound to obedience, but obedience is required of them for their own sakes. The law was made for them, not they for the

law. Their repentance is therefore accepted in place of strict conformity. They are freely "justified," or regarded and treated as righteous, on their return to the sense and practice of their duty. In the exercise of mercy God looks at the individual, and where he perceives a disposition that renders the sinner a proper subject of forgiveness, it is invariably extended. He gives pardon liberally and upbraids not. By the former statement God and the sinner appear in the attitude of mutual hostility: by this they fill the relations of a perverse child and a tender Parent. The Divine Being never ceases to regard with affectionate solicitude the creatures whom he has made; and when they prove themselves unworthy and unmindful of his love, he follows them with kindness, that he may draw them into reconciliation and establish in them a filial piety that shall respond to the paternal sentiment in his own mind.

It may seem needless to ask which of these two representations is more in accordance with the language of the Christian Scriptures. Yet the former has been regarded by many who have made the Bible their study as that which alone they could believe and teach. If we did not know the force of education and habit, we might wonder at this fact. Christianity is very distinct in ascribing its own rich blessings to the free goodness of God,—his "grace," as it is most often styled. Redemption, salvation, justification are the fruit of Divine love. Nothing could be plainer than this doctrine to one who should read the New Testament without any previous acquaintance either with what are, or with what are believed to be, its contents. The love of God is not there said to be awakened by human virtue. It resides in his nature, belongs to his being, is continually embracing and pervading the universe and connects itself with every living thing. The Deity cannot hate; the sinner, however vile, cannot be an object of his hatred. Such a supposition militates with all our ideas of the Infinite Spirit. Neither can he be indifferent to his creatures, entertaining no sentiment towards them. This is almost as irreconcilable with every just notion which we have of God as the thought of his harbouring a spirit of hatred towards them. What then remains, to what other conclusion can we resort, but that he loves all his creatures? To pourtray this love, or to describe its shades as they rest on the various beings who are its objects may exceed

our powers, but we cannot confound it with either abhorrence or unconcern.

Our Saviour, as if he would aid us in forming a correct conception of the Divine love, has revealed God as a *Father*. We can understand what is meant by a parent's love, which is never exhausted, never wearied, but embraces all his children, even the most unworthy, with a tenderness that often seems to be heightened by their ingratitude. Now such, we may believe, is the love of God; a love which even ingratitude and disobedience cannot extinguish, but which is as far from overlooking the distinctions between goodness and wickedness, as the affection of an earthly parent from disregarding the difference of character in the several members of his household. The love of God, I repeat, precedes and is independent of the sinner's repentance. How but in unison with this doctrine can we construe the declaration, that "God so loved the world"—the world, that is, of mankind then lying in sin—"that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" These are the words of that well-beloved Son, who *knew* the Father. The words of the Apostle Paul are, if possible, yet more emphatic: "God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ." And yet another inspired teacher, the Apostle John, speaks in terms alike unequivocal: "We love him, because he first loved us."

God, I again say,—and how can it be too often said to an unbelieving world?—is the Father of his creatures, and their conduct cannot destroy, as it does not introduce this relation. Nothing can convert his love into enmity or indifference. Through all the changes of human character the Divine character is one and the same. He "makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He answers the prayer of grateful submission, and is also kind to the unthankful ~~and~~ evil. Above all he "commends his love towards us, in that *while we were yet sinners* Christ died for us." A love so comprehensive and constant raises the strongest claim that could be urged upon our hearts. It speaks to every human being with an eloquence in which justice and pity blend their powers. Even as

the Apostle says, "the goodness of God leadeth us to repentance," for this is its intended and proper result ; and even our folly in resisting its persuasion cannot provoke the love which was seeking our good to relinquish its purpose. The mercies of God surpass the sins of man, and though these be multiplied till they outnumber the sands of the seashore, yet will those mercies still anticipate and exceed them. The Divine *punishments* are inflicted with a view to the benefit of the sufferer. "Whom He loves he chastens," in whatever form and to whatever degree the chastisement be laid on them. This is not less true of the guilty writhing under the agonies of remorse, than of the saint taught by affliction not to repose his heart on any object but his Heavenly Father. Let the messenger of the Divine will appear at what time and in what garb he may, he is sent by parental love on an errand of mercy to our souls. "God is love," and the ingratitude or disobedience of the whole creation could not work any change in Him, that he should ever less deserve this name than now or than in any former age.

It is objected however to this doctrine, plain, reasonable and Scriptural as it is, that it lessens the evil of sin, that it weakens the sanction of punishment, and that it injures the majesty of the Divine character. As these are objections of a grave nature, let us inquire into their justice.

The evil of sin is aggravated or diminished according to the ideas which we entertain of Him, transgression of whose law constitutes sin. If we suppose him to be a malevolent Being, obedience to his commands becomes little more than a dictate of servile fear, and neglect of them is made justifiable, whenever it can be attended with hope of impunity. If we suppose him to be an inexorable Sovereign, who is never chargeable with injustice but who also never permits justice to be tempered by mercy, compliance with his will must be the reluctant homage of a dependant to a superior, whom he could not esteem it very criminal to disobey if it were possible to escape detection. If we suppose him to be a liberal Benefactor, who had shown a strong interest in us, regulated by principles of strict integrity, violation of his laws must seem alike inexcusable and disgraceful, as it would involve the guilt of ingratitude which all the world concur in pronouncing a sin of the darkest dye. If we suppose him to be a tender Parent, ever

watchful for the good of his children, abundant yet judicious in the expressions of his kindness, claiming, and it may even be said *earning* their love by numberless offices of affection, regarding them with pity when they suffer their hearts to be estranged from him, and desiring their obedience because there is for them no other path to happiness, if this be the character in which he is beheld, contempt assumes the shape of filial disobedience, which is universally considered the height of wickedness. Sin becomes, in the language of the Apostle, "exceedingly sinful." It has no excuse nor shelter, nothing with which to cover over or soften its guilt. It unites in one the crimes of disrespect to a Father, ingratitude to a Benefactor, and rebellion against a Sovereign. Every one who examines the subject without either prejudice from theological system or desire to palliate his own sinfulness, must perceive that the paternal character of God renders sin a thousand fold more odious. When he looks on himself as the object of Divine care and the partaker of Divine bounty; when he remembers that God has been his best and constant friend through all the scenes of life; when he attempts to enumerate the favours he has received from the Divine hand within any even the briefest period and finds that the task exceeds his powers; when in view of his unreasonable indulgence of evil passions he perceives that he has gone directly against the will of one whose tenderness is unequalled by all that he has ever felt or seen of human love, and remembers moreover that this tenderness has not been quenched by repeated offences, but although it could not conquer his heart has borne with his perversity; when in a word he discovers that he has disobeyed, insulted, grieved his *Heavenly Father*, he must want words to express his sense of the enormity and baseness of his own conduct, and his desert of the severest punishment that can be imagined. Yes, of the severest punishment; for who so richly merits the shame and pain of punishment as he who strikes the hand that is nourishing and despises the voice that is entreating him,—perseveres in trying the forbearance of the Being to whom he is indebted for every blessing, and whose compassion is yearning towards him when he is unworthy even to be remembered,—and shuts his eyes and ears, his conscience and heart against the truth, as tender as it is solemn, that the goodness of God would subdue, that it may forgive his impenitence!

It is the love of God which gives to sin its blackness and profligacy. If I did not know that God loved me, me the poor guilty creature that I am, I might esteem myself far less criminal than I now am conscious of being. It is when I think of that Infinite Majesty condescending to care for me, the Perfect and Blessed Spirit who is Creator and Proprietor of the universe cherishing for me a solicitude that is proved by the variety of influences every day exerted for my good, loving me even while I refuse to love him, it is then that my sin appears more than I can bear; my iniquities come into remembrance before me and seem to accuse me of *filial impiety*. Dreadful words that pierce the soul with shame and anguish. What more powerful to effect the sinner's amendment? If told that he has broken the Divine law, that he has disturbed the order of the universe, that he has exposed himself to the torments of hell, he may be alarmed, or humbled; but if you would melt him into contrition, unfold to him the paternal character of God, show him that he is a wicked child, and teach him that the first words of prayer which he shall offer in his penitence may be "Father in heaven." It is this doctrine, when properly understood and taught, that will bend the stubborn will and save the obdurate soul. It was this doctrine which Jesus Christ set before the people when he instructed them in the way of salvation.

But is not this doctrine fatal to the infliction, or at least is it not suited to diminish the dread, of punishment? No, in no degree. It secures the infliction of just and necessary punishment, and therefore should confirm the dread of it in the sinner's mind. In representing God as a Father, we do not speak of Him as weak or indulgent in his exercise of the parental office. What should we think of a human father who should neglect to apply proper restraint and correction to his children? Should we esteem this negligence, from whatever cause it arose, a proof of his love? We should rather regard it as indicating a want either of sound judgment or of coercive authority. Now by ascribing to God infinite wisdom and power, we render it impossible that he should be prevented from imposing whatever restraint, administering whatever reproof, or producing whatever pain may be necessary for his creatures. The paternal character of the Deity may indeed be unjustly made an



argument, or a ground of reliance, by the transgressor in his hope of impunity. But such an abuse of the doctrine under our notice grows out of a misapprehension of the parental character. Indulgence which would be fatal to the virtue of a child is the greatest unkindness that a father could show. Inattention to his vices and delay in rebuking them, or if needful, in using more severe discipline, would be unfaithfulness to the office which a parent sustains. These principles are not more true in regard to human connexions, than in respect to the Supreme Being in his relations to man. If his love be so deep and tender as we have seen, it must, if we may so speak, *compel* him to the exercise of salutary correction; he must threaten and inflict punishment on the disobedient.

The belief of these truths will incline us to regard all discipline as an evidence and effect of Divine love. Let it come in what shape it may and continue however long, we ought to receive it with an entire confidence in its propriety, with no sorrow but that which we may feel at the thought of having called for *such* an exhibition of our Father's interest in us, and with grateful joy that we cannot go astray without hearing a voice that shall remind us of our duty and in tones of anxious affection direct us into the way of obedience. Retribution is, in fact, a decisive expression of God's love, the seal of his paternal character. Who that sees the truth of things could desire to erase it from the experience of life, when its absence would be the occasion only of doubt and disorder? Now, satisfied that when he uses the rod,

He takes it in his hand  
With pity in his heart,  
That every stroke his children feel  
May grace and peace impart,

we can, while enduring the chastisement, lift up the voice of filial acquiescence, of religious trust and hope even, and exclaim from the midst of those troubles of outward condition, and yet more fervently from the depth of that remorse, to which he has kindly brought us,—Father, I thank thee; thy will be done.

Little need be said after these remarks in reply to the objection, that such a view of God's character and government may impair the sense which should be entertained of the majesty of the Supreme Being, and rob him of some part of that profound adoration

which should always be paid him by his creatures. The majesty of God, what is it? The majesty of power, of dominion, of wisdom, of independence and supremacy, doubtless; but with yet more emphasis may it be pronounced the majesty of love. For what is so majestic as infinite goodness? What earthly ruler is so venerable, or can inspire such awe, as a parent whose love, just alike in its motive and in its action, never betrays the welfare of his child, never unwisely indulges, yet never forgets him, never suffers him to do wrong without learning that the ways of disobedience are ways of error and shame, yet never cruelly or needlessly punishes? There is no sovereignty on earth that invests one with a majesty beyond that which belongs to a tender and faithful parent. By exalting the image of such a parent to heaven, clothing it with perfection, and expanding it into infinity, we obtain an idea of God in the most awful yet lovely, the most majestic yet delightful character under which he can be contemplated.

The love of God, we should never forget, is the sum and name of all his attributes. Let this love be understood, and the Infinite Being is known. When, therefore, after having pondered our own relation to this Father and discovered his kindness, long-suffering and mercy towards us, sinners as we are, we look into society and perceive that we are surrounded by sinners, some perhaps less perverse, others it may be worse offenders than ourselves, but all transgressors, disobedient children; and then consider that to each one of these whom we behold,—and extending our thought through the land, and thence over the world, consider that to every one of the millions of our guilty race,—God is every moment showing himself a tender Parent, watching over them with the most touching compassion, devising measures for their benefit, and putting innumerable instruments into operation for their good; and when from the present we look into the past and discern similar proofs of parental love through the whole history of man; and midway in this history discern that most wonderful fact, that God from the love which he bore to man sent his dear Son to redeem him from sin and ruin; him to freedom and glory, and when we turn our gaze again, and look from the present into the future, and behold, as with the help of faith we may, the same love attending man in every period and every scene until the end of time, and thence on through eternity. When we gather all these

discoveries and thoughts into one point and permit them to throw their radiance on the Divine character, shall we not be overpowered with the magnificence, the grandeur, the majesty that is before us? Will not then the truth of God's paternal government stand forth to view vindicated from all objection, and entitled to a grateful faith from our hearts?

E. S. G.

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THE PILGRIMS.

Our land! thine ocean barrier walls a half-heaven bendeth o'er;  
Midnight hangs on thy central woods, while morn is on thy shore!  
Yet do thy myriad sons still turn to one lorn pilgrim band,—  
Their lives the steady guiding star to all the peopled land.

The Ohio mother to her knee her children fondly drew,  
While fierce forms glided through the woods, and friends were far and  
few;  
She told the Pilgrim legends o'er,—as winds to slumbering fires  
Her words were to her children's hearts—her offspring knew their sires.

Missouri's venturous settler drove down the palisade;—  
"Thus did our sires fence out the foe," he to his comrade said;  
"Them, like their stately forest trunks, we never more shall meet,  
But in their children's bosoms still their steady pulses beat."

The sailor on the farthest sea his dizzy watch did keep,  
The sky was drifting black with clouds, a tempest shook the deep;  
Yet in his veins his father's blood had never ceased to glow,  
And clear and loud rose through the storm the sailor's "Yo heave ho!"

From forth the people's throne there spake one whom ten millions  
heard;—  
"Our Pilgrim sires, they taught us how the freeman's breast to gird;  
And would you that your land should be by children's children trod  
Erect and chainless, teach them how their fathers walked with God.

This gave their strength, their fixed self-trust, their hearts' unwavering  
tone,  
And the freeman's living soul is breathed from such a source alone.  
"The mother-voiced, let it be told,—where moral strength is gone,  
The mother's altar-fire is quenched, her sacred shrine o'erthrown."  
PILGRIM.

## HEAVENLY-MINDEDNESS.

A SERMON, BY REV. FRANCIS PARKMAN, D. D.

ROMANS viii. 6. To be spiritually-minded is life and peace.

“My whole employment,” said Socrates to his judges, “is to persuade the young and the old against too much love for the present, for riches and other precarious things, of whatsoever kind they be, and against too little regard for the soul, which ought to be the object of their affection.” And that which the Grecian philosopher in the near prospect of death professed to have been the chief business of his life, the Christian Apostle, Paul the aged, himself also a martyr to his faith, exhibits as the great end and aim of the religion he was called to preach. He represents holiness, or spirituality of heart and life, as at once the great object of pursuit and the reward of the true Christian, and heaven itself as the region in which the Christian lives. “There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. For the minding of the body,” a supreme attention to the things of the present, “is death. But the minding of the spirit,” the fixing of the heart on the things spiritual and eternal, “is life and peace.” And it is this great sentiment, which he illustrates and enforces through much of that remarkable chapter from which the text is taken.

My design in this discourse is to point out in what spiritual-mindedness, or to unite with it a term of somewhat clearer import, heavenly-mindedness consists; and, in showing that it is “life and peace,” to recommend this divine temper to each of our hearts.

The whole Gospel of Jesus Christ is a spiritual system. Should I be required to express in a single word its distinctive excellence, I know of none that would more fully express it than this. It is spiritual; and this in a variety of senses. It is pure and holy in its very nature, as opposed to every thing sensual or corrupt. It relates to the things of heaven, and not of earth. It concerns itself with the noblest faculties and purest affections of the man, having for its object to raise him above the animal nature, and to

give him that "new man, which after God is created in righteousness and true holiness." In fine, it would make the soul the conqueror of sense. And with this end the means it employs are in entire correspondence. The worship to which it calls him is a spiritual worship—the worship of the heart, and offered to a God who is a spirit. And its ordinances are few and simple, having little of outward service, but designed to carry on the thoughts from the external rite to the inward affection and to cherish right states of mind.

We can therefore employ no term that shall better express the character of the true disciple of Jesus, than this of the Apostle in my text. And what is it to be heavenly-minded? It is simply the seeking the things that are above. It is *minding* "the things of the spirit." And it is specially opposed to that love of the world, that earnestness of pursuit of the things earthly, that constitutes the sensual mind, which is "enmity with God; not subject to the law of God," says the Apostle, "neither indeed can be." It implies an habitual preference of the things above. It looks at the unseen and the eternal; and this under a deep conviction of the passing nature and unsatisfactoriness of the present, of the shortness of human life, of the certainty of death, and of the reality and solemnity of the world to come. It looks to heaven as its home, as its Father's house. It desires above all others the pleasures which flow from God's right hand; and it may be said of them, who like the Apostle enter into the same spirit and are themselves examples of its power, that "they walk by faith and not by sight."

From this general description of spiritual-mindedness it is obvious, that it is precisely the opposite to the prevailing spirit of the world, of which this is the characteristic, that "it minds earthly things." But it is by no means a vague or indefinite sentiment, nor is it a mere preference of the heart, having no direct control over the life. When the Apostle speaks of Christians as "having their conversation in heaven" in distinction from such as think only of the present, he includes those great and glorious objects on which the faith and the hope of the Christian rest. And, accordingly, he that has within him the spiritual mind has a distinct perception and a hearty love of God, as the supreme and worthy

object of his love, the "First Good and Glorious," who makes heaven what it is, and gives to immortality itself all that it has to bestow of happiness. It is fixed on God and not on the world, because it perceives that the service of the one cannot exist with the service of the other; and that the Creator holds an absolute claim to his creatures, while he makes their service perfect freedom. It is fixed on Christ, as the Son of God and Saviour of the world, who came to instruct, to redeem, and guide to heaven,—“the way, the truth, and the life.” It is fixed on heaven, as its final home, its enduring inheritance; and it contrasts the unfading glories it there beholds with the passing glory of this world. It lifts the eye of faith above all that is dark and changing here to the city of the great King, where there is no change but from glory to glory. It unites with its anticipations of that happy world not only exemption from the sorrows of this, but joys that pass man’s understanding;—perpetual progress in knowledge and virtue; communion with the wise and good, the spirits of just men made perfect, gathered out of all climes and ages; nearness to God, glorifying him by being conformed to his image, and bearing part with his angels and ministering spirits in the accomplishment of his gracious purposes in the universe. And all these prospects are brightened by the experience of the unsatisfactoriness of earthly pleasures, and the remembrance of our continual exposure here to suffering, and sin, and death.

This view of the things eternal, this holy faith that looks beyond the darkness and the shadows of time, is the source of that elevation above earthly care and temptation, which is another distinctive feature of the heavenly-minded. He whose thoughts are fixed on the great objects of heaven and eternity, and who has experienced that calm delight which attends the contemplation of divine things, will not be greatly disturbed by earthly cares. Even the worthiest objects of his desire here will sink in his esteem, if they do not become quite insignificant, compared with the “far more exceeding and eternal weight of glory.” And though much more could be said of their intrinsic value than in truth can be, yet the short duration of the best earthly possessions sets them at an infinite distance below the unchangeable and eternal glories of heaven.

Yet what is this elevation, that comes with the spiritual mind,

above earthly care and engagement? We know, that care in a great variety of forms is inseparable from this present state. We do not overlook—for the religion Christ Jesus has taught us does not require us to overlook—the claims of our condition here. It is in meeting these aright that the efficacy of the religious principle is to be tried. As long as we have wants to be supplied, evils to prevent or avoid, useful plans to execute, and friends and relatives as well as ourselves to benefit, we must not expect to be exempt from care. Our families must be provided for, or else in the judgment of St. Paul we are worse than infidels; and this, because with all the helps of religion we are negligent of duties, which even an infidel acknowledges. Just obligations must be fulfilled, for there is no religion without honesty, and “never is he just to God who proves unjust to men.” All the duties, in fine, of the civil and the social life must be discharged; and in nothing more does the practical worth and excellence of our religion appear than in the light it reflects upon our daily duties, and in the spirit with which it teaches us to perform them.

Nor is there any thing in the most exalted conceptions we can form of heavenly-mindedness, that is inconsistent with all this. It does not require the omission, it will not warrant even a negligent fulfilment, of a single common duty. It does not require that we should be meditating, when our condition calls us to action; nor that we should indulge in vague musings on the joys of heaven or on the Christian life, when we should be acting the one and preparing for the other by useful deeds and patient industry, and “letting our light shine.” But it saves us, from the dominion of earthly care; from that slavish devotion to worldly business and that reliance on worldly objects, which would tempt us to forget that there are yet higher objects and a better country and a great salvation. It lifts us therefore above earthly care, not by granting indulgence to our sloth, not by encouraging selfish and idle dreamings, not by giving us an excuse for neglecting our families, or slighting any trust, but by converting common duties into means of grace, and helping us to perform them as seeing the Invisible. So that the truly spiritual are they, who are most to be trusted. For their religion secures their fidelity, their industry, their good temper, their honesty.

They scorn to release themselves from common duties by urging any incompatible claims of religion, or direct offices of piety. For they remember the words of the Master, how he spake, "These things ought ye to have done, and not to leave the others undone."

Specially does it belong to heavenly-mindedness to subdue within us the power of earthly passion. It saves from avarice and all extravagant desire of wealth, for its treasure is in heaven. It delivers from a restless or corrupt ambition; for it aspires to higher distinctions than any which the world can confer, and it knows that what is highly esteemed among men may be displeasing to God. It delivers from anger and revenge, and from the petty provocations too which disappointment or neglect or mere folly so often excites in the worldly; because its spirit is love—the love that can "bear all things and hope all things," and it has the wisdom that "cometh from above, first pure, then peaceable, gentle and easy to be entreated," and with a spiritual discernment it sees that there is nothing here that is worth the costly sacrifice of a man's own peace, and his neighbor's charity. It delivers from envy; for it implies contentment with the lot which God assigns. It perceives, that what are chiefly coveted of temporal distinctions and temporal gratifications are but *circumstances* of being; that a man's life, or that which alone deserves the name, "consisteth not in the abundance of the things he possesseth;" that the little that a righteous man hath, with the love of God in his heart and God's promises for his hope, are better than the riches of many wicked; and he can sincerely rejoice, moreover, in the welfare of others. It saves from pride; for he that walks with God, and communes with Christ, and has his conversation with heaven, finds nothing in man, though at his best estate, that should not keep him humble; and nothing too in the highest distinctions that the world can confer, to raise him above the condition of a suppliant at the footstool of boundless mercy. Before the majesty and the holiness of God, the "great I Am," the loftiness of man is humbled, and God alone is exalted. It redeems, too, from whatever defileth the soul. It sanctifies the imagination; it excludes the polluting thought; it exalts what is low; and makes the body a temple for the Holy Spirit.

Finally, it is the effect of the spiritual mind to lift us above the trials of the world. Not certainly by making us insensible or



indifferent about them, but by supplying strength to endure them. He whose brightest hopes and choicest possessions are in heaven, can part, without being desolate, with his treasures on earth. He knows that all is not lost when they are gone, that whatever of mere earthly good is taken, the hope of immortality remains. And this is the treasure laid up for him in heaven ; this is the promise, which God hath promised. So that with this, though all earthly possession be gone and to the worldly sense he have nothing, he still “ possesses all things.” He reckons, with the Apostle, that “ the sufferings of the present time are not worthy to be compared with the glory that shall be.” Here then is the victory that overcometh the world. “ And how,” says a pious Father of the Church, “ how can you distrust him whose heart is established in the faith of an immortal life and in the peace of a Christian’s hope ? Bring him word, ‘ your estate is ruined.’ ‘ Yet my inheritance,’ saith he, ‘ is safe.’ ‘ Your wife, or your child, or your nearest earthly friend is dead.’ ‘ Yet my Father lives.’ Bring to him the summons, ‘ you must die.’ ‘ Well then,’ he can say, ‘ I go to my Father and to my inheritance ; for though I pass through the valley of the shadow of death, I shall fear no evil.’ ”

We have thus seen in what heavenly-mindedness consists. Consider now, in the last place, the happiness that belongs to it, which however we can scarcely even in thought separate from it, and have therefore already in some measure described. For the Apostle says, “ to be spiritually-minded is life and peace.” It brings with it peace, and is of itself peace and the truest enjoyment of life—the life that now is, and the promise of the life to come. Therefore it is a happiness springing from itself as a holy state, according to that beautiful constitution of the moral world which inseparably unites peace with goodness, and from the gracious promise of God in Christ Jesus. I may not hope to represent to you all which is implied in this blessed peace—for it is “ the peace of God ” and it “ passeth understanding.” It comes from the right exercise of the faculties ; from fixing the thoughts and the affections on the most worthy and most glorious objects. Is there not peace, great peace, to him who is released from the bondage of sin, and all the evil that comes from debasing passions and low desires ; from hardness of heart, from insensibility to God’s

goodness, and disobedience to God's commands; from the stings of conscience and the dread of death, and the fearful looking for of judgment? Is there not peace to him who is of a pure heart; who is delivered from vain hopes and vain fears, and eager pursuits that may end in disappointment or disgrace? Is there not peace to him who has made himself with God's grace a stranger to pride, and envy, and malice, and revenge? To him who will not be disturbed by the passing trouble, because he remembers that he is but a pilgrim here and that he is hastening to his Father's house? To him who in all time of sorrow and care can go to the Rock that is higher than he; who in the loss of the temporal good still looks beyond the veil, and knows that he has an enduring inheritance, and that when the dearest and most sacred of his relations with earth are dissolved, and lover and friend are put far away, they shall be renewed and perpetuated in heaven?

Brethren, let us seek this peace. Let us no longer depend, as we have done, on the things of earth. But let us "mind the things of the spirit." If you still ask, what they are, I answer, "by their fruits shall ye know them; and these fruits are love, joy, long-suffering, gentleness, goodness." To them who have these there is peace with God and life eternal.

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#### NOTICES OF THE LATE REV. EZRA RIPLEY, D. D.

WHEN the grave closes upon the remains of the beloved and the venerated, no time should be lost in unavailing regrets, but interested survivors should use all diligence in embalming the virtues of the deceased in their hearts' best affections. One has recently departed from our midst to whom the saying may be emphatically applied, "He, being dead, yet speaketh." It becomes the ministers of religion in particular to receive the impressive lessons which were taught to them by the life, and are now reiterated and sealed by the death of Dr. Ripley.

Ezra Ripley\* was born at Woodstock, Connecticut, May 1, 1751

\* For several of the facts and dates in this notice the writer is indebted to the Rev. Mr. Frost's sermon, at the funeral of Dr. Ripley.

and was the fifth of nineteen children. In his early youth he manifested "a strong desire for learning, and a marked love for the ministerial office and character." His father had not the means of giving him a liberal education; but by his own efforts, and such patronage and assistance as those who are fully determined upon accomplishing this object usually find, he was at length prepared for college, entered Harvard University July, 1772, and was graduated in 1776. His moral and religious character appears to have attained a full developement before he entered upon his collegiate course. After completing this course he was employed for a time as an instructor in the town of Plymouth, and then studied Divinity under the direction of the Rev. Mr. Haven of Dedham. "Soon after beginning to preach, he was unanimously invited by the church, and, with the exception of one vote, by the town of Concord, to become their pastor." He was ordained November 7, 1778.

The life of the settled pastor of a church in this country has seldom been eventful. From his ordination till the day of his death, Dr. Ripley continued pastor of the same church and people. But he lived in eventful times—times which had as great influence upon all in the formation and growth of character, as vicissitudes pertaining exclusively to the individual usually have upon any. His congregation was large, his duties consequently varied and arduous, and probably increased by the circumstance that his lot was cast in one of the shire towns of the county. In common with others he had to struggle for several years with the difficulties consequent upon the war of the revolution, some of which bore with peculiar weight upon those who were dependent upon a fixed stipend for support. But he persevered, became eminent in his profession, remained the faithful pastor of the same church and society for sixty-three years, and died September 21, 1841, at the advanced age of ninety. He preached his last sermon the day after he had completed his ninetieth year. It was listened to with most profound attention and emotion by all, and was pronounced by some who heard it to be the best sermon he ever preached.

Dr. Ripley was ranked with that portion of Congregational ministers who have been technically termed *Liberal* in regard to doctrinal views; and, for many at least of his latter years, was a decided Unitarian. The influence which his character, his fidelity,

and his success in the ministry gave him, probably retarded the formation of societies of other denominations in Concord for many years after the operation had commenced in most other towns in the vicinity and throughout the Commonwealth. He distinctly foresaw, for years before it came to pass, that the same separating process must be gone through there as elsewhere; but naturally cherished the hope, advanced as he was in life and loving as he did to the end all he had loved so long, that it would be deferred for the remainder of his days. When it did come to pass, he had the satisfaction of seeing a large society still left in the ancient spiritual fold, and the individual members of it reverently and devotedly attached to their pastor. He was the sole pastor till he was almost fourscore years of age. The late Rev. Mr. Goodwin, whose early exit was lamented by all who knew him, was then ordained as his colleague. His second colleague, the Rev. Mr. Frost, now sole pastor of the church and society, was ordained February 1, 1837. The aged pastor loved and confided in both his colleagues as a father does the faithful son. They both loved and revered him as sons a spiritual father and guide.

It is not the prevailing fault to mourn the departure of the aged too much or too long, but rather to begin to neglect and forget them while they yet live. It appears less wonderful than lamentable that it should be so, when it is considered how long it is before their death that most aged persons cease to take an active part in life's busiest scenes, and how many new actors have entered upon the stage since they retired from it. Dr. Ripley was a *very* old man, estimated by the number of years he lived; but he was not one of those to be forgotten or neglected. No one who enjoyed his conversation in the domestic or social circle, or heard him speak in public, ever felt that he was in the presence of a very old man. Let it be the care of his brethren in the Christian ministry, and of all who knew him personally, that he shall be long and extensively imitated, now that he has gone to receive in another, wider and higher scene of moral and spiritual action the recompense of his long and faithful services on earth.

It was a singular dispensation granted to this venerated father in Christ, that his mental efficiency should stay at maturity and not decline with age. His eye grew dim at last, his physical force abated

in some degree, but the mind and inner man sympathised very little with the external decay. The mind remained active and strong, the whole inner man was young, as if privileged to bathe daily in a fountain by which its youth and beauty were renewed. And was it not so? May we not find the secret of longevity itself, and especially of the rare instances of unimpaired endurance of the intellectual powers in old age, partly at least, in moral causes, in the soul's fountain, in the due regulation of the mind and heart, in the constant active exercise of both in the good things they approve and love? Is there not something *more* to be inferred from signal instances of mental efficiency and moral freshness and beauty in old age and under physical prostration by disease? Is there not a presumption that the soul of man has a self-sustaining and self-renewing power, independent of physical organization and action, and foretoking its destined immortality, however generally that power may be suffered to lie dormant and all but perishing in disuse: so that, while it becomes universally necessary at last that the cumbrous load of mortality should be cast off, the few spirits altogether faithful to themselves can do it with ease and sprightliness, as men put off their ordinary clothes and dress for an entertainment? It is at least certain that Dr. Ripley did not attain his old age and his efficiency in his old age by ease and self-indulgence. Was not that a beautiful and soul-edifying thought of his, which his colleague has now given to the world? "I esteem it an important, if not an essential evidence of vital religion, that the decline of life be the increase of heavenly-mindedness; and that as the body descends to the grave, the mind and heart ascend towards heaven."

There was in Dr. Ripley, from his early manhood and during his long life, an unremitting, unconstrained, exclusive devotion to the profession of his choice. This profession *was* his choice. He chose it because he loved it, and probably also from an inward conviction that he was "called of God" to it. He undertook but one work, deeming one work sufficient for one man, and *that* one because he preferred it to every other; and then gave all his time, talents and energies to it. Hence it was that he performed it so well, and being favoured with so long time for the performance, did so much of it. His exclusive devotion to his profession did not

lead him, as it may have led some, to take narrow views of it, or of what is requisite to the best success in it. It was not only in the pulpit, the sick room, and at the funeral, that he was the Christian minister, but everywhere and every day; and not merely in form and function, but in the sense of being really a servant of Christ. In his view it was requisite that he should be a Christian gentleman, a well-informed man, understanding human nature and what things men are interested in, to be a good Christian minister and answer the demands of conscience; that every visit should be pastoral, in substance, if not in form; that every interview at home, or when he stopped by the way in journeying, should savor of the Gospel errand on which he was sent. As he was all industry and zeal, and had no slothfulness to overcome, so he had no misgivings to intimidate or retard him. It was his part to speak in Christ's stead and for the soul's good, whether the occasion required instruction, encouragement, warning or reproof. Therefore, as he believed, he spoke, and generally so spoke that something of the desired effect was produced. The beautiful transparency of his character, the unforced conviction of all that he was sincere, in earnest, and disinterested, gave force to his words. Another might have uttered the same words, if indeed he could have thought of them, but with most dubious effect. As one who well understood him recently observed, "It required *his* character to say them."

"Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all. Look not on thine own things, but also on the things of others." These were his continual text. His life was the sermon.

His natural intellectual powers were respectable, sound rather than brilliant, active but not domineering, discriminating and convergent rather than profuse, not much predisposed to speculation or controversy, but eminently practical. With such natural abilities, such industry and devotedness, such singleness of purpose and warmth of heart, and so much time, it ceases to be a wonder that he should accomplish so much and do his work so well, and make himself in this regard a pattern for all others. His aim was to be a good pastor rather than a great preacher, an effective minister

rather than a learned clerk, a friend and helper to all rather than the occupant of a seat among those who love and claim the pre-eminence; and he accomplished his aim. Yet he was, and with good reason, both cherished and revered among the most intellectual and refined. When he entered, the young men did not hide themselves; though the aged rose and stood up. All deferred to his gentlemanly bearing, all were delighted with his social accomplishments, all listened to the outpourings from his accumulated and still accumulating fund of varied and useful knowledge.

It is not a question, whether such a man and minister, or the learned scribe, does the more *immediate* good; but the question concerning their relative influences upon coming generations is perhaps seldom rightly answered. Few consider how soon the book, not only of the learned scribe, but of the gifted and popular writer, finds its place upon the high shelves of the great libraries, while little but the author's name lives in the memories of men. Fewer, perhaps, know how long and extensively the virtues instilled into one generation by the instructions and example of a serious and faithful minister flourish in their posterity, though the minister's name and his time and place of earthly abode are quite forgotten. Summer flowers, though of richest hue and exquisite fragrance, fade before autumn; the seeds shaken out by the wintry winds fall into earth's bosom, and germinate with returning spring.

Failings our venerated friend and father had without doubt, for "to err is human." But of these, so far as they have ever been named, it may truly be said that most of them "leaned to virtue's side," and for the rest, that by their very manner of manifestation they showed how faithful and manful must have been the struggles made to restrain and expel them; generally, if not always, with ultimate success. His pertinacious, and to some persons annoying, adhesion to prescriptive forms, and his occasional irritability of temper are examples of his failings. In reference to the former of these, if it *was* a failing, it may be asked, if his wisdom and experience might not suggest to him the necessity of forms of some sort as the guards, (not the mere shadows,) of substance? Might he not also discern, or think he discerned, in some of the later innovations of his time, more of a disposition to break through and trample down all forms, than to substitute others improved and new for the old and worn out? Might not therefore his adhesion

to forms have in it more of dread and dislike of disorder and pil-lage, than of attachment to mere prescription and antiquity? Does it appear that he would not have modified all his forms as readily as he did his church creed, if there had been the same necessity for it, or utility in it? We are told he belonged to the class of reformers. His mind and heart certainly did. But it happened to him, as it has to other wise men, that his principles and spirit of reform were such as did not exclude *all* conservatism, nor include *any* radicalism, except the desire to radically change the sinful heart and life.

Dr. Ripley's reverence was profound, and his piety fervent. He engaged in devotional exercises with a true inward relish. In this respect at least, it is to his praise that he was like the men of former days, for however plausibly it may be urged that many of this generation equal or surpass them of olden time in active benevolence, and even equal Dr. Ripley himself, it will scarcely be pretended that many do in piety and reverence. Whatever be the causes, it is generally conceded that there has been a falling away in these. So much the more precious is a recent example of what we should wish to revive in our own and in the breasts of our children. Let the example be cherished and imitated. Piety witnesses of faith and salvation to every soul in which it has a place. In the Christian minister it is *power* as well as salvation and faith.

It cannot be expected in a brief notice of one greatly respected and sincerely beloved, and altogether worthy of such respect and love, that we should give a full delineation of character or even a satisfactory summary of the life's history. Both have already been done, ably, faithfully, affectionately, by those whose duty it was. If this notice may contribute to a more faithful, lasting and extensive remembrance and imitation of the particular points of excellence brought to view in it, the writer's aim will have been accomplished. It is what is due to ourselves in the light of such example, that we should desire to hold up to view, and impress indelibly upon the mind and conscience. There is no fear that the mere tribute of respect due to Dr. Ripley's memory will be withheld by those who knew him. The character which was always writing itself in lines so prominent that all who ran might read it, must of course be justly estimated.

D. D.



## NOTICES OF RECENT PUBLICATIONS.

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**THEODORE; Or the Skeptic's Conversion.** *Translated from the German of De Wette. By James F. Clarke.* Boston: Hilliard, Gray & Co. 1841. 2 vols. 12mo. pp. 311 and 422. [Being volumes x. and xi. of Ripley's "Selections from German Literature."]

APART from its theological interest, this work has many attractions for the general reader. As a romance, it has considerable merit. As a sketch of German society, and of the various influences to which young minds in Germany are subjected, it cannot fail of being highly instructive. It contains dissertations upon art, literature, morals and government, and copious criticisms upon artists, authors, public men and measures. Perhaps no feature of the work is more marked than its frequent and graphic descriptions of natural scenery. We know not where richer sketches of Swiss scenery can be found than in these volumes.

But the chief interest of the work is theological. Even the criticisms on art and the illustrations of scenery are made to subserve a theological purpose. The book aims to sketch the progress of a high-souled young German through all the mazes of doubt, and all the conflicts with temptation and misfortune, towards a faith spiritual and rational, and a life peaceful and efficient. In some respects the hero's position and trials are peculiar to Germany, and not likely to occur in our community. Yet the great crises through which Theodore's mind was led in his passage through doubt to final faith are such as must, in some degree, happen to every thinking youth. And even the different philosophical schools which exercise an influence upon his opinions may soon have representatives amongst us, for our young people are already called to pass judgment upon the systems of Kant, Fichte, and Schelling, as they are exhibited, now covertly and now openly, from the magazine and the lecture-room. In general the characters portrayed in the book are not peculiar to Germany. Many of them have

counterparts in all refined and thinking communities. In New England we have our rationalists who would explain away the vital truths of religion, and our bigots whose dogmatism at once shocks reason and chills the affections ; we have also good Christians like those that befriend Theodore,—persons like John, whose childlike faith had never been perplexed by the problems of critics and philosophers—like the good old fashioned parson of Schonbeck, Theodore's early tutor and constant friend—the pious mother—the fond sister—the good old statesman Schonfels—the noble-hearted young Otto, his son—the fair devotee, Otto's sister Hildegard—and the pious and enlightened theologian who taught Theodore how to silence his skeptical doubts, to reconcile his head with his heart, science with religion.

The great question that perplexes Theodore, and is the turning-point of the whole work, is the question of the reality of a Divine revelation, and of the relation of reason to revelation. The Author acknowledges Christianity to be a supernatural revelation, but he is very strenuous in urging its perfect agreement with reason. We understand him to own the reality of the Christian miracles, although he by no means gives them the paramount importance often claimed on their behalf.

Whether the book may be the means of converting any skeptics we can hardly say with certainty. It is evident however, that it must be of great service to persons who have a regard for Christianity, and who have seen it administered with so little feeling and associated so little with beauty and refinement that it has not yet won their affections. De Wette throws a great charm upon the Christian ritual, and instead of falling in with a tendency very common to minds of his poetical stamp, he takes constant delight in viewing the Christian Church and its ordinances at once in the light of an earnest piety and a beautiful imagination. On this account more than on any other we anticipate for *Theodore* a good influence upon the class of persons who will most eagerly welcome him.

Mr. Clarke has done his work well. His translation is smooth, idiomatic and faithful. Once more we are happy to thank Mr. Ripley for a rich addition to our English reading. We understand that the next in the series will be from the same author ; *Human Life, or Practical Ethics*, translated by Rev. Mr. Osgood of Nashua. It will be published before the New Year.

**SPIRITUAL CULTURE ; or *Thoughts for the Consideration of Parents and Teachers.*** Boston : Joseph Dowe. 1841. pp. 108, 18mo.

THE advertisement prefixed to this book informs us that "it is a reprint of a little work published in London, entitled 'Three Hundred Maxims on Education, for the Consideration of Parents,' by J. P. Greaves; and 'Thoughts addressed to the Mother, on the Education of her Child,' by Francis Wilby. To these is added a short Essay on the Doctrine and Discipline of Human Culture, which has also appeared in print." Such are the contents of the volume; its design is good, and there are passages which we have read with pleasure; but we cannot let it pass without protesting against its vicious style, and expressing also our disapprobation of some of the sentiments which it offers to perusal. The principle of education which it is meant to enforce is, that the attention of the child must be turned inwardly, to the "divine nature," the "informing spirit," the "Christ" within itself. Whatever truth there may be in such a principle held under due limitations, its exhibition in the work before us is not such as to commend it to our favour.

In the closing Essay expressions occur which we can read only with pain. The writer in speaking of the Sermon on the Mount affirms that "the inspiration bursts all form, and Jesus *rises to the highest efforts of genius*, at its close." According to the writer's theology, or psychology, inspiration and genius may be the same thing; but so they are not commonly considered, and we have no wish to confound the "inspiration" of Jesus Christ with the "genius" of any other mind that ever dwelt in the flesh. "Socrates," says this writer,—"*a name that Christians can see coupled with that of their Divine Sage.*" We speak not for other Christians, but for ourselves we cannot see them "coupled" as they are here joined without sad emotion. We are told that it was faith which "empowered Jesus to do the mighty works of which we read; *it was this which inspired his genius.*" Such faith as his moreover,—which is explained, with an unusual felicity of darkness, as "the will of an idea,"—any one may have, and thus be "men inspired!" We wish not to give our children such notions, either of Christ or of themselves, nor do we desire that they should have circulation in the community.

**TWO DISCOURSES** *on the Nature and Province of Natural, Revealed, and Experimental Religion.* By Orville Dewey, Pastor of the Church of the Messiah, in New York. New York: David Felt & Co. 1841. pp. 32, 8vo.

THE title of these Discourses shows their design and plan. Taking a passage from 2 Corinthians iv. 6 and 7, the Author proceeds at once to the definition, first, of Natural Religion. Its seat and power he finds in the moral convictions of the heart—in *conscience*. "I may not say that conscience sees a God as the eye sees a landscape. But this I say, that the fact of conscience has for its only logical counterpart the fact that there is a God." This he presents strongly, including also within his view the argument from design, and then shows its distinction from the doctrine of *Intuition*. "My intuition embraces the facts of my consciousness—nothing beyond. But my experience is not God. The facts of my consciousness are not God—except according to some Pantheistic dreaming. And therefore to say that I have an immediate intuition of God, is an absolute contradiction of ideas; it is to use language without any intelligible meaning." "If the being of a God is a self-evident truth, why has there been any attempt to prove it? How, upon this hypothesis, is atheism possible?"

In regard to Revealed Religion, as distinct from Natural, the question is stated to be this;—"upon the great basis-truths of all religion, upon the permanent, indisputable, universal, eternal truths of natural religion, what did Jesus build, and how did he build? Did he build as Socrates, Plato, Cicero, Seneca did—by the unaided force of natural reason? Or was there some peculiar mark and signature of the Divine hand upon him? In short was there Divine interpretation—was there miracle in his system?" The answer to these last questions is in the affirmative, and is set forth with distinctness and power. To us it seems conclusive; and the last passage, in which the writer tells us the state of his own heart, his own conscious need of such a faith as the Christian, is movingly eloquent.

The second Discourse, after considering the Infidel objection founded on the various interpretations of Christianity and exposing its weakness, treats at length of Experimental Religion; showing it to be purely spiritual and practical; and answering some

of the objections made to *our* system and preaching in regard to it. We cannot here repeat the course of remark, but can only express the wish that such reasoning might be fairly weighed by those, on the one hand, who slight the importance of experimental religion, and by those, on the other, who restrict it to certain doctrines, expressions, and modes of conversion. Believe as we may, talk as we may, "this is the true religion;—an intelligible love, purity, uprightness, humility, devotion. This is the true religion, and to experience this rationally, earnestly, daily, instantly, is to experience true religion."

These Discourses seem to us seasonable and powerful. They meet some of the common inquiries, and expose some of the prominent errors of the day. They do something to elucidate and impress a vast, a vital truth,—that Christianity is verily a revelation, and that Christ is peculiarly a Teacher sent from God.

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**TWO SERMONS** *on the Death of Rev. Ezra Ripley, D. D. One preached at the Funeral, by Rev. Barzillai Frost of Concord; the other on the following Sabbath, by Rev. Convers Francis, D. D. of Watertown.* Boston: J. Munroe & Co. 1841. pp. 44, 8vo.

THESE discourses are both worthy tributes to the memory of the venerable man, whose character they present in similar lines of truthful delineation. Dr. Ripley's character indeed was so simple and distinct, that his biographers could hardly differ in the exhibition of its features. Each of the Sermons however shows that it had an independent origin; the resemblance is such as their common subject made necessary, while they also indicate the position of the writer and his own habits of mind. We are therefore glad to have them both. Mr. Frost, the surviving pastor of the church of which Dr. Ripley so long had charge in the Lord, confines himself, as was most proper on the occasion, to a notice of the principal facts in Dr. Ripley's life and the chief traits of his character. Dr. Francis in the earlier part of his Sermon "suggests some of the pleasant or edifying thoughts connected with the death

of the aged," and then proceeds to communicate his impressions of the departed minister, whose best eulogy in death, as it had been his "highest skill" in life, was "simple truth." Appended to the *Sermons* is an obituary notice, by Mr. Emerson of Concord, originally published in a weekly paper of that town.

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PRAYERS FOR THE USE OF CHRISTIAN FAMILIES; *with a Preface, recommending the practice of Family Worship.* By J. Scott Porter. London: 1841. pp. 112, 18mo.

SHORT PRAYERS *for the Morning and Evening of every Day in the Week. With Occasional Prayers and Thanksgivings.* Published by the Christian Tract Society. London: 1841. pp. 56, 18mo.

It has been said by those who were eager to disparage the views of religion which we hold, that however favourable they may be to a correct morality, they overlook the offices of piety. The persons from whom this objection has come could not have known how many manuals of devotion have been prepared by Unitarian writers. In our own country Sewall's, Dabney's, Brooks's, and Furness's at once recur to our minds, besides Liturgies for public worship and Exercises for Sunday Schools. In England the older Unitarians furnished many such helps to devotion, and in the last number of the *Christian Teacher* we find advertised a third edition of *Devotional Exercises*, by Rev. J. Hutton of Dublin, edited and enlarged by Rev. Dr. Hutton of London; *Devotional Exercises*, by Rev. C. Wellbeloved; *Pocket-Book of Private Devotion*, by Rev. Hugh Hutton, (noticed in a former number of the *Miscellany*,) —all living ministers; besides *Prayers for Individuals &c*, edited by the late Dr. Carpenter; *Evening Prayers for a Family*, compiled by the Author of "Occasional Prayers;" and *Family Prayers*, by Rev. E. Butcher. The same number of the *Teacher* contains an advertisement of a work now in preparation by Rev. William James, of Bridgewater, comprising "*Family Prayers and Lessons*,

*for every Morning and Evening throughout the Year ; With Occasional Prayers, adapted to particular circumstances and events."* It will be partly a compilation ; " many of the prayers will be original, but the object will be to produce a Manual of worship, which shall also contain selections from the best devotional writers of all denominations of Christians, of our own and other countries." Besides the Prayers " a Selection of appropriate Lessons will be made from the Scriptures, embracing all those parts of the Old Testament, and of the New, which are most profitable for family reading, and connected with each morning and evening devotional exercise." The proposals for publishing this volume are accompanied with expressions of satisfaction with the plan and confidence in the Author, from many of the Unitarian ministers of Great Britain and Ireland.\*

There certainly then has not been any neglect in providing aids to domestic and private worship among Unitarians. The titles of other works of a similar kind which we have placed at the head of this article, afford still farther proof of such provision. The first of these was prepared by one of the ministers of Belfast in Ireland, and contains two series of Prayers for the morning and evening of each day in the week—one shorter than the other, and several Prayers adapted to particular occasions of either domestic or private experience. They are all pervaded with the spirit of Christian faith and humble piety, and are such as a dependent and sinful creature who yet is blessed by the Divine goodness and has hope through the Divine mercy should offer to the Supreme Father. We should have welcomed a larger introduction of Scriptural expressions, which seem to be the almost necessary language of a devotion nourished by the perusal of the sacred volume. The occasional Prayers we have read with special satisfaction, and the

\* We have noticed this plan of this work more at length, as we have thought some of our readers might be glad to place their names among the subscribers, for which they may find an opportunity at our Publishers'. "It will be printed in good type and on good paper, and will consist of 730 portions of Scripture and 730 Prayers, besides the occasional Prayers. A Prayer and Lesson will be contained in one page. The price will be to subscribers £1, 10s." [about \$7.] We regret the expensive character of the work, which may possibly prevent its publication.

Preface presents in a clear and forcible manner the benefits of the practice which it is meant to recommend.

The second of the books now before us was written by an aged layman "who has been for many years a member of the church of Christ" in Trowbridge, England, under the pastoral care of Rev. Samuel Martin, by whom the Prayers were revised and arranged for the press. They appear to us to possess unusual excellence,—simple, fervent, and Scriptural. They abound in language judiciously selected from the Bible, and are adapted to the wants of the pious of every condition.—We rejoice that the American Unitarian Association have reprinted this little work as one of their tracts. They have never, we think, issued one more suited to be useful. Several verbal alterations have been admitted, some of which were prompted, we presume, by an extreme anxiety to avoid expressions which all for whose benefit the tract was published could not concur in using; but the substantial sentiment remains unimpaired.

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*AN ADDRESS delivered before the Society of F. B. K. in Bowdoin College, September 2, 1841. By Alden Bradford, LL. D., a member of the First Board of Trustees of that Seminary. Boston: S. G. Simpkins. 1841. 8vo. pp. 52.*

THE subject of this Address is "Human Learning favorable to true Religion; but the Transcendental Theory hostile to the Christian Revelation." Mr. Bradford, thinking that a political harangue was inappropriate to occasions like that before him, preferred to speak of the benefits of human learning, and of its connection with and aid in support of revelation. There is neither fancy nor poetry in his Address, and with so trite a theme originality and novelty were out of the question. Sound common sense and the results of a wide range of reading and observation characterize his treatment of his subject. The principal heads of his remarks are as follows;—the mutual helps which the Christian religion and the interests of human learning afford to each other; a sketch of



the most striking evidences of Christianity which depend upon good learning; the benefits derived to our holy religion from the labors of Christian scholars; answers to the objections brought against erudition, that it is needless, and of skeptical tendency; a statement of the relations between revelation and reason; and an exhibition of the insufficiency of the latter to meet and satisfy human necessities.

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THE METHOD OF NATURE. *An Oration delivered before the Society of the Adelphi, in Waterville College, in Maine, August 11, 1841. By Ralph Waldo Emerson.* Boston: S. G. Simpkins. 1841. pp. 30, 8vo.

Two things we cannot but wonder at;—one is, that Mr. Emerson, a man of letters and of great personal excellence, should write as he does; the other, that writing as he does, he is invited by literary Societies or religious Associations to deliver what he has written. The good people at Waterville must have been sadly puzzled while listening to the Oration before us,—equally in doubt, we apprehend, in regard to his meaning and in regard to the motive which could have prompted “the Adelphi” to seek his assistance in the celebration of their anniversary. Mr. Emerson, it seems, thought it could best be “celebrated by exploring the method of nature;” his exposition of which however is such that few probably understood it any better when he closed than when he began. The doctrine on which he builds his remarks is given in the assertion, that “the spirit and peculiarity of that impression nature makes on us is this, that it does not exist to any one or to any number of particular ends, but to numberless and endless benefit, that there is in it no private will, no rebel leaf or limb, but the whole is oppressed by one superincumbent tendency, obeys that redundancy or excess of life which in conscious beings we call *ecstasy*.” The description of this “ecstatical state,” which “causes a regard to the whole and not to the parts, to the cause and not to the ends, to the tendency and not to the act,” and the attempt to show “how far it is transferable to the literary life,” occupy the Orator’s attention.

He says some beautiful, some strange, and some unintelligible things. "It seems" to him, he tells us, "that the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God;" "the receiver is only the All-Giver in part and in infancy." If this language be taken literally, how can it be reconciled with the popular or the Scriptural Theism? Mr. Emerson's idea of man however is as peculiar as his idea of God. "A man should know himself for a necessary actor. A link was wanting between two craving parts of nature, and he was hurled into being as the bridge over that yawning need, the mediator betwixt two else unmarriageable facts." We give Mr. E. the credit of concealing an idea beneath these words, though it escapes our detection. We do not mean however to criticise particular passages, so much as to express our regret that this last production of Mr. Emerson's pen has fewer beauties, and certainly not less faults, than any that have preceded it.

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**A SERMON** *preached at West Cambridge, August 1, 1841, the Sabbath after the death of Philip Augustus Whittemore, oldest Son of Philip and Sarah Whittemore. By Rev. David Damon.* Published by request of the Parents and Friends of the Deceased. Boston: 1841. pp. 16, 12mo.

THE young man whose death was the occasion of this Sermon died at the age of twenty-one, after a week's illness. "He was one of the few," as we learn from a notice appended to the Sermon, "whose amenity of disposition attracts and wins all hearts," while his "talents and virtues gave a rich promise of the future useful and estimable citizen." Mr. Damon, after a sketch of the circumstances which called forth from the aged patriarch the words of his text—"If I am bereaved of my children, I am bereaved," (Genesis, xliii. 14,) proceeds "to point out the sources of consolation to the afflicted and bereaved;" of which he notices human sympathy, confidence in God, the recollection of the past, the prospects unfolded by faith in the future, the manner in which others

have been supported in their afflictions, and the discharge of the active duties of life ; and concludes with an appropriate address to the young from whose companionship one had been so unexpectedly removed. Consolation and instruction are well combined by the preacher.

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CHRISTIAN UNION. *A Discourse delivered in Clarkson Hall, [Philadelphia] Sunday, September 12, 1841. By Frederic A. Eustis.* Philadelphia: 8vo. pp. 16.

THIS Discourse, we are told, is printed by the Society to whom Mr. Eustis has for some time officiated in Philadelphia, "as an exponent of the principle upon which their own religious union is based." This principle is set forth by the text, the declaration of Peter—"Of a truth I perceive that God is no respecter of persons; but in every nation, he that *feareth him, and worketh righteousness*, is accepted with him." Mr. Eustis opens his subject by saying—"To live *honestly and truly*, is of more value in the sight of God than *to think rightly*;" and goes on to show that "the recognition of a common dependence, and the effort to live a religious life," constitute the basis of the church which Christ wished to establish. He maintains that our common constitution of public worship is based, "not upon the permanent fundamental principles of Christianity, but upon accidental coincidences of opinion in doctrine;" and that a church on this foundation "has no root of permanence in it." He thinks the time has come for a new and different church; and urges those who feel this, urges all "who would lay the foundations of a permanent and useful church, to seek not so much to believe in the same doctrine, as to *feel their common brotherhood, and their common necessities*." The sermon is written in a lucid, nervous style, and manifests an excellent spirit. We sympathize with its object, more than with its implied distrust and complaint; with its condemnation of bigotry and sectarianism also, more than with its tone of remark on the religion of Moses or on the trust we should repose in "the native dignity of the soul."

## INTELLIGENCE.

**INSTALLATION AT PETERSHAM, MASS.**—Rev. Nathaniel Gage, recently of Haverhill, Mass., was installed Pastor of the First Church and Society in Petersham, (lately under the charge of Rev. Professor Noyes,) on Wednesday, October 6, 1841. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Barry of Framingham; Selections from Scripture, by Rev. Mr. Bradford of Hubbardston; Sermon, by Rev. Mr. Thompson of Salem; Installing Prayer, by Rev. Mr. Wellington of Templeton; Charge, by Rev. Dr. Thompson of Barre; Right Hand of Fellowship, by Rev. Mr. Jones of Brighton; Address to the People, by Rev. Mr. Wilson of Montague, formerly pastor of the Society; Concluding Prayer, by Rev. Dr. Willard of Deerfield.

Mr. Thompson's text was taken from 1 Corinthians, iii. 6 and 7. "I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." From which, after a suitable reference to the circumstances which gave rise to this language, he drew three topics of remark,—the Ministry—the Truth—and the Spirit; under each of which heads he considered some prevalent errors and enlarged in defence of more correct views. The Ministry should not on the one hand be regarded as a mere public convenience, nor on the other hand should unreasonable expectations be entertained of its efficacy nor undue reliance be placed on those who discharge its offices. The Truth should be received, not only on the ground of its intrinsic worth, but in virtue of its foreign authentication—the miraculous character of its attestation—the special authority of him by whom the truth was revealed; nor should the *apprehension* of the truth alone be considered sufficient. The Spirit should still be an object of faith, as in the early days of our religion; our need of its aid be acknowledged, and its influence be sought.—The *Charge* disclaimed all dictation and only gave the advice of experience and friendship. The Pastor was exhorted to regard the Bible as the great store-house of the thoughts on which his own mind should be exercised and the minds of his people be fed; to go to the Bible not only for the doctrines he should preach, but for the duties he should inculcate, the feelings he should cherish both in himself and in others, and the hopes he should foster. He was counselled to preach Christ; making him the central point round which his thoughts and aims and hopes should revolve; not to preach merely about Christ, but on the

subjects which Christ chose for his preaching,—the truths of nature, the lessons of Providence, the wisdom of experience, every thing that brings God near to the soul and illustrates his ways to man. On these subjects he should preach with fervour and zeal.—The *Right Hand of Fellowship* contained a parallel between the sympathies which bind together the various parts of the material creation and those which human hearts need and give, and closed with an expression of affectionate interest in the success of the ministry that day commenced.—The *Address to the People* reviewed the speaker's former happy connexion with the Society, and contained such advice as could be given by one who knew intimately their religious state, and felt a tender concern for their highest good.—In the *Concluding Prayer* Dr. Willard made touching allusion to the town as his birth-place, to the pulpit from which he derived his early religious impressions, and to the grave-yard near by where were laid his parents and many venerated friends of his childhood.

Mr. Gage enters upon his ministry at Petersham under encouraging circumstances. The people have manifested an unusual interest in him. The parish, though inroads have at different times been made upon it by other denominations, is still strong. There is a fund, which yields an income sufficient to make the taxes comparatively light. The meeting-house is one of those large structures of the olden time, which, though in quite a good condition, it is contemplated soon to take down for the erection of a new one on its site.

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INSTALLATION AT WALTHAM, MASS.—Rev. George F. Simmons of Boston, and Rev. Samuel Ripley of Waltham, were installed as associate Pastors of the Independent Congregational Society in Waltham, on Wednesday afternoon, October 27, 1841. The services were conducted as follows. Introductory Prayer and Reading of Scriptures, by Rev. Mr. Putnam of Roxbury; Sermon, by Rev. Mr. Clarke of Boston; Prayer of Installation, by Rev. Dr. Field of Weston; Address to the People, including the delivery of the Right Hand of Fellowship to the Pastors, by Rev. Dr. Francis of Watertown; Concluding Prayer, by Rev. Professor Ware Jr. of Cambridge. For convenience and brevity the Charge, as not being a necessary part of an *Installation* service, was on this occasion omitted.

Mr. Clarke took for his text the words of Jesus, in Matthew xiii. 52,—“Every scribe who is instructed unto the kingdom of Heaven is like

unto a man that is a householder, who bringeth forth out of his treasure things new and old;" and founded upon it a consideration of the duty of the religious teacher in reference to things new and old. Conservatism and reform were the topics of his discourse; neither of which should be discarded, nor either of them blindly adopted. The example of Christ was presented in illustration of the course which the Christian teacher should pursue. He should go to the "old" for his common themes, he should examine old doctrines, and not lightly reject old language; while, on the other hand, he should be the advocate of progress and freedom, and dread a heartless conformity. The application of these remarks to the present time, with a notice of some of the doctrines advanced by the Transcendentalists, brought the Sermon to a close.

The Society at whose request the services were held, was formed about three years ago—when the new meeting house was built,—by a union of the old territorial Parish, which had been for nearly thirty years under the charge of Rev. Mr. Ripley, with the "Second Religious Society," to which Rev. Bernard Whitman until his death had ministered. Mr. Ripley now, at the request of the new Society, enters on the office of Associate Pastor with Mr. Simmons, declining salary, and leaving all the responsibility of the ordinary ministerial functions with his younger brother.

Mr. Whitman's first meeting-house was burned by lightning, and a Catholic church now stands on its site. The house then built by the Second Religious Society, at present is owned and occupied by the Methodists. The meeting-house of the old territorial Parish, with the common on which it stood, was sold to Mr. Lyman, by whose premises it was surrounded, and is now torn down.\* The new meeting-house, standing much nearer to the centre of the village, was built after the

\* Some young people a few months ago, taking shelter from a rain in the vestibule, which remained standing after the body of the building was gone, found chalked on the inside of the door of the wood-closet, (a wood-closet only by the luxurious innovations of later days) a memorandum of the quantity and kinds of ammunition, deposited there, as was then customary, "Jan'y 4, 1775." After the date followed the score,—so many pounds of powder, so many of ball, and so many flints in number. The temples of our Fathers, with many a sternly heroic record, written or unwritten, on their door-posts, are one after another removed for modern structures, or are fast falling in decay. Those warrior-husbandmen offered up their first-born with a solemn joy to deliver their Israel from the rod and fetters of the oppressor. May we be saved forever from a return of that dismal necessity—if such it was—of blood.

model of **one** in Cambridge, which, it is understood, was designed by Mr. Allston. It is one of the most beautiful in the country, although simple and not costly.

Waltham contains about 3700 inhabitants, divided into nearly equal portions of farmers, mechanics or traders, and people connected with the factories. Besides the Independent Congregational Society, and a Catholic church, there are also in the village a Calvinist, a Methodist, and a Universalist Society, all of them comparatively small.

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LECTURES ON RELIGION.—Rev. Theodore Parker of West Roxbury has recently given a course of Lectures in this city, which were attended by large audiences. The lecture-room of the Temple was filled, and the willing or curious ears of the assembly were detained, without their manifesting the least impatience, for nearly two hours each night. The subjects of the five lectures were,—The Religious Sentiment—Inspiration—Christianity—The Bible—The Church. They were written with remarkable vigour and beauty of style, and were distinguished by a *heartiness*, a warm, full flow of sincerity, that gave them much effect. They were delivered, we have been informed, not at Mr. Parker's suggestion, but at the request of several persons in this city who wished to have from him an exposition of his views on the great subject of Religion. With many of these views our own would harmonize; from others we dissent under a strong conviction of their erroneous character; and as it seemed rather to be Mr. Parker's object to present his peculiar opinions, we heard much that was to us both unsound and painful. Religion, alike in its faith and its practice, he exhibited in connexion with the Transcendental philosophy; the religious sentiment he considered an indestructible part of human nature; inspiration, the Divine presence in the soul, of which every one is more or less the recipient; the Bible, with much that is true and valuable and beautiful, contains a large infusion of fable and error with some bad morality; Christianity is expressed in love to God and love to man, but has no authority except its truth attested by the sanction which it obtains from the soul; and the Church, whether Catholic or Protestant, Calvinist or Unitarian, although it is the exponent of some portion of truth, is yet essentially defective, false and unchristian, and therefore a new body of disciples is needed, who shall embrace a *spiritual* religion and offer it to the admiration and sympathy of men. Such is an outline, we believe, of the Course. Mr. Parker discovered a willingness, and we sometimes

thought, a disposition, to exaggerate points that would advance his argument, his remarks on the Bible betrayed more of the boldness than of the patience of criticism, his observations on Christ denied him the peculiar place to which we hold that the Saviour is entitled, and his manner of exhibiting the opinions which he rejected was not the most favourable to a fair appreciation of their character; but in the rebukes which he administered to the selfish and worldly temper of the times he spoke with power and truth. We understood him to express but partial sympathy with any denomination, and his remarks upon the Unitarians, if those of a friend, were not less harsh than if they had come from an enemy. Mr. Parker certainly is not the representative of Unitarian opinions, and should not be so considered,—he probably would say, in justice to himself,—we as decidedly say, in justice to them. We should be disposed to extend our remarks, if we did not fear that the impressions received by a listener may be inaccurate. We understand moreover that the Lectures will soon be published.

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**LECTURES IN BOSTON.**—With the approach of winter the various Courses of Lectures which for several years have been attended by large audiences in this city have been resumed, and as far as the intellectual or social wants of the community can be satisfied in this way, there will be no lack of supply the present season. First in importance, as well as earliest in their commencement, are the *Lowell Lectures*, which seem to have passed through the difficulties incident to the organization of such an institution, and to be now on the high road of popularity. *Mr. Lyell*, the celebrated writer on Geology, has been induced to visit this country by the invitation of the Trustee of the Lowell Institute, and has just completed two parallel courses of lectures, which have been fully attended, one in the evening, and one in the afternoon. *Dr. Palfrey* has resumed his Course on the Evidences of Revealed Religion, of which we intended to speak when the former part of the Course was in delivery last spring. At that time Dr. Palfrey examined the objections that were brought against Christianity by Jews and by Pagan writers in its early days, noticed the principal works that were written against Christianity in subsequent ages, and had proceeded some way in his review of the writings of the English Deists when the Course was interrupted by the summer. His Lectures gave proofs in every sentence of thorough and careful scholarship, but from the nature of the subject and from the late period in the season at which they were given, they



attracted comparatively small audiences. This year, by a much better arrangement, Dr. Palfrey delivers his lectures on Sunday evening, and we learn that they are well attended. Professor Lovering of Harvard University will follow Mr. Lyell—"on the Mechanical Laws of Matter," and afterwards Dr. Silliman of New Haven and Dr. Walker of Cambridge will resume their unfinished Courses of last winter.

The *Massachusetts Historical Society* have made arrangements for a Course of Lectures, the first of which was delivered by President Adams on the 22d of November. Mr. Adams took for his subject the War between England and China, and, as we understand, threw the blame upon the Chinese, whose exclusive policy—a violation, as he considered it, of the rights of mankind,—with the long series of indignities to which they had subjected England in her attempts to negotiate with them, formed an occasion for war, to which the Opium question was merely incidental. A poor vindication of Great Britain, even if the ground taken against the Chinese be tenable.—The *Lyceum*, the *Society for the Promotion of Useful Knowledge*, the *Charitable Mechanic Association*, and the *Warren Street Chapel Association*, have also begun their Lectures. We are sorry to see no advertisement of the Franklin Lectures, which, designed for a class of persons who have few opportunities for mental culture, have probably been as useful as any that have been given in this city. The *Boston Young Men's Society for Diffusing Missionary Knowledge*, lately formed, has made provision for a weekly Course of Lectures, and announced the names of several distinguished men, mostly clergymen, by whom they will be delivered.

Societies however do not alone occupy the ground. Mr. Parker, as we have noticed in the preceding article, has given a Course of Lectures on Religion—on Wednesday evenings. Mr. Espy of Philadelphia collected a small, but attentive, audience to hear the exposition of his Theory of Storms. Mr. R. W. Emerson proposes to give eight Lectures "on the Times." Professor Bush of New York has commenced a Course "on the Prophetic Types and Symbols of the Sacred Scriptures," in which he intends to consider the "typical and symbolical character of the Levitical dispensation," the "Cherubim," the "Shekinah," the "Millennium," "Prophetic Chronology," the "Literal Restoration of the Jews to Palestine" which he maintains is a "fact," the "Time of the predicted Restoration of Israel," and the "End of the World, as that phrase is to be understood in the Scriptures."

The taste for Lectures seems to increase rather than diminish in other places, at a distance as well as in the neighbourhood of this city. Not only in our large towns, but in many villages Courses for the winter have been established. In Brooklyn near New York we observe that two Courses will be given before different Associations, one of which

will be delivered in one of the meeting-houses of the city. We hope people will not be content with the oral instruction they may get, but will read and think as well as hear.

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**LONDON ANNIVERSARIES.**—In spite of all the selfishness and worldliness of the present age, it entitles itself in comparison with former times to be called the age of philanthropic action,—of *associated* action, especially, for philanthropic purposes. A number of the “Nonconformist,” published in London on the 5th of last May, after giving an account of the meetings of the Baptist Home Missionary Society, the Baptist Missionary Society, and the Wesleyan Missionary Society, announces the following meetings of Societies yet to be held during the month of May. The list may afford some idea of the religious philanthropic activity of which London is the centre. British Reformation, [for promoting the Religious Principles of the Reformation;] Prayer Book and Homily; Sunday School Union; London Society for Jews, [for promoting Christianity among the Jews;] Religious Tract; Lord’s Day; British and Foreign Schools; Church Pastoral Aid; Naval and Military Bible; Irish Evangelical; London Hibernian; Protestant Association; London Missionary; Irish Society of London; Colonial Missionary; Foreign Aid; District Visiting; London City Mission; Aborigines Protection; New British and Foreign Temperance; Home Missionary; Peace Society; British and Foreign Temperance; Sailor’s Home; Destitute Sailor’s Asylum, &c.; Suppression of Intemperance. In this list, however, one familiar with the benevolent operations of London will notice that many names are omitted; as the British and Foreign Bible Society; Church of England Missionary; Christian Instruction; Home and Colonial Infant’s School; British and Foreign Anti-Slavery Society; African Colonization; besides countless Societies for the relief of bodily want and distress. A brief notice of some of the annual meetings,—most of which were held at Exeter Hall,—may unfold to some extent the available resources of philanthropy in the metropolis of the Christian, as of the commercial world.

At the meeting of the *British and Foreign Bible Society*, on its 37th anniversary, Lord Bexley presided, and addresses were made by the Bishops of Winchester, and Litchfield and Coventry, Rev. T. Smith of Sheffield, Rev. Baptist Noel of London, Rev. J. Aldis, Rev. F. Monod from Paris, Rev. Robert Daly of Ireland, Dr. Parker from Canton, China, Rev. D. Cargill, missionary from the Feejee Islands, and the

Earl of Roden. The Report stated, that the receipts during the last year had been £101,322\* (nearly half a million of dollars,) of which amount £57,585 had been received for sales. The total expenditure had amounted to £132,934, being larger by £10,000 than in any former year. There had been issued during the year 900,912 copies of the Scriptures, "making a total since the establishment of the Society of more than 13,000,000, which, added to the issues on the continent of Europe and in America, make a grand total of more than 22,000,000;" of which above 8,000,000 were circulated in Great Britain and Ireland, 11,000,000 in other parts of Europe, nearly 3,000,000 in America, and therefore not yet 1,000,000 among all the Heathens. The Report recommended that the Society should observe a strict neutrality upon the "monopoly question," or "the exclusive right of printing the Bible enjoyed by the two Universities and the Queen's printers;" a question on which much has of late been said in England.

The Report presented at the 42d anniversary of the *Religious Tract Society*, estimated the number of tracts and other publications issued from the depository during the past year at 17,799,562, making a total which the Society had been instrumental in circulating since its institution of 337,000,000—in 86 languages. "By a carefully arranged system," said the Chairman, J. Labouchere Esq. "the sale of the publications is made to cover all the expenses of producing them; thus the subscriptions and donations are wholly applied to the gratuitous circulation of those publications." The total receipts of the year had been almost £59,000; "the total benevolent income £5,662." Among the speakers was Rev. Dr. Bart, of Wurtemberg.

The *Wesleyan Missionary Society* occupy at present 280 central stations, and employ 380 missionaries, besides catechists, local assistants, school teachers and other agents; in all about 700; the communicants at the various stations exceed 80,000. The total receipts in 1840 were £90,182, while the expenditure had reached £109,226, and the whole debt of the Society is nearly £40,000.

The Report offered at the 49th anniversary of the *Baptist Missionary Society* reviewed the operations of the Society, through its missionaries in India, the West Indies and Africa, and exhibited the receipts of the past year as having been £26,656, or between £7,000 and £8,000 more than the previous year, and the expenditures as £28,616.

At the 41st annual meeting of the *Church of England Missionary Society*, it appeared that the receipts the last year had been £90,604, the disbursements £98,631.

\* We omit in each case the shillings and pence. The value of a pound sterling is a little less than \$5.

The *London Missionary Society* had the last year sent out 36 missionaries—male and female; six to Polynesia, eight to Africa, eight to the East Indies, and fourteen to the West Indies. In 1837 the whole number of its agents was 357, but now it is 691. The receipts had been £80,100; the expenditure £92,734, of which sum £2,500 had been “specially contributed on behalf of the widow and family of the martyred Williams.”

The *Home Missionary Society* (of the Established Church) reported the number of their stations as being 143; number of agents, 136; number of students preparing for home missionary service, 13; number of towns, villages, and hamlets in which the agents preached, 550.

At the meeting of the *London City Mission*, the Secretary stated that “the present number of their missionaries was 50; the number of missionary visits for the year had been upwards of 325,000; number of meetings for prayer and reading of the Scriptures, 6,800; number of tracts given away publicly, 80,000, besides 3,800 *privately*.” The receipts of the year amounted to £4,822; the expenditure to £5,163. The population of London was said to be “so much on the increase, that in thirty years the metropolis would be double its present size, numbering upwards of four millions of souls.”

The *Christian Instruction Society*, whose sphere of operation, we infer, is London, in their 15th annual Report presented an outline of the instrumentality they employ; “a grand total of 103 associations, with 151 prayer meetings, 14 stipendiary agents, and 2,268 visitors, who called twice a month upon 59,549 families,” so that at least (if only 20 visits were made to each house in a year) 1,200,000 visits had been paid, “at each of which a tract-book, usually containing two tracts, had been lent. During the same period 1286 copies of the holy Scriptures had been issued. Since the last Report the visitors had succeeded in gathering 3,667 children into the Infant, Sunday, or Day Schools of their respective neighbourhoods. At each of the 151 stations for prayer meetings, there were held on an average more than two services a week; the attendance varied from 10 to 200 persons, giving the weekly average of 6,000 who united in these humble services.”

The *Peace Society* held this year its 25th annual meeting. The Report lamented a curtailment of the operations, in consequence of a want of funds. Notice was taken, at the meeting, of the death of William Ladd, late President of the American Peace Society; “a man to whose history ages to come will refer with wonder and admiration.”

At the 10th annual meeting of the *British and Foreign Temperance Society*, Lord Teignmouth, who presided, remarked that “the Committee had during the past year come to the resolution of rendering the pledge

an *optional* act on the part of persons enrolling themselves as members, making the pecuniary subscription the only test. Of the expediency and advantage of this alteration he was fully convinced." The Report presented evidence of the progress of temperance in Great Britain and Ireland. By far the greatest improvement had been in Ireland, where the number of gallons of distilled spirits on which duty was paid for consumption, was 3,420,605 less than in 1839, showing a decrease of one third.—The *New British and Foreign Temperance Society* is founded on the principle of total abstinence, and between the two Societies there is an unhappy collision.

The Report made to the *Society for Promoting Christianity among the Jews*, on their 33d anniversary, stated that "the operations of the Society had been carried on during the past year to a greater extent, and with more success both at home and abroad, than in any former similar period. The aggregate amount of receipts was £22,938." "The Hebrew boys and girls educated and maintained in the Society's School" sang several appropriate hymns.

The *Protestant Association* for "upholding the Protestant cause," had issued during the last year 269,000 copies of its publications, exclusively of the circulation of the "Protestant Magazine" and the penny "Protestant Operative." The income of the Association had amounted to £1,520. Rev. Dr. Cooke of Belfast, and Rev. Hugh M'Neile of Liverpool entertained the meeting by the most bitter declamation against the Church of Rome. This Association appears to be in the habit of presenting petitions to Parliament, by way of suggesting to the members their duty in regard to Popery. One was agreed upon at this anniversary, "against Popery in the Colonies," and in the course of the last year one was presented praying "for the restoration of the Protestant character of the British Constitution." Any one who remembers the passage of the Catholic Emancipation Bill may guess the meaning of these words.

The *Church Pastoral Aid Society* at present maintains 277 incumbents, "the average amount of whose incomes is £163." The expenditures had exceeded the receipts to the amount of £2,000. It will be observed that most of the English Societies do not hesitate to incur responsibilities beyond their immediate resources.

The *London Hibernian Society*, on their 35th anniversary, reported an income the last year, of £9,417, and an expenditure of £10,537. The number of Day Schools was given as 1,065, scholars 82,667, of whom 31,175 are Roman Catholics; Sunday Schools 605, scholars 17,855; Adult Schools 497, scholars 8,283; total—Schools 2,167, scholars 108,805. "Of the day schools 123 are open on Sunday, and 22,845 day scholars attend them." It is worthy of notice as an indication of the tendency

of religious sentiment in the Established Church at this time towards extreme exclusiveness, that although at a former period a majority of the Managing Committee have been Dissenters, a change has been recently made in the Constitution of this Society, by which none but members of the Church of England and Church of Scotland are eligible as members of the Committee.

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If any of our readers should ask why we allot so much space to notices of Societies in which they may be expected to take little interest, our answer would be, that we hope to awaken an interest, by an exhibition of the good which is attempted and is done. As Christians, we ought not to be indifferent to the efforts that are made to enlighten and reform the world. Nor ought we to neglect to contribute our part to the exertion and the expense by which the world may be redeemed from sin. As a denomination we may not be able to do much, in comparison with others whose numbers and wealth exceed ours almost beyond calculation. Yet it is the spirit which gives the ability. Let any one who doubts whether a small denomination can produce a perceptible effect upon the ignorance and wickedness of the world, read the following account of the establishments supported by the *United Brethren*, one of the smallest and poorest of Christian sects; we take it from the Recorder.

“The July No. of the *Moravian Missionary Intelligencer* gives a summary of the Missionary stations and their occupants in the employ of that Church. The mission to Greenland, established in 1733, has 4 stations, 23 missionaries, and 1001 Greenland converts. That to Labrador, established in 1770, has 4 settlements, 26 missionaries, 1034 Esquimaux converts. The mission to the N. A. Indians, established in 1784, has 3 stations, 11 missionaries, and 176 Indian converts. In West Indies, the missions at the Danish Islands are 7, missionaries 40, and negro converts, 10,500; at Jamaica 11 stations, 27 missionaries, and 11,702 negro converts; at Antigua, 6 stations, 21 missionaries, 11,979 negroes; at St. Kitts, 3 stations, 11 missionaries, and 4,832 negroes; at Barbadoes, 31 stations, 10 missionaries, and 3,737 negroes; Surinam, 4 stations, 34 missionaries, 6,671 negroes; Tobago, 1 station, 3 missionaries, and 400 negroes. In South Africa there are 7 stations, 43 missionaries, 4,539 converts of the Hottentot, Caffree, Tamboukie, and Fingoe tribes. Making the grand total of 53 stations, 243 missionaries, and 67,213 converts.”

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**ORDINATION SERVICES IN ENGLAND.**—Our Unitarian brethren in England have not been accustomed to the celebration of ordination services at the entrance of a minister on the care of a particular society, but of

late they have manifested an inclination to adopt this, to us familiar, custom. In the last *Christian Reformer* we find notices of two such occasions, when the services resembled those common in this country. The sermon however appears to have been omitted, and in its place the invitation of the congregation and the reply of the young minister were given in public. We are disposed to regard with favour this deviation from the course pursued among us.—We copy from the *Reformer*.

*West Riding (Yorkshire) Meeting of Ministers and Tract Society.*—The annual meeting of ministers “usually denominated Presbyterian” was held at Bradford, on Wednesday, Sept. 22d. The congregation assembling for worship in Chapel Lane availed themselves of this opportunity to hold an induction or ordination service on occasion of the settlement of the Rev. George Vance Smith, B. A., as their minister. The following was the order of service, which commenced at 12 o’clock:—Introductory Prayer and Reading of the Scriptures, the Rev. F. Hornblower, of Lydiate; Ordination Prayer, the Rev. Charles Wicksteed, of Leeds; Invitation from the Congregation, Thomas Hollings, Esq., of Toller Lane House; Reply and Statement of Views in accepting the Pastoral Office, Rev. G. V. Smith; Charge to the Minister, Rev. Charles Wellbeloved, of York; Address to the Congregation, Rev. William Turner, of Halifax. At the close of this service, the twenty-sixth annual meeting of the West-Riding Unitarian Tract Society was held, the Rev. W. Turner, of Halifax, in the chair.

*Stand Presbyterian Congregation.*—The services to solemnize the ordination of the Rev. P. P. Carpenter\* took place on Wednesday, Oct. 6th. The devotional service was conducted by the Rev. J. G. Robberds; after which, R. Philips, Esq., of the Park, announced the election of Mr. Carpenter to the pastoral office, and called upon him to state the motives which had induced him to engage in the Christian ministry. This was done in a short address; and Mr. Philips, after expressing himself satisfied with the statement he had heard, welcomed him, in the name of the congregation, as their minister. The Rev. C. Wellbeloved then delivered the Charge; after which, the Rev. J. J. Tayler, B. A., addressed the congregation. The Rev. J. G. Robberds offered a few words of sympathy to his new brother, and then gave him the “Right hand of Fellowship” in the name of the assembled ministers. The Rev. J. J. Tayler concluded the service with prayer.—The proceedings were listened to by a crowded congregation with deep interest, and many were unable to repress their emotion, especially at the simple ceremony which followed the Address to the Congregation,—then first performed in England, but regularly practised among our American brethren. It was the remark of more than one of the ministers present, and it was the feeling, we doubt not, of many more, that they could never forget the lessons they had heard that day: many, who had come prejudiced against services of this nature, acknowledged their usefulness; and it seemed the general feeling of all present that it had been “good for them to be there.”

\* Mr. Carpenter is a son of the late Dr. Carpenter of Bristol. Stand is a small village near Manchester.

# INDEX.

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## MISCELLANY.

- Address for the Lord's Supper, 210.  
Chartism, 129.  
Christ an Example, 37.  
Christian Duties, 143.  
Church, The,—Its Design and Duty, 181.  
Cuba, Sketches of, in 1838, 193.  
David Ellington, Another Chapter of, 155.  
Emerson's Essays, 90.  
Folly of War, 251.  
History of the Christian Church, 34.  
Incidents in the Life of Ambrose, 67.  
Jewish Sects, The, 61.  
Letters to and from Goethe, 85.  
Livermore's Commentary, 213.  
Manchester College Lectures, 24.  
Moral Discrimination, 309.  
New England Thanksgiving, The, 301.  
Orthodox Admissions, 198.  
Paternal Government of God, 316.  
Poetry and Painting, 194.  
Popular Fiction, 261.  
Pulpits, 153.  
Recent Deaths in England, 410.  
Religious Progress, 191.  
Ripley, Rev. Ezra, D. D., Notices of, 331.  
Sabbath, The, 1.  
Safety of Multiplying Articles of Religious Belief, 241.  
Scraps Translated from Jean Paul, 11.  
Silver Tankard, The, 255.  
Thoughts and Sketches of Country Life, 312.  
Thrush's "Last Thoughts" on War, 146.  
Translations from Jean Paul, 191.

## SERMONS.

- The Present Darkness of God's Providence. By Rev. John Brazer, D. D., 14.  
Doing all to the Glory of God. By Rev. Jason Whitman, 75.  
Christians the Heirs of God. By Rev. Samuel Gilman, D. D., 138.  
Saul's Vision of Samuel. By Rev. William P. Lunt, 201.  
Death-bed Repentance. By Rev. George Whitney, 274.  
Heavenly-Mindedness. By Rev. Francis Parkman, D. D., 325.



## INDEX.

- |   |  |
|---|--|
| Temperance Union, American, 59.           | Union Theological Seminary, 176.                 |
| Temperance Union, Massachusetts, 52.      | Unitarian Association, British and Foreign, 177. |
| Tract Society, American at Boston, 55.    | Unitarians of Transylvania, 237.                 |
| Tract Society, American at New York, 59.  | United Brethren, Missions of, 359.               |
| Tract Society, Religious, in London, 356. | Wesleyan Missionary Society, 356.                |

## ORDINATIONS AND INSTALLATIONS.

- |   |   |
|---|---|
| Rev. Augustus H. Conant—as an Evangelist, 50. | Rev. Henry Lambert—Cambridge, Mass., 49.        |
| Rev. Nathaniel Gage—Peterham, Mass., 349.     | Rev. Daniel B. Parkhurst—Deerfield, Mass., 110. |
| Rev. John H. Heywood—as an Evangelist, 109.   | Rev. George F. Simmons—Waltham, Mass., 350.     |

## DEDICATIONS.

- |                     |                        |
|---------------------|------------------------|
| Ashby, Mass., 171.  | Littleton, Mass., 290. |
| Chicago, Ill., 170. |                        |

## ERRATA.

- Page 33, line 23, insert the before "three."  
" 44, " 4, for "these" read—there.  
" 49, " 4 from bottom, for "deprecation," read—depreciation.  
" 219, " 2 from bottom, for "little later," read—rather more distant.  
" 237, " 16 from bottom, for "ask," read—asked.









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